English Translation of Sahîh Muslim

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Publisher’s Foreword

Islam has given two reliable pathways for the guidance of mankind. One of them is the clear Verses of Qur’ân while the other, quite consistent with the first, is what we call Sunnah or Hadîth.

To explain and interpret its basic and brief teachings, Qur’ân has itself mentioned the need for Sunnah and the Prophet’s model lifestyle. The latter explains the former. The Sunnah is an indispensable guide to understand the commandments and passages of Qur’ân. Without Ahâdîth, the entire faith and the entire Shari’ah (Islamic Law) will become no better than a riddle. It is to be noted that the wealth of expository material relating to Shari’ah, as found in Ahâdîth, was also given to the Prophet ﷺ by Allâh through the archangel Gabriel (Jibra’il). This is why Qur’ân is called Revelation Recited (Wahy Matlu) while the Hadîth is called Revelation Unrecited (Wahy Ghair Matlu).

The Arabic word Hadîth means: conversation, account, narrative, report, and also novel or modern. But as a technical term, however, it means the deeds, utterances, circumstances and matters of Allâh’s Messenger ﷺ or, in other words, whatever has come down to us concerning Allâh’s Messenger ﷺ and his mission (through his Companions and their followers). Hadîth is also called Sunnah (Tradition), Akhbâr (information, report, communication, and message) and Athar (track, trace, sign, mark). Hadîth may be verbal, or practical or just tacit (that is, when the Prophet ﷺ did not object to some thing, thereby giving his tacit approval). However, some include even the Prophet’s Shama’il (his physical descriptions, natural disposition and habits) under the general heading of Hadîth.

The authority of Hadîth, its truth and its position in Shari’ah is indisputable. The proper art of writing began soon after the Prophet ﷺ began his mission. The Verses of the Revelation “Who has taught by the pen,”[1] and “Nûn; by the pen and by what they write (therewith),”[2] gave impetus to the art of writing during the era of the Prophet ﷺ. The people of Arabia who boasted of a retentive memory and their ability to reproduce with accuracy what they

committed to memory now began to set down what they learnt in writing. We have come to know from varied sources that the scribes of Qur'ân totalled more than fifty in numbers. As for the narration and recording of Ahâdîth, a much wider and more elaborate system evolved in the succeeding ages.

The things being set down in writing, in addition to Qur'ân, during the Prophet's era were: official letters of the Islamic state, the Prophet's letters, the State constitution, the Prophet's sermons, treaties, deeds of gift, writs guaranteeing security, census, writs of manumission of slaves, names of governors and officials appointed for different regions and provinces, state instructions and guidelines, details of revenues and expenditures of Baitul-Mâl (Exchequer), and the Ahâdîth based on what the Companions saw the Prophet do or heard him say. All these documents, written down with great care and accuracy, make an invaluable treasure. Moreover, we have authentic details that prove the Companions recorded Ahâdîth carefully and responsibly.

On many an occasion did the Prophet instruct his Companions to put in writing what he said. For example, the Farewell pilgrimage sermon was set down in writing at the request of Abu Shah of Yemen.

These traditions dating back to the era of the Prophet, and his Companions set in motion a trend that continued during the successive generations of Muslims till an elaborate science of Hadîth blossomed forth with many technical terms like Riwâyah (narration), Dirâyah (cognizance), Al-Jaruwat-Ta'dil (Science of Validation of Ahâdîth), terms that gave a scientific dimension to this branch of knowledge ensuring the safeguarding, preservation, and interpretation of Ahâdîth. The Biographies of Narrators (Asmâ'ur-Rijâl), a branch of Hadîth sciences, holds a prominent place among the arts and sciences developed by mankind. It is about this branch of knowledge that German Orientalist Dr Springer, while editing Al-Iṣâbah fi Tamizis-Ṣahâbah, remarked: “No nation in the past or in modern times ever invented an outstanding science like Asmâ'ur-Rijâl that provides information about five hundred thousand Muslims.”

Of course, we concede that the enemies of Islam, hypocrites and liars fabricated some Ahâdîth in an attempt to spread them. But, then, the Hadîth scholars goaded by faith and endowed with keen observation, knowledge, and comprehension, while using scientific methods of inquiry, challenged and eliminated those fabrications from the treasure of (genuine) Ahâdîth. No doubt, it was a notable achievement worthy of praise in the annals of human knowledge.

Here is an incident illustrating the scholars' achievement in this field:

The Abbasid caliph Ḥārūn Rashid (170 AH-193 AH) had a disbeliever arrested for fabricating Ahâdîth and ordered his execution. The disbeliever said to the king: “O Commander of the Faithful, how will you deal with those four
thousand Ahādīth I have already fabricated, making lawful things unlawful and the unlawful lawful although not a word in those Ahādīth was ever spoken by Allāh’s Messenger.” Thereupon, the king retorted: “0 enemy of Allāh, how can you escape from Ābū Ishāq Fazārī and ‘Abdullāh bin Mubārak? They will sieve them out and eliminate them letter by letter.”

It is a well-known fact that the painstaking efforts of scholars gave Ahādīth a high degree of reliability next to Qur’ān. When the Ahādīth had been read over carefully, revised, corrected and expounded in the light of the principles of Hadīth sciences like Jarḥ (invalidation), Ta’dil (validation), and Asmā’ur-Rijāl, the stage for the recording of Ahādīth was set. Thanks to the exhausting efforts of Hadīth scholars and their deep sense of responsibility, the Muslim nation got, in addition to Ṣīḥah Sittah (the Sound Six books of Hadīth) a vast treasure that included Musannafat (Hadīth compilations according to subject-headings), Jawāmi’ (comprehensive books of Ahādīth), Sunan (collections of legal and doctrinal Ahādīth), Masānīd (Hadīth compilations according to complete chains), Ma‘ājim (compilations arranged according to names of Companions or regions or names of teachers of compilers), Mustadrakat (compilations of Ahādīth meeting the conditions of other compilers but not found in their books), and Mustakhrajat (compilations containing Ahādīth of other compilers with different chains of narration), the manuscripts of which – numbering in thousands – researched, edited and furnished with explanatory and marginal notes, exist even today in international libraries attracting the attention of research scholars. Anyhow, among those compilations, the six canonical books of Ahādīth (Ṣīḥah Sittah) rank as the centerpiece.

I have a wish since long to present the Sound Six (Ṣīḥah Sittah) translated into modern English in such a way as to list the inferences and gainful conclusions drawn from each Hadīth to remove any misgiving and misunderstanding, satisfying the mind and soul, and reinforcing the faith. With this noble cause in view, Darussalam has solicited the services of several learned scholars and researchers who are working with zeal on the translation of the Sound Six and writing commentaries on them.

All the Ahādīth of this collection have been documented, referenced and traced by the great research scholar, Ḥāfiz Zubair ‘Ali Za’i.

‘Abdul-Mâlik Mujāhid
Servant of Qur’ān and Sunnah
Director,
Darussalam
Riyadh and Lahore.
Note: One thing I want to mention is that in these collections, the original Arabic texts of the Ahâdîth contain complete chain of narrators while in translation, for the sake of simplicity, only the name of the first narrator is mentioned who narrated the Hadîth from the Prophet ﷺ.

As regards the collection, Sahîh Muslim, the readers will find three numbers with each Hadîth. The first one in brackets is introduced by Darussalam. It begins with the first Hadîth and continues to the last. The second number denotes the Hadîth number according to the various books mentioned in Sahîh Muslim. If this number is to be written for reference, then the name of the book must be written with it, for example if you see chapter 2, it is cited as: [2]1–(1), Here the [2] is serial # introduced by Darussalam, ‘1’ is the first Hadîth of this chapter, and ‘(1)’ is the number given by Fuwâd ‘Abdul Bâqi. This number is used mainly while giving references like, Sahîh Muslim: 3; or Sahîh Muslim, Hadîth : 3. In this system, with each new Hadîth, Fuwâd ‘Abdul-Bâqi allotted a new number, while the other versions of the same Hadîth with different chains have been given without any number.
Preserving the Revelation

Allâh, the Most High, sent Revelation through His Messengers to different peoples at different times for their guidance, but none of their peoples clung to the Revelation sent to them tenaciously enough to be able to keep it in its pristine purity. Through the entire history of mankind, none other than Muslims guarded, by grace of Allâh, the Revelation received by them and preserved it intact, both by committing it to memory and in writing. In addition to the Revelation— the Qur'ân, Muslims did the same with Ahâditj of Prophet Muḥammad  which is also known as Unrecited Revelation. In order to protect and keep it safe, they evolved a unique system that made any type of tampering or interpolation impossible. This system of guarding and preserving, evolved by grace of Allâh, rules out, by its very nature, every likelihood of omission or neglect.

Preserving The Qur'ân (Revelation Recited)

Allâh said:

> إِنَّا نَحْنُ نُزُّلُ الْذِّكْرَ وَإِنَّا لَمَّا نَخْفُفُونَ

"Verily, We, it is We Who have sent down the Dhikr (i.e., the Qur'ân) and surely We will guard it (from corruption)."[1]

The Qur'ân was revealed to a Messenger who was unlettered. His people (Ummah), too, were mostly unlettered. The Qur'ân was revealed, little by little, a few Verses each time, making it easy to commit it to writing as well as memorizing. Moreover, since this Revealed Guidance was for all mankind and for all times, one could not benefit by it fully or act by it unless it was easy to remember and easy to understand. So Allâh made it easy:

> وَلَقَدْ نُزِّلَ الْقُرْآنُ لَدَى الْذِّكْرِ فَهَلْ يُفْكِرُنَّ مِنْ مُّنَذِّرِينَ

"And We have indeed made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition) ?"[2]

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Just as the Qur'ān, before it was revealed to mankind, had been on honoured, exalted, Preserved Tablet in the hands of noble and righteous angels, so did the Messenger of Allāh ﷺ charge revered, righteous and honest scribes, memorizers and reciters from among his own Companions to preserve it.\[^{1}\]

The Messenger of Allāh ﷺ promised, in clear terms, a similar reward to the later generations: The similitude of the one who recites the Qur'ān and takes care of it is that of one who keeps the company of honoured, righteous scribes (i.e. angels).\[^{2}\]

There were among the foremost Companions as well as among other Companions who would recite the Qur'ān from memory. Later on, when Abū Bakr ﷺ prepared the canonical copy of the Scripture, unanimously acknowledged to be correct as to script, spelling and arrangement of chapters, he called memorizers and reciters of Qur'ān from among the Companions to bear witness as to the authenticity and correctness of each chapter and each Verse and each word of the Qur'ān. It is to be noted that the script they used to write the Qur'ān with, has ever endured across centuries to this day, even though their style of writing differs sometimes from the standard principles of writing in vogue today, yet another manifestation of popular reverence for the scribes of the Divine Revelation.

In order to transcribe the Revelation with integrity, the Messenger of Allāh ﷺ trained his scribes. Zaid bin Thābit ﷺ says: “I used to write down the revealed Verses... when I had finished writing, he ﷺ would ask me to read it to him. If the Messenger of Allāh ﷺ detected an error, he ﷺ would correct it. Only then did I communicate it to others.”\[^{3}\]

The Messenger of Allāh ﷺ also forbade scribes writing anything they heard from him into the text of the Qur'ān. The purpose was to keep the Qur'ān pure and unmixed, clear of extraneous things.\[^{4}\]

The Qur'ān was recited again and again, prayer after prayer, before the congregation of worshippers. The Companions used to recite it themselves as well as hear it from each other. This practice began from the very first day of the Revelation and has been continuing ever since. Even today there are hundreds of thousands of people who remember the Qur'ān by heart and recite it in public day and night. This rules out any doubt as to the accuracy of the Qur'ān. There is absolutely no likelihood of any addition or diminution, tampering or alteration or interpolation in the text of the Noble Qur'ān as it was revealed to the Prophet ﷺ.

\[^{1}\] See Jāmi‘ul-Bayān 30/69.
\[^{2}\] Sahīh Al-Bukhārī: Hadīth 4937.
\[^{3}\] Al-Mu‘jam Al-Kabeer by At-Tabarānī 5/142, Hadīth no. 3889.
\[^{4}\] Sahīh Muslim: Hadīth no. 7510.
More astonishing than these measures were those that Allâh Himself took to secure the Qur’ân. In the whole cosmos an intensive network of tight security was laid by divine command. Right from heaven to earth, angels were placed on guard to prevent devils from eavesdropping or overhearing until it reached the heart of Allâh’s Messenger. The jinn (genii) were made powerless to do any mischief, according to their own confession:

وَأَنَا لَمْ نُسَأَلَ الْجِنَّ هُمْ مَسِيقُوهُمْ عَلَى الْيَدِينِ وَلَبَسُوهُمْ وَأَنَا كَأَنْجَسُهُمْ

“And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. And verily, we used to sit there in stations, to (steal) hearing, but any who listens now will find a flaming fire watching him in ambush...”[1]

At the end of the chapter of Jinn, Allâh says:

(Allâh) أَلَمْ يَتَبَيَّنْ عَلَى الْيَدِينِ أَنَّهَا إِلَى مَنْ أَرْتَضَى مِن رُسُولٍ فَإِنَّهُ يُسَلِّكُ مِن بَيْنِ يَدِهِ وَمِنْ خَلَفِهِ، أَنَّهَا لَمْ تَأْتِهِ بِمَلَامَةٍ مِّنْ بَيْنِ يَدِهِ وَمِنْ خَلَفِهِ (72:8,9).

“(He Alone is) the All-Knower of the Ghaib (Unseen), and He reveals to none His Ghaib (Unseen). Except to a Messenger (from mankind) whom He has chosen (He informs him of the Unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him. He (Allâh) protects them (the Messengers), till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allâh). And He (Allâh) surrounds all that which is with them, and He (Allâh) keeps count of all things (i.e. He knows the exact number of everything).[2]

Preservation of Hadîth (Revelation Unrecited)

As for the Hadîth (which is Revelation Unrecited), Allâh charged the Ummah to preserve it. The Messenger of Allâh ﷺ, said: “May Allâh make the man flourish who hears from me a Hadîth, commits it to memory and then communicates it (to others).”[3]

No *Ummah* in history has so successfully preserved the sayings of its Messenger as the Muslims have. Indeed, none has given a fraction of that care to its revealed book which the Muslims gave to the preservation of the sayings and actions of their Messenger ﷺ. In the whole history of mankind, there has never ever been an example similar to the system evolved by Muslims to preserve the *Hadîth* and *Sunan* of the Messenger of Allâh ﷺ.

The Verses of the Qur'ân were committed both to memory and to writing as they were revealed but the sayings of Allâh’s Messenger were committed to memory only and, later, communicated to those not present at the moment. Documents and necessary instructions were written for those who needed them, at the Messenger of Allâh’s bidding. For example, Imâm Bukhârî relates that Abû Shah ـ a Companion living in Yemen, requested the Messenger for a written copy of the sermon he had delivered on the day of the conquest of Makkah dealing with the inviolability of Makkah and with the blood-money. The Messenger said: “Write (it) down for Abû Shah.”١

When the system of writing the Qur’ân had developed well and stabilized, the Companions were allowed to note down all the sayings of the Messenger of Allâh ﷺ, without distinction. ‘Abdullâh bin ‘Amr ـ narrates: “I used to note down each and every thing I heard from the Messenger of Allâh ﷺ, and liked to memorize it. The Quraysh said to me: ‘You write down everything you hear from the Messenger of Allâh ﷺ. The Messenger of Allâh is a human being. He speaks both in anger and pleasure’. So I stopped writing. I told the Messenger of Allâh ﷺ about it. He replied: ‘Write. By the One in Whose Hands my soul is, nothing comes out from my mouth except the truth.’”٢

**Basis of the *Ummah’s* greatness and honour**

The Muslims broke free from the shackles of color, race and tribal prejudices and began to organize themselves into a great brotherhood which, in the course of two or three decades, became a super power of their times. They were the very people who had been paupers and wretched just a few years ago but were now the rulers of the most fertile regions of the world. Abû Hurairah ـ, the most prolific narrator of *Ahâdîth*, says about himself: ‘I grew up as an orphan, migrated as a poor man, labored for Bint Ghazwân in exchange for food enough to fill my stomach and a pair of shoes; I would sing to quicken the pace of camels as they rode on and gather wood as they dismounted. Praise be to Allâh who made faith the basis (of honor and greatness) and Abû Hurairah a

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١ *Sahîh Al-Bukhârî, Hadîth* no. 6880, *Sahîh Muslim: Hadîth* no. 3305

٢ *Al-Mawsû‘ah Al-Hadîthiya (Musnad Ahmad)* 11/59. The chain of narration is authentic and its narrators are trustworthy.
He was also appointed governor of Al-Madinah and during the reign of Marwân bin Al-Ḥakam worked as his deputy in Al-Madinah.

It is quite obvious that this great revolution in human history, inspired by unparalleled wisdom enshrined in the Qur’ân, owed itself to the lifestyle of the Messenger of Allâh صلی‌الله علیه و آلہ وسلم, who had set a model for his Companions. The Qur’ân and the sayings and actions of Allâh’s Messenger became an inalienable part of the Companions’ lives. They were given the responsibility to remember the Ahâdîth and communicate them to others. Hence, in this new social setup, the most honored among them were those who modelled their lives on the Qur’ân and Sunnah, and taught others the same. Each Companion became a repository of knowledge, a virtual academy by himself. Masses thronged to them, listened to Ahâdîth, and sought guidance and knowledge from them. The closer a Companion was to the Messenger of Allâh صلی‌الله علیه و آلہ وسلم, or the more one remembered his sayings, the greater his stature as a reference-guide.

Many a person eager to seek knowledge would travel long distances and come from far-off places to the Mothers of the Believers, especially ‘Āishah ﷺ, to hear Hadîth from them and receive answers to their many questions. Great care was taken not to let anyone, even if he be a Companion, relate a Hadîth on the authority of Allâh’s Messenger ﷺ, unless it was Mahfûz (Conforming).[2] For example, Abû Mûsâ Al-ASH’ârî ﷺ narrated that the Messenger of Allâh صلی‌الله علیه و آلہ وسلم had said that one should seek permission to enter a house and, in case one does not receive a response, one should turn back. ‘Umar ﷺ asked him to bring a witness. Abû Mûsâ went to a place where the Anṣâr used to gather. He asked them if anyone of them could bear witness. They offered to send the youngest of them, Abû Weed Al-Khudhri ﷺ. He came and testified that the Hadîth was genuine.[3]

It is to be noted that ‘Umar ﷺ did not doubt Abû Mûsâ’s narration, but he did so as a matter of principle and precaution.

Even in the times of monarchy following the era of the Caliphate, the Companions would narrate the Ahâdîth of Allâh’s Messenger to the common masses as well as the rulers. None could dare restrain preachers admonishing people through the sayings of the Messenger of Allâh because the society, especially the Companions, could never keep quiet over any attempt to hide the sayings of Allâh’s Messenger, come what may. Abû Dhârr Al-Ghiffârî ﷺ, on seeing the rulers’ dislike for those monitoring their conduct or narrating the Ahâdîth of Allâh’s Messenger, said openly: “If you place a sharp-cutting sword on

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[2] Hadîth whose narrator is trustworthy and does not contradict another narrator more trustworthy than himself. It is the antonym of Shâth (Contradicting).
Zeal to acquire knowledge

Faith depends on the Qur'ân and Sunnah. In those times, knowledge was synonymous with the Qur'ân and Sunnah. Moreover, learned scholars were honored and revered. They were the poles and reference-guides for the people, a fact that produced a universal impulse to acquire knowledge. Towards the end of the first century and the beginning of the second century of the Hijra calendar, caravans of Hadîth students on their way to centers of learning were a common sight. Mosques and houses of teachers became schools of learning. Sometimes, students numbered hundreds and even more. Pen, inkpot and paper in hands, their occupation was to hear Ahâdîth and note them down. Often a teacher would narrate Ahâdîth from memory while someone, often a pupil, would have also a transcript copy of the Ahâdîth in front of him. In this process of learning, memorization and writing went together, the latter a means of ratification. In this process, the listener would write the word Haddâthâna (he narrated to us) followed by the name of the teacher followed by the chain of narrators (Sanad).

Sometimes, a person other than the teacher used to read out the collection of Ahâdîth. In this case, the listener would write the Hadîth beginning with the word Akhbarâna (he informed us).

If a teacher spotted a talented student, he would give him permission to narrate his collection of Ahâdîth without his having listened to all those Azâdîth first. This form of permission was known as Munâwalâh or Ijâzah (licence or permission). In such a case, he would narrate or write those Ahâdîth, beginning the chain of narration with the word Anba’âna (he informed us).[2] Ijâzah was a kind of permission, oral or written, given by teacher to student authorizing him to relate some particular book or books of the teacher or his Sound narrations. According to the system of Munâwalâh or ‘Ardh, an expert Hadîth memorizer, in order to benefit by the teacher, would present a written collection (of Ahâdîth) to him. The teacher would review and check it and, when he was sure it contained only the Ahâdîth narrated by him, would say to the student: ‘I know the collection you gave me. I recognized its contents. They are my own narrations from my teachers (Sheikhs). You may narrate them on my behalf.’ Imâm Ḥâkim says that the Hadîth scholars (Muhaddîth) of Al-Madinah, Makkah, Kûfa, Syria, Egypt, Khorâsân and other places gave this kind of permission to their students.

Imâm Mâlik was once asked whether he had directly listened to all the Ahâdîth he narrated. He replied: ‘Some of them were those I listened to directly from my Sheikhs, and some I received through ‘Arđh (Munâwalah). Anyhow, we believe that the latter is in no way inferior in quality than the former.’

Perfect system of preservation

All these methods of learning and teaching Ahâdîth prove that, right from the beginning, great care was taken to safeguard and preserve the Ahâdîth. Even during the era of Allah’s Messenger ﷺ, measures were taken to preserve Ahâdîth, the Unrecited Revelation, by writing as well as by memorization. There is no nation on the whole earth that can match the way the Muslims memorize the Qur’ân. Great scholars of the world are wonder-struck how the Qur’ân remained preserved in the memory of countless men across centuries. Today those who remember the Qur’ân by heart number in the millions. There has never been a tradition in any community to memorize their basic book of faith nor did they ever have the courage to do so. It is the Muslim people alone whose ancestors evolved a system of preserving the Qur’ân as well as Ahâdîth over the centuries, a system that inspires awe and respect.

How the Companions preserved the sayings of Allah’s Messenger perfectly well is best illustrated by an example. Of all the Companions, the most prolific narrator of Ahâdîth was Abû Hurairah who died in 58 AH. Young Companions like Ibn ‘Umar, Ibn ‘Abbâs, Jâbir and Anas narrated Ahâdîth on the authority of Abû Hurairah and, according to Imâm-Bukhârî, the Tâba’în (followers of the Companions) who narrated from him during his lifetime numbered over eight hundred.[2] Among his pupils was Hammâm bin Munabbah who penned down all the narrations of Abû Hurairah. If we compare the collection of Hammâm with the authentic Ahâdîth narrated by others at different times in the course of half a century, we find no difference between them. For as long as half a century, Abû Hurairah kept on repeating his Ahâdîth from his memory in the same words.

Comparison and Evaluation of Ahâdîth

This system of memorizing and writing continued to strengthen further and still further over the years. The Tâba’în heard the Ahâdîth from the Companions, memorized them, and recited them to groups of students who had themselves listened those Ahâdîth from the different pupils of the Companions and Tâba’în. They would compare the wordings of different narrators and verify them. In the

course of this process, they came to know what texts of the *Ahâdîth* had the greatest number of supporters from among those who had heard from the Companions and *Tâba'in*, what narrator is lone in what narration, and the reason thereof. There may be several reasons. For example, the teacher may have a weak memory in his old age. But, if most of his pupils during his old age related the same *Hadith* like those who studied under him in his early years, the blame would fall on some sub-narrator. Moreover, frequent visits to centers of learning also revealed to students of *Ahâdîth* the qualities of narrators: who had a high stature as to uprightness, trustworthiness, strength of memory, honesty, integrity and character, who is reasonably satisfactory, and who is weak in one or more than one foregoing qualities.

In case a *Hadith* does not exist in the collections of high-grade narrators but it has been narrated by more than one narrator belonging to a lower grade with an authentic chain of sub-narrators, such a *Hadith* shall be accepted by virtue of the fact that it has been endorsed by more than one *Maqbul* (Accepted) narrator.

Ever since the age of *Tâba'in*, *Hadith* students considered it necessary to write down, along with the chains of narrators, the views, comments and opinions of *A'immah* and *Huffaz* of *Ahâdîth* about the sub-narrators and other necessary things. You will note that every notable *Hadith* scholar (*Muhaddith*) collected not only the texts and the chains of narration but also composed books about each preceding sub-narrator, his habits and other characteristics. Details will soon follow.

Based on this rich information, there developed a consensus over the classes (*Darajat*) of narrators and, consequently, by agreement of scholars, narrators were divided into classes. Since this academic work was carried on with openness, transparency and a spirit of pure inquiry, research and scholarship of highest standard, it became impossible for anyone to hide one’s bias for any particular viewpoint, dishonesty or negligence. Some who tried to circulate narrations of their own liking or interpolated words of their choice into Sound *Ahâdîth* were soon uncovered and their counterfeit coins put out of circulation. Just as in an open and free market, counterfeit coins are soon detected, so was each attempt to circulate fabricated *Ahâdîth* in this open field of academic research detected and foiled and the face of the fabricator unmasked. Proofs against fabricators were collected and records against them prepared. These records will remain till the Day of Judgment for the benefit of research scholars.

The goal of each *Hadith* student was to hear, write and relate *Ahâdîth* coming down from narrators of the highest possible level (*Tabaqa*) with a minimum

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[1] Narrators and collectors of *Hadith* are classified into two main categories: 1) Era category, that is, according to the period in which they lived as well as the degree to which they were in touch with the renowned scholars of their times, the purpose being to discover the
number of sub-narrators. Students vied with each other vigorously to achieve this goal. Hence, any claim as to the trustworthiness or uprightness of a sub-narrator was put to the severest test. Any claim about a sub-narrator being higher (more trustworthy) than the other was met with strong challenge; hidden defects in the narration were sought out, every narration was very closely examined from every conceivable aspect, and every attempt was made to uncover even the slightest hidden defect in the chain of narration or text. It is these defects which are technically known as ‘Ilāl in the Ḥadīth sciences and many a book has been compiled on this subject. In this field every one was free to raise objection just as the other one was quite equally free to defend with arguments, semantic or syntactical evidence or context (Qarīnah) and witnesses. And according to this science of critical evaluation of Ahādīth, each narration was accepted or rejected purely on its merit.

In this field, excellence was not based on color of skin or race or country. The scepter could go to Quraysh or a kinsman of Allāh’s Messenger ﷺ but the kingdom of Ḥadīth sciences belonged to Ath-Thawrī, ‘Abdullāh bin Mubārak, Muhmmad bin Ismā’īl Al-Bukhārī, and Muslim bin Ḥajjāj An-Nishāpūrī. It is to be noted that ‘Abdullāh bin Mubārak was of Turkish descent, Mohammad bin Ismā’īl was of Persian descent, from Bukhārā, while Muslim bin Ḥajjāj an inhabitant of Nishāpūr. This became possible because the Ḥadīth science was an open arena in which everyone had a right to compete with others, the verdict being in the hands of the majority of the participants.

**Al-Imām Muslim**

Al-Imām, Al-Hāfiz, Al-Hujjah Abul-Hussain Muslim bin Al-Ḥajjāj bin Ward bin Koshād Al-Qushayrī An-Nishāpūrī was born in 202 or 204 or 206 AH in Nishāpūr and educated in the same town. He heard Ahādīth the first time, at age eighteen, from Yahya bin Yahya Tamīmī. In 220 AH he went on pilgrimage to Makkah where he heard Ahādīth from ‘Abdullāh bin Salamah Qa’nabi, the most revered pupil of Imām Mālik and the principal teacher of Imām Muslim. In Kūfā, he heard Ahādīth from Ahmad bin Yūsuf and a host

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continuity of the chain of narrators; 2) Reliability category, that is, the relative reliability of the narrators with respect to their retentive powers, moral character, political affiliation, fame or lack of it and their philosophical leanings. They are placed in classes of descending order like Thīqah (Trustworthy), Suddāq (Truthful) etc. Terms like Level and Class are interchangeable, used to denote any of the two categories. – Translator

of other teachers. In addition, he also heard from nearly 220 teachers in Makkah, Al-Madīnah, 'Irāq and Egypt. The system of hearing Ahādīth in those times consisted in hearing and writing down Ahādīth along with their chains of narration.[1]

Among the renowned teachers of Muslim were Al-Imām Ahmad bin Ḥanbal, Aḥmad bin Mūnḏhir Qazzāz, Iṣḥāq bin Rahwiyah, Ibrāhīm bin Sa‘eeed Jawhari, Ibrāhīm bin Mūsā, Abū Iṣḥāq Rāzī, Aḥmad bin Ibrāhīm, Iṣḥāq bin Mūsā Anṣārī (Abū Mūsā) Ismā‘īl bin Abū Owais, Ḥarmala bin Yahya (Abū Ḥafs Tajjībī) Ḥasan bin Rabī Burānī, Abū Bakr bin Abū Shaibah, Ya‘qūb bin Ibrāhīm Dawraqi, Abū Zur‘ah Rāzī, Yahya bin Ma‘een and other Huffāz.[2]

The circumstances of his death, as recorded in Tārīkh Baghdaḍ and Sir A‘lāmun-Nubalā’, are very strange indeed, and show his excessive passion for the science of Ḥadīth and his inordinate zeal for inquiry and research in this field. According to Aḥmad bin Salamah, a gathering was held to benefit by the knowledge of Imām Muslim. There he heard a Ḥadīth which he had not heard before. When he came back home, he lit a lamp and told his family not to allow anyone to enter his room. His family told him about a gift they had received, a basketful of dates. He told them to bring it to him. Immersed in his search for that particular Ḥadīth, he kept on eating the dates, one by one, while he was absorbed in his search for the Ḥadīth. By early morning, he found the Ḥadīth but the basket was empty. It was for this reason, it is said, that he fell sick and died.

Imām Muslim’s business was in the district of Khān Maḥmash but the main source of his livelihood was his landed estate in the suburbs of Nishāpūr. Imām Ḥākim said that he had seen his grandchildren (from his daughters). They told him that their father who had seen Imām Muslim in Khān Maḥmash described the Imām as a man of perfect stature, fair-complexioned, with a gray beard, a corner of his turban dangling on his back between his shoulders.[3]

He died on the evening of Sunday, the 24th of Rajab, 261 AH. He was buried the next day in Nishāpūr.[4]

Written works

The following are the important works of Imām Muslim as mentioned by Ḥākim and other Ḥadīth scholars:

[4] Al-Ḥittah Fl Dhikr As-Sahah As-Sittah: 286
A Life Sketch of Imam Muslim

1. Al-Asâmî wal kunâ
2. Kitâb At-Tabaqât
3. Kitâb Al-Wahdân
4. Kitâb Al-Afrâd
5. Kitâb Al-Aqrâb
6. Kitâb Awdâd As-Šaḥâbah
7. Kitâb Afrâd Ash-Shâmîyyûn
8. Kitâb Mashâikh Mâlik
9. Kitâb Mashâikh Ahh-Thaurî
10. Kitâb Mashâikh Shu'bah
11. Kitâb Man Laisa Lahu Al-İrâwin-Wâhid
12. Kitâbul-Mukhadoramîn
13. Kitâb Tabaqât At-Tâba'in
15. Kitâb Al-jâmi’ ‘Alal-Abwâb
16. Kitâbul-Musnad As-Sahiîh
17. Kitâb Ḥadîth ‘Amr bin Shu‘aib
18. Kitâb At-Tamyîz
19. Kitâbul-‘Ilal
20. Kitâb Suwâlât Ahmad bin Ḥanbal
22. Kitâb Al-Inîfâ‘ Bi Ahbîs-Sabâ‘

The foregoing are the important works of Imâm Muslim, not a complete list of his writings.

Distinguishing features of Sahîh Muslim

According to Ḥâfîz Ibn ‘Asâkir and Imâm Ḥâkim, Muslim wanted to divide his book, Sahîh Muslim, into two parts, the first part containing sound Ahadîth transmitted by narrators of the First Level (Tabaqah) and the second part containing sound Ahadîth transmitted by narrators of the Second Level but he could only complete the first part before his death. This means that Sahîh Muslim is a work of his later years. A look at his works reveals that he worked with great devotion on the transmitters of Ahadîth and wrote many books on that subject. His works listed above, from 1 to 13, are an example. Likewise, he collected Ahadîth and narrators in various formats (14 to 17) and wrote books (18 to 21) exclusively on erroneous impressions (Auhâm) and defects (‘Ilal). His last book dealing with juristic issues is a good illustration of his written works.
Sahih Muslim is the culmination of his skill. All the works preceding it were, in fact, a preparatory ground, the foundation of his work yet to come because a book like Sahih Muslim could not be written without a complete mastery over the biographies of narrators, texts, and defects ('Ilal). In those times Hadith students were in search of a book containing narrations dealing with rituals, commandments, punishment and reward, what to do and what not to do, the sayings of Allah's Messenger concerning them, the narrations occurring in the authentic books of Sunan, their chains of narrations accepted by scholars, grouped together in a well-ordered way, in a single work, not too long, and yet enabling one to dispense with other books in matters of faith, their proper comprehension, thinking, and deduction.[1]

Imam Muslim felt the Ummah was in need of such a book. As he pondered over the importance and benefits of such a book, he resolved to compile a relatively short and well-arranged work out of a vast treasure of authentic Ahadith.

Criterion of selection

Imam Muslim made it very clear that the narrations coming down to us from the Messenger of Allah, have been divided into three sections. They cover three classes (Tabaqat) of narrators. He also said that he wanted to avoid repetition as best as he could except when it is necessary to repeat the whole text or part thereof in order to remove an 'Ilila found in the chain of narration or to describe an additional understanding.

"In the first section we want to list Ahadith clear of all defects and other things (other things meaning other technical weaknesses), that is, Ahadith whose narrators are considered very strong and very careful while narrating, their narrations (when compared with one another) do not vary nor (the facts and details) mixed up, things often found in case of other narrators."[2]

"After listing the Ahadith of such narrators, we will turn to the Ahadith of those narrators whose memory and skill are less than that of those belonging to the first section. Anyhow, in such people, though lesser in rank than those in the first section, no defect has been identified. Truth and devotion to knowledge are the qualities common in them, like 'Atâ' bin Sâ'ib, Yazid bin Abü Ziyâd, Laith bin Abû Sulaym, etc. They are known for their knowledge and piety but the narrators of the first section rank higher, in skill and care, than those mentioned above. As for those who are considered as Accused (Muttaham) or their narrations (though fair in themselves) are Denounced (Munkar) and wrong, we have nothing to do with them."[3]

These are the points Imâm Muslim has himself mentioned in his preface to his book with respect to his criterion of selection.

But every scholar of Hadîth sciences has understood and described the method of Imâm Muslim in his own way.

Imâm Hâkim and Imâm Baihaqî have clearly stated that Imâm Muslim based his compilation of Sound Ahâdîth (Sahîh) on the narrations belonging to the First Level (Tabaqa) but he passed away before he could compile the Ahâdîth of the Second Level narrators.[1]

Imâm Baihaqî, quoting Imâm Muslim’s companion Ibrâhîm bin Muḥammad bin Sufyân, said, quoting an authentic source: ‘Imâm Muslim had composed three separate books: one being Sahîh, the second a collection of Ahâdîth from ‘Akrama, Ibn Isâq and those of the same class, and the third a collection of narrations from weak transmitters.[2]

But the commentator of Sahîh Muslim, Qâdi ‘Ayâd disagreed with Imâm Hâkim and Imâm Dâraqutnî and opined: Imâm Muslim has brought all the three levels, which he had mentioned, in his book. I have looked into his book closely, scrutinized his division (and found that) he had dropped the Fourth Level as he had himself said.[3]

It should be noted that Imâm Muslim spoke of three levels or three classes and clearly stated that he would drop the third class while Qâdi ‘Ayâd claimed that Imâm Muslim had dropped the Fourth class, attributing this claim to be the statement of Imâm Muslim himself.

In other words, Qâdi ‘Ayâd has split up the two classes of Imâm Muslim into three classes, his fourth class being the third one according to Imâm Muslim.

Imâm Tha’labî, while giving his opinion, after quoting Qâdi ‘Ayâd, also mentions the four classes. He says: “He (Imâm Muslim) took Ahâdîth from the First class and from the Second one except a few of the latter which he did not like. Then, from the Third class he took Ahâdîth, which are not many, as corroborating evidences and follow-ups. If he had included Ahâdîth from this class in his Sahîh, the book would have been twice as voluminous as it is now and his book, due to the inclusion of such Ahâdîth, would have slipped down from the rank of Sahîh. The people of this class are ‘Atâ’ bin Sâ’îb, Laith, Yazîd bin Abû Ziyâd, and others like them. He did not take Ahâdîth from these people except after he had taken a basic Hadîth (that is, after a Hadîth, the basis of which existed in the First class).[4]

It is clear from Imám Tha’labI’s statement that he also took Imám Muslim’s First class for two classes and took Imám Muslim’s Second class narrators like ‘Aţâ bin Sâ‘îb, Yazîd bin Abû Ziyâd and Laith bin Abû Sulaym for the Third class, and testified that Imám Muslim had taken only a few Ahâdîth of those narrators as corroborating evidence and follow-ups only when basic narrations from the First class had already been listed.

Does it not prove exactly what Imám Muslim had already said in his preface that the Ahâdîth of ‘Aţâ, Yazîd and Laith who belong to the Second class according to Imám Muslim and to the Third class according to Qâdi ‘Ayâd and Tha’labI’s, did not occur as basic Ahâdîth in Sahîh Muslim? Does it not also prove that Imám Hâkim, Imám Baihaqî and, later on, Hâfîz Ibn Ḥajar have already said that Sahîh Muslim contained, basically, the Ahâdîth of the First class? Do both the groups of Ummah holding two divergent opinions not acknowledge jointly that Sahîh Muslim, like Sahîh Bukhârî, consist of authentic Ahâdîth? Hâfîz Ibn Ḥajar, after explaining it in detail in An-Nukat, said: “The matter became unclear and ambiguous to Qâdi ‘Ayâd and his followers (An-Nawawi)...”

All the foregoing details about the methodology followed by Imám Muslim have been noted with reference to the viewpoints of the venerated A’imma of Hadîth. All these persons, despite their divergent views on the levels of narrators, concur that the basic Ahâdîth of Sahîh Muslim and, in fact, even the corroborating Ahâdîth and their follow-ups are authentic, all of them.

Some contemporary scholars who are strongly biased for their particular juristic schools, on finding their practices in conflict with the Ahâdîth of Bukhârî and Muslim, try to exploit the differences of opinions of our worthy A’imma of old, which were purely of an academic nature, as a means to challenge and raise objections to the Ahâdîth, and the collections of authentic Ahâdîth, of the Messenger of Allah ﷺ, and create doubts about them. They also tried to get the Islamic University of Al-Madinah somehow pass a so-called research thesis asserting falsely that in Sahîh Muslim every first Hadîth in each chapter is authentic while those that followed it were listed by Imám Muslim only to hint at some hidden defects in them and that those hints, according to the thesis writer, can be discerned by outstanding memorizers (Huffâz) of Ahâdîth. It is surprising, indeed, that none of the commentators of Sahîh Muslim, Hadîth scholars and jurists including Qâdi ‘Ayâd ever pointed out that all the Ahâdîth following the first Hadîth in each chapter had such and such defect or weakness. On the contrary, the whole Ummah is unanimous that all the Ahâdîth of Sahîh Muslim are authentic, no matter whether they occur first or in the middle or at the end of a chapter.

According to *Imámul-Ḥarmain* Abul-Ma'ālî Abdul Mâlik bin Mohammad Al-Juwainî, scholars of Ḥadîth sciences are unanimous that the attribution of *Ahâdîth* in the authentic collections of *BukhârI* and *Muslim* to Allâh's Messenger ﷺ, is absolutely certain.\(^1\)

That is also the opinion of Ibnus-Salâh, the *Imâm* of the methodology of Ḥadîth sciences.\(^2\) The unanimity over this point has also been mentioned by Ibnul-Athîr.\(^3\) Rather, Imâm Abû Naṣr 'Ubaidullâh bin Sa'eed bin Ḥâtim As-Sajî (d. 444 AH), speaking about *Ṣâhîh Bukhârî*,\(^4\) and *Imámul-Ḥarmain* Abul-Ma'âlî Abdul Mâlik bin Mohammad Al-Juwainî, speaking about both *Al-BukhârI* and *Muslim*, remarked that if a person said on oath that the *AjâdIjLi* considered by BukhârI and Muslim as authentic are really so and that their attribution to the Messenger of Allâh ﷺ, is right, his oath is flawless and that no atonement is obligatory on him.\(^5\)

In every age scholars of Ḥadîth sciences took notice of the evil campaign of casting doubts about *Ahâdîth* or collections of *Ahâdîth* and laid bare those deceitful tactics.\(^6\)

The *Ummah* is unanimous over the authenticity of *Ṣâhîh BukhârI* and *Ṣâhîh Muslim*. Anyhow, all this while, scholars have been wrangling which of the twain has precedence over the other. Imâm An-Nawawî, the commentator of *Muslim*, says: Scholars concur that next to Qur'ân, the most authentic books are *Ṣâhîh BukhârI* and *Ṣâhîh Muslim*. The *Ummah* has accepted them as such. *Ṣâhîh BukhârI* is more authentic, more profitable, and better in open and hidden perceptions. It is true that Imâm Muslim benefitted by Imâm Bukhârî and used to say that he was matchless in Ḥadîth sciences. All in all, *Ṣâhîh BukhârI* has precedence over *Ṣâhîh Muslim*. That is the right view and that is the opinion of the majority of the scholars and the experts in the Ḥadîth sciences.

Imâm Abû ‘Alî bin Husain Nishâpûrî and some scholars of the *Maghrib* (the Muslim countries of North Africa) give precedence to *Ṣâhîh Muslim* but the majority of scholars insist that it is *Ṣâhîh BukhârI* which should be given precedence. Abû Bakr Ismâ'îlî, the great *Imâm*, *Ḥâfîz* and jurist, has explained it, with arguments, in his book *Al-Madkhal*.\(^7\)

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\(^1\) *An-Nikat*: 1/377.

\(^2\) *Muqaddama Ibnus-Salâh*: 40.

\(^3\) *Jâmi'ul-Usool*: 1/41.

\(^4\) *Muqaddama Ibnus-Salâh ma'a At-Taqayyud wal, Ḥâ'h.* pp 38, 39.

\(^5\) *Al-Hîthâr Fee Qhîqar As-Ṣâhîh As-Sîtâh*, p 232.

\(^6\) See *Minhâjul-Imâm Muslim* by Rabî’ bin Ḥâdi Al-Madkhali, formerly Head of Sunnah, Department of Higher Studies, Islamic University of Al-Madinah.

\(^7\) *Sharh Muslim lin-Nawawî, Muqaddama*: 1/35.
Of course, *Sahih Muslim* has some distinguishing features peculiar to it. It was for those distinguishing features of *Sahih Muslim* that some give it preference over *Sahih Bukhari*.

Imam Nawawi says: “Imam Muslim is peerless in one very beneficial characteristic, namely, he listed a *Hadith* only in one place, proper to it, mentioning its several chains of narration and its different wordings. This makes it easy for a student to view the *Hadith* in all its different facets and thus benefit by it. The several chains of narration, mentioned by Imam Muslim for a single *Hadith*, only increases a student’s trust in the relevant *Hadith*.\(^1\)

This is, in fact, a great achievement of Imam Muslim. He lists a *Hadith* along with its chain from one of his teachers and then goes on listing the chains of other teachers. Then, again, in case of a higher chain, he lists the chains of other narrators from one or several teachers and, in the case of the highest part of the chain, if a *Hadith* was narrated by more than one Companion, he lists all the narrations, each with a separate chain. If a student reviews all the chains listed by Imam Muslim for a single *Hadith*, it becomes clear that Imam Muslim did not confine himself to narrating a *Hadith* from any one of his teachers and then continuing up to his earliest teacher but that he wrote down a *Hadith* from several transmitters of that *Hadith* from a single teacher. Imam Muslim heard a *Hadith* from a teacher and then heard the same *Hadith* from different teachers at different times in order to ascertain whether those different teachers narrated the same *Hadith* in the presence of different people at different times with the same wording. If he found no discrepancy, he considered those narrators to be accurate and reliable and their narrations to be authentic and sound. In the same way, he also checked the narrations of the teachers of his teachers by comparing their chains with those of other narrators. He went even further and collected the narrations of the different Companions reporting from the Messenger of Allâh ﷺ, compared them with each other, ascertained and verified them, and then, finally, selected only those which appeared to be perfect, precise and accurate. Such utmost care is impossible for any court in any lawsuit with any number of witnesses.

Even the slightest difference in wording or chain of transmission like the difference between *Haddathana* and *Akhbarana* has been recorded and preserved by Imam Muslim. He recorded even the slight difference in the text of a *Hadith*. Thus it is that the *Sahih* of Imam Muslim became a peerless collection of authenticated *Aḥādīth*.

\(^1\) *Sharh Muslim* lín-Nawawi, Muqaddama: 1/34.
Unbroken chain of authentication

The authentic *Hadīth* collections of *Bukhārī* and *Muslim* were excellent with respect to both the chains of transmission and the texts as well as their general utility in that they gave guidance in almost all walks of life. These collections won the praise and acclaim of *Hadīth* scholars so much so that they themselves produced works containing the same *Ahādīth* as found in the collections of both *Bukhārī* and *Muslim* but with their own, independent chains consisting of a lesser number of sub-narrators, and named their works *Mustakhraj*. The *Mustakhraj* (literally, meaning ‘extract, excerpt or partial copy’) works containing the same *Ahādīth* with the same words, but with chains of narrators a degree or two lesser in rank, corroborated the *Ahādīth* of *Al-Bukhārī* and *Muslim* and, in effect, testified that other chains of narration also substantiate what *Bukhārī* and *Muslim* had attributed to the Messenger of Allah. This wonderful system of validation and authentication continued for centuries.

The following are the names of some of the leading *Hadīth* scholars who produced *Mustakhraj* works on *Ṣaḥīh Muslim*:

1. Abū Bakr bin Mohammad bin Rajā’ (d. 286 AH).
2. Az-Zāhid Abū Ja'far Aḥmad bin Ḥamadān Al-Ḥiḍr (d. 311 AH).
3. Abū ‘Awānah Ya'qūb bin Ḥishāq Al-Isfarāyīnī (d. 316 AH).
4. Abūl-Walīd Ḥassān bin Mohammād Al-Faqīh (d. 344 AH).
5. Al-Imām Abū ‘Āli Al-Masterjasī (d. 365 AH).
6. Abū Ḥāmid Aḥmad bin Mohammād Ash-Shārkī Al-Harawi (d. 369 AH).[1]
7. Abū Bakr Mohammād bin ‘Abdullāh bin Zakariyya Al-Jouzaqi (d. 388 AH).[2]
8. Abū Bakr Aḥmad bin Mohammād bin Aḥmad Al-Khawārizmī Al-Barqānī (d. 425 AH).
9. Abū Nu‘aim Aḥmad bin ‘Abdullāh bin Aḥmad Al-Asbāhānī (d. 430 AH).[3]

It is clear from the foregoing evidence that no neutral person with a sound mind can ever accept the objections being hurled continuously by the deniers of *Ahādīth* motivated merely by rancour, malice and prejudice.

The total number of *Ahādīth* in the *Ṣaḥīh* (authentic) collection of Muslim (without counting the repetitions) is four thousand. Counting the repetitions, they total seven thousand two hundred and twenty five.[4] Imām Muslim made this selection out of three hundred thousand *Ahādīth*.

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It is to be noted that the number, three hundred thousand, does not mean three hundred thousand narrations or texts of narrations. Counting can best be understood by the following example: if a Tābi‘ī narrates from a Companion of the Messenger of Allāh ﷺ, it is counted as one Hadīth. If two Tābi‘īn narrate (the same Hadīth) from him, they are counted as two Ahādīth. Similarly, if the students of Tābi‘īn narrate the same Hadīth from them, the number of Ahādīth will increase still further, the number increasing as the number of transmitters. So three hundred thousand Ahādīth mean only three hundred thousand narrations, each with a different chain. Ignorance of this counting method often gives rise to a lot of misunderstanding.

Imām Muslim welcomed criticism

The works of Hadīth scholars were very transparent. Their writings were scrutinized minutely, word by word, and this continues to this day. Imām Muslim put his Sahīh before the great experts and students of Hadīth sciences of his times. In his own lifetime, copies of his Sahīh spread far and wide and a cycle of critical appreciation of his work began. Among his critics were the distinguished Hadīth scholars of his times including his own teachers.

Sa‘eed Al-Bardha‘i says: “Someone brought a copy of Sahīh Muslim to Al-Imām Abū Zur‘ah. He went through it. As he came across the narration of Asbāṭ bin Nasr, he commented: ‘Oh, how far it is from being sound.’ As he glanced over the narration of Qatān bin Naṣīr, he remarked: ‘It is a high tide (sweeping along with it all the rubbish).’ When he saw the narration of Aḥmad bin ‘Eisa, he pointed to his tongue (as if he wanted to say that he also narrated fabricated Ahādīth). Then he remarked: ‘Does he (Imām Muslim) narrate from such people and drop (high-ranking) narrators like Ibn ‘Ajlân. He gives a chance to innovators (deniers of the authority of Ahādīth) to blame Hadīth scholars and say that their Ahādīth are not authentic.”[1]

According to Tadhkiratul-Huffāz, Abū Zur‘ah Al-Imām Ḥāfizul-‘Asr Ubaidullāh bin ‘Abdul-Karīm bin Yazīd Ar-Rāzī was a great Hadīth scholar of his times. In memorizing Ahādīth, intelligence, devoutness, sincerity and acts of piety, he was counted among the matchless. His own teachers collected Ahādīth from him and narrated them. Great scholars like Imām Muslim, his cousin Ḥāfiz Abū Ḥātim, Imām Tirmīdhī, Ibn Mājah, Naṣā‘ī, Abū Dawūd, Abū ‘Awānah, Sa‘eed bin ‘Amr Al-Bardha‘i, Ibn Ḥātim, Mōhammad bin Al-Ḥussain Al-Qaṭṭān were his pupils. Imām Bukhārī said that Ahmad bin Ḥanbal told him: When Abū Zur‘ah came to our house as a guest, my father said: ‘Young man, the discourse you had with the Sheikh is, in fact, a reward from Allāh for

my voluntary prayers. According to San‘ānī, Abū Zur‘ah is to us (that is, to Ḥadīth scholars) like Ahmad bin Ḥanbal.[1]

In the light of his teacher’s critical remarks, Imām Muslim moved to explain his standpoint. Bardha‘î said that he went to Nishāpūr and informed Imām Muslim of Abū Zur‘ah’s comments on his work. He replied: “Took only those Ḥadīth from narrators like Asbāt, Qāṭṭān and Ahmad bin ‘Eisā which had already existed (in the compilations of Ḥadīth) from trustworthy narrators. I took from people like Asbāt because their Ḥadīth had a lesser number of sub-narrators while those of the trustworthy narrators had a relatively large number of sub-narrators. The Ḥadīth in my collection are known, with chains of trustworthy narrators.”

Later on, Imām Muslim went to see Ibn Wārah, a famous Ḥadīth scholar.[2] He made the same comments as those made by Abū Zur‘ah. This shows that the observations of the experts were similar. Imām Muslim explained his point of view and remarked: I said that the Ḥadīth are authentic. I did not say that the Ḥadīth I did not include in my book (like those of Ibn ‘Ajlān and others) are weak. Ibn Wārah was satisfied and read out his narrations to Imām Muslim.[3]

Since Imām Muslim’s narrations were supported with both high and low chains, he welcomed the criticism of his book by Abū Zur‘ah, his teacher and the greatest Ḥadīth scholar in those times, and put his book in front of him. Imām Muslim expunged from his book each Ḥadīth which Abū Zur‘ah pointed out to be defective or objectionable for some reason (even though Imām Muslim disagreed with him) and documented and referenced only those Ḥadīth (that is, listed the Ḥadīth with the same chains of narrations) which Abū Zur‘ah considered to be sound and free from every defect or weakness. After taking so much precaution and exercising so much discretion, he became sure that if experts of Ḥadīth sciences tried to select Ḥadīth based on the most authentic possible chains of narration for as long as two hundred years, they could not rely upon Ḥadīth other than those listed by him in his authentic collection.[4]

The works of Imâm Bukhârî and Imâm Muslim were not accepted just for their great technical skills. Rather, they were accepted because the rules and the methodologies they adopted were critically reviewed and then each Hadîth they had listed was reviewed and probed critically and vigorously in the light of their own rules. And this critical work continued, unabated and with great vigour, for centuries.

Among his critics were Imâm Dârqûnî, Imâm Ḥâkim and several other scholars expert in the Science of Validation (Al-Jarh Wat-Ta’dîl). In the meanwhile, a vigorous criticism continued, supporting and opposing him. Even today, there is no bar on criticism of his works. As a result of this criticism and counter-criticism, all the Hadîth scholars of the Orthodox Schools of Islamic Jurisprudence are unanimous that the authentic collections of Bukhârî and Muslim are correct, next to the Qur’ân, and the ascription of the sayings and acts mentioned therein to the Messenger of Allâh ﷺ, is right.\[1\]

May Allâh help us preserve the Ahâdîth as well as act by them, diffuse the light of Sunnah far and wide, grace the endeavours of scholars, servants and students of Hadîth with His acceptance. Amen.

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Introduction by Imâm Muslim

In the Name of Allâh, the Most Gracious, the Most Merciful.

Praise be to Allâh, the Lord of the Worlds, and the (blessed) end is for those who achieve Taqwa. May Allâh send blessings and peace upon Muḥammad, the Seal (Last) of the Prophets, and upon all the Prophets and Messengers.

You – may Allâh have mercy on you – were inspired by your Creator to research and find out about the reports that have been narrated from the Messenger of Allâh ﷺ about the teachings, rules, and regulations of Islam, and what they say about reward and punishment, exhortations and warnings, and other issues, along with the chains of narration with which they were narrated and circulated among the scholars. You wanted – may Allâh guide you – to have them written down and compiled in one place, and you asked me to write them down in a brief manner in this book, without too much repetition, because you thought that too much repetition would distract you from your goal of understanding them and deriving knowledge from them. What you asked me to do – may Allâh honor you – I went back and thought about it, and the consequences of it, which are going to be good and beneficial, if Allâh wills. When you asked me to take on this task, I thought that if I managed to do it, and was able to complete it, the first one to benefit from it would be myself in particular, before anyone else. This is so for many reasons, which it would take too long to explain here. But in brief, I would say that presenting a few of these reports in a proper manner is easier, than dealing with many of them. This is especially so for an ordinary man who does not have deep knowledge and would not be able to distinguish between them except, with the help of others. As this is the case, it is better to aim at writing down a few authentic reports rather than many which are unsound.

However, it is hoped that there may be some benefits in writing down a large number of reports and compiling those that are repeated, for the elite among the people, those who have been blessed with some knowledge and understanding, and the familiarity with their causes and reasons. That type of a person, if Allâh wills, would be able to deal with a lot and will benefit from the compilation of a large number of reports. But for ordinary people who do not share the knowledge of the elite, there is no point in their handling a large number of Ahâdîth when they are unable to understand a few.
So we will start writing what you have asked us to write — if Allâh wills — based on a condition which I will tell you about, which is that we are going to examine all the reports that have been narrated from the Messenger of Allâh ﷺ, and divide them into three categories of narrators, without any repetition, unless there is a topic where repetition cannot be avoided because another report has additional material, or a different chain that may support a report that has some fault. Moreover the additional material, which is needed, may be dealt with as a separate Hadîth. In that case we have to repeat the Hadîth which has additional material, or refer to the additional material while narrating one Hadîth only, whenever possible. But referring to the additional material may be difficult, in which case it is easier and beneficial to repeat the Hadîth.

The first category: Here we will introduce reports that are safer from fault than others, and purer, in that their narrators are righteous people in the narration of Ahâdîth, reliable in what they reported, in whose narrations no severe differences are found in, nor erroneous confusion, as may be the case with many Muḥadîthin as is evident from the Ahâdîth they narrated.

So we will write down the reports of this type, and follow that with the reports in whose chains there are some people who are not known for their good memory and reliability, unlike those in the first category, on the basis that even though they are of a lower status than the first, they are still known to be truthful and knowledgeable, such as ‘Atâ’ bin As-Sâ’ib, Yazîd bin Abî Ziyâd, Laîth bin Abî Sulaim, and other narrators like them.

Although they are known among the scholars for the knowledge and honesty that we have described, others among their peers who are better known for their reliability and ability to narrate properly are higher in status and knowledge than them, because this is a higher level according to the scholars.

If you compare those three whom we have named, ‘Atâ’, Yazîd and Laîth, with Mansûr bin Al-Mu’tamir, Sulaimân Al-A’mâsh and Ismâ’il bin Abî Khâlid in their reliability in narration and their righteousness in it, you will see that they are different and do not even come close. There is no doubt among the people of Hadîth about that, because the soundness of memory and proper transmission of Hadîth by Mansûr, Al-A’mash and Ismâ’il is well known to them, whereas it is not known at such a level in the case of ‘Atâ’, Yazîd and Laîth.

Similarly, if you compare peers such as Ibn ‘Awn and Ayyûb As-Sakhtiyânî with ‘Awf bin Abî Jamîlah and Ash’âth Al-Ḥumrâni, who were companions of Al-Ḥasan and Ibn Sirîn, just as Ibn ‘Awn and Ayyûb were companions of theirs, you will see a big difference between the first two and the last two in virtue and soundness of transmission, even though ‘Awf and Ash’âth are not regarded as untruthful and insincere by people of knowledge, but still their case is that of the level we described them according to the people of knowledge.
We have given these as examples by name, only to explain to those who have no knowledge of how the scholars put people in different categories, so that a man of high status will not be underestimated and a man who is of lower status in terms of knowledge will not be overestimated, and each will be given his rightful position.

It has been mentioned that ‘Aishah, may Allah the Most High be pleased with her, said: “The Messenger of Allah ﷺ commanded us to give people their rightful status.”

Based on what we have mentioned above, we will compile the reports narrated from the Messenger of Allah ﷺ which you have asked of us.

With regard to the reports that have been narrated from people whom the people of Ḥadîth, or most of them, consider accused, we will not waste our time by narrating their Ahâdîth; such as ‘Abdullâh bin Miswar, Abî Ja’far Al-Madâ‘înî, ‘Amr bin Khâlid, ‘Abdul-Quddûs Ash-Shâmî, Muḥammad bin Sa‘îd Al-Maṣlûh, Ghiyâth bin Ibrâhîm, Sulaimân bin ‘Amr Abû Dawûd An-Nakha‘î, and others of their ilk who were accused of fabricating Ahâdîth and making up reports.

Similarly, with regard to those whose narrations are mostly Munkar or mistaken, we refrained as well from narrating their Ahâdîth.

The sign of Munkar in the Ḥadîth of a Muḥaddîth is if his narration is compared to a Ḥadîth narrated by one of the people who has a good memory and is of good character, the reports are different and they have hardly anything in common. If most of the reports narrated by a person are like that, then his narrations will not be used.

Among this category of Muḥaddîthîn are: ‘Abdullâh bin Muḥarrar, Yahya bin Abî Unaisah, Al-Jarrah bin Al-Minhâl Abî Al-‘Aţûf, ‘Abbâd bin Kathîr, Ḥusain bin ‘Abdullâh bin Ḍumairah, ‘Umar bin Ŝuhbân and others like them who narrate Munkar in Ahâdîth. We do not bother with their Ahâdîth nor pay any attention to it.

Because of the ruling of the people of knowledge - which is known from their schools of thought - with regard to accepting a Ḥadîth that has been transmitted by only one person, that if his report agrees with some of the narration of the trustworthy among the people of knowledge, and those who have good memories, and his narration is otherwise in agreement with them upon scrutiny, then when this is the case, if he narrates some additional material that is not narrated by his companions, the additional material will be accepted.

But if you see someone relying on a scholar like Az-Zuhîrî, with his great knowledge and large number of companions who excelled in transmitting his
Hadith and the Hadith or others, or like Hishâm bin ‘Urwah - for their Ahâdith are well known and shared among the scholars, and their companions transmitted their Hadith with no dispute - and he narrated from one or both of them a number of Hadith which are not known to any of their companions, and there are no other Sahih Ahâdith to support them, then it is not permissible to accept the Hadith from this type of a person. And Allah knows best.

We have explained something about the way of the people of Hadith, and what anyone who wants to follow their way should do. We will discuss it more - if Allah wills - in many places in this book, when discussing Mu'allal (deficient) reports as we come to them, in places where it is appropriate to comment, if Allah the Most High wills.

After that - may Allah have mercy upon you - were it not for what we have seen of the bad conduct of many of those who have appointed themselves as Hadith scholars, who should have cast aside the Da'if (weak) Ahâdith and Munkar reports, and who did not limit themselves to the well known Sahih reports which have been transmitted by trustworthy narrators who are known for their truthfulness and honesty, so that much of what they tell the common folk who have no knowledge is not right and is transmitted by people who are not approved of, and whose reports are criticized by the A'Imma of Hadith such as Mâlik bin Anas, Shu‘bah bin Al-Ḥajjāj, Sufyān bin ‘Uyaynah, Yahya bin Sa‘īd Al-Qattān, ‘Abdur-Raḥmān bin Mahdī and other A’Imma - then we would not have taken on this mission of distinguishing good reports from bad and writing them down, as you have asked us to do.

But because of what we have mentioned about the people spreading Munkar reports with Da'if (weak) and unknown chains, and their narrating them to the common folk who do not recognize what is wrong with them, we felt motivated to respond to your request.
Chapter 1. The Obligation Of Narrating From The Trustworthy And Ignoring The Liars; And The Warning Against Telling Lies About The Messenger Of Allâh

You should know, may Allâh guide you, that it is obligatory for everyone who can distinguish between authentic and unsound reports, and between trustworthy and accused narrators, not to narrate any report unless he is sure of the correctness of the narration and honesty of their narrators, and to avoid those which are narrated by accused narrators and the stubborn among the people of Bid’ah (innovation).

The evidence that what we are saying is what is required, is the saying of Allâh, Blessed be He and Most High: “O you who believe! If a Fâsiq (liar — evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done.”[1] And His, Most Sublime and Most Praised saying: ...Such as you

agree for witnesses... [1] And His [the Mighty and Sublime] saying: And take as witness two just persons from amongst you (Muslims)...[2]

The Verses that we have quoted prove that the report of a Fâsiq (liar or evil person) is to be rejected and not accepted, and that the testimony of one who is not just is to be rejected.

Even though there is a distinction between the meaning of 'report' and 'testimony' in some ways, yet most of their applied meanings are the same, because the report of a Fâsiq is not acceptable according to the scholars, just as his testimony is rejected by all of them. The Sunnah indicates that Munkar reports are to be rejected just as the Qur'ân indicates that the report of a Fâsiq is to be rejected. This is seen in the well-known report from the Messenger of Allah : “Whoever narrates a Hadîth from me knowing that it is false, then he is one of the liars.”[3]

[1] It was narrated that Al-Mughîrah bin Shu'bah said: “The Messenger of Allah said that.” And he mentioned the above narrated Hadîth, that “Whoever

[3] And it is also read: “Then he is one of the two liars.”
Narrating from the Trustworthy...

narrates a Hadîth from me knowing that it is false, then he is one of the liars.”

Chapter 2. The Seriousness Of Telling Lies About The Messenger of Allâh ﷺ

[2] 1 - (1) It was narrated from Ribî’ bin Hirîsh that he heard ‘Alî, may Allâh be pleased with him, delivering a Khutbah in which he said: “The Messenger of Allâh ﷺ said: ‘Do not tell lies about me, for whoever tells lies about me will enter the Fire.’”

[3] 2 - (2) It was narrated that Anas bin Mâlik said: “What prevents me from narrating many Ahâdîth to you is the fact that the Messenger of Allâh ﷺ said: ‘Whoever tells a lie about me deliberately, let him take his seat in the Fire.’”

[4] 3 - (3) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever tells a lie about me...
deliberately, let him take his seat in the Fire.”"

[5] 4 - (4) ‘Alî bin Rabî‘ah Al-Wâlibî said: “I came to the Masjid when Al-Mughîrah was the governor of Al-Kûfah, and Al-Mughîrah said: I heard the Messenger of Allâh ﷺ say: ‘To lie about me is not like lying about anyone else. Whoever tells a lie about me deliberately, let him take his seat in the Fire.’"

[6] A similar report (as no. 5) was narrated from Al-Mughîrah bin Shu‘bah from the Prophet ﷺ, but he did not mention: “To lie about me is not like lying about anyone else.”

Chapter 3. The Prohibition Of Speaking Of Everything That One Hears

[7] 5 - (5) It was narrated that Ḥâfîzh bin ‘Aṣîm said: “The Messenger of Allâh ﷺ said: ‘It is sufficient lying for a man to speak of everything that he hears.’”
A similar report (as no. 7) was narrated from Abû Hurairah, from the Prophet ﷺ.

‘Umar bin Al-Khaṭṭāb, may Allah be pleased with him, said: “It is sufficient lying for a man to speak of everything that he hears.”

Ibn Wahb said: “Mâlik said to me: ‘You should know that no man who speaks of everything that he hears will be free of faults, and he will never be an Imâm who speaks of everything that he hears.’”

It was narrated that ‘Abdullâh said: “It is sufficient lying for a man to speak of everything that he hears.”

Muḥammad bin Al-
Muthanna said: “I heard ‘Abdur-Rahmân bin Mahdî say: ‘No man will be a Imâm whose example is followed unless he refrains from (speaking of) some of the things that he hears.’”

[13] It was narrated that Sufyân bin Husain said: “Iyâs bin Mu‘âwiyyah asked me: ‘I see that you are fond of learning Qur’ân. Recite a Sûrah to me and explain it so that I may see how much you have learned.’ I did that and he said to me: ‘Remember what I am going to say to you: ‘Beware of narrating the distorted reports, for anyone who does that only humiliates himself and the people will deny his narrations.’”

Chapter 4. The Prohibition Of Narrating From Da‘if (Weak) Narrators, And Being Cautious With Them

[14] It was narrated from ‘Ubaidullâh bin ‘Abdullâh bin ‘Utbah that ‘Abdullâh bin Mas’ûd said: “You will never narrate a Hadîth to the people that beyond their grasp, except that it will be a source of Fitnah (confusion) for some of them.”

[15] 6 - (6) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “At the end of my Ummah there will
be people who will narrate to you things that neither you nor your forefathers ever heard. Beware of them and stay away from them.”

[16] 7 - (7) Muslim bin Yasâr narrated that he heard Abû Hurairah say: “The Messenger of Allâh ﷺ said: ‘At the end of time there will be impostors and liars who will bring Ahâdîth that neither you nor your forefathers ever heard. Beware of them and stay away from them, and do not let them mislead you or confuse you.”

[17] It was narrated that ‘Âmir bin ‘Abdah said: “Abdullâh said: ‘The Shaitân appears in the form of a man, coming to people and telling them false reports. Then they disperse, and a man among them says: I heard a man whose face I recognize, but I do not know his name, telling me (such and such).’”

[18] It was narrated that 'Abdullâh bin 'Amr bin Al-'As said: "There are devils detained in the sea who were put in chains by (Prophet) Sulaimân. Soon they will emerge and recite (what they falsely claim is) Qur'ân to the people."

[19] It was narrated that Tâwûs said: "This man" - meaning Bushair bin Ka'b - "came to Ibn 'Abbâs and started telling him something. Ibn 'Abbâs said to him: 'Repeat to me the report of so-and-so.' He repeated it to him, and he said to him: 'Repeat to me the report of so-and-so.' He repeated it to him, and said: 'I do not know (what is your intention). Do you approve of everything else I say, and have a problem with this one? Or do you have a problem with everything I say and approve only of this one?" Ibn 'Abbâs said to him: 'We used to narrate from the Messenger of Allâh ﷺ when there were no lies that had been fabricated against him, but when the people rode high and low, we stopped narrating from him.'"
It was narrated that Ibn 'Abbâs said: “We used to memorize Hadîth, and that which is narrated from the Messenger of Allah ﷺ deserved to be memorized. But when you started riding every high and low, (to narrate a great deal), there is no way.”

It was narrated that Mujâhid said: “Bushair bin Ka'b Al-'Adawi came to Ibn ‘Abbâs and started narrating to him and saying: ‘The Messenger of Allâh ﷺ said...’ ‘The Messenger of Allâh ﷺ said...’ Ibn ‘Abbâs did not approve of his reports and did not even look at him. He said: ‘O Ibn ‘Abbâs, why is it that I do not see you listening to what I tell you? I am narrating to you from the Messenger of Allâh ﷺ and you are not paying attention.’ Ibn ‘Abbâs said: ‘At one time, if we heard a man say: “The Messenger of Allâh ﷺ said,” we would all turn to look at him and listen to him. But when the people started to ride high and low (to narrate a great deal), we did not accept from the people anything but that which we are familiar with.’

It was narrated that Ibn Abî Mulaikah said: “I wrote to Ibn ‘Abbâs asking him to write something for me, but to be
selective. He said: ‘A sincere boy, I will choose for him and be selective.’ He called for a record of judgements passed by ‘Alî, and he started to write down some of them and he would come across some things and say: ‘By Allâh, ‘Alî would never have passed such a judgement unless he got it wrong.’”

[23] It was narrated that Tâwûs said: “A book containing judgements passed by ‘Alî, may Allâh be pleased with him, was brought to Ibn ‘Abbâs. He erased all of them except a few,” and Sufyân bin ‘Uyaynah gestured with his hand.

[24] It was narrated that Abû Ishâq said: “When they introduced those things after ‘Alî was gone, a man from among the companions of ‘Alî said: ‘May Allâh kill them! What great knowledge they have corrupted.’”

[25] Abû Bakr - meaning bin ‘Ayyâsh - narrated: “I heard Al-Mughîrah say: ‘No report narrated from ‘Alî by anyone could be believed, except that which was narrated from the companions of ‘Abdullâh bin Mas’ûd.’”
Chapter 5. Clarification That The Chain Of Narration Is Part Of The Religion, And Reports Should Only Be Narrated From Those Who Are Trustworthy, And That Critical Assessment And Evaluation of Narrators For Things That Are True Is Permissible And Is In Fact Obligatory; And That Doing So Is Not Backbiting That Is Forbidden, Rather It Is Defending The Honorable Shari'ah

(المعجم 5) - (باب بيان أن الإسناد من الدين، وأن الرواية لا تكون إلا عن النقلات، وأن جرح الرواة بما هو فيهم جائز بل واجب، وأنه ليس من الغيبة المحرمة، بل من الذب عن الشريعة المكرمة) (الرحمة 5)

[26] It was narrated that Muhammad bin Sirin said: "This knowledge is the (foundation of) religion, so watch from whom you learn your religion."

[27] It was narrated that Ibn Sirin said: "They used not to ask about chains (of narration), but when the Fitnah occurred, they said: ‘Tell us about your men (in the chain of narration).’ They would look for the people of Sunnah (in them) to accept their Hadith, and they would look for the people of Bid'ah (in them) to reject their Hadith."
[28] It was narrated that Sulaimān bin Mūsā said: “I met Tawüs and said: ‘So-and-so narrated such-and-such to me.’ He said: ‘If your companion is Malīyān (able), then learn from him.’”

[29] Sa‘eed bin ‘Abdul ‘Aziz said: It was narrated that Sulaimān bin Mūsā said: “I said to Tawüs: ‘So-and-so narrated such-and-such to me.’ He said: ‘If your companion is Malīyān (able), then learn from him.’”

[30] It was narrated from Ibn Abī Zinād that his father said: “In Al-Madinah, I met one hundred men, all of whom were reliable, but no one accepted Ahādīth from them. It was said: ‘He is not one of its people.’”

[31] It was narrated that Mis‘ar said: “I heard Sa‘d bin Ibrāhīm say: ‘There is to be no narrating from the Messenger of Allāh except from those who are trustworthy.’”

\[28\] حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمُ الْخَنْطُبِيُّ أَخْبَرَنَا عِيسِيُّ وَهُوَ ابْنُ يُوسُفُ حَدَّثَنَا الأُوْرَاسِيُّ عَنْ سُلِيمَانَ بْنِ مُوسَى قَالَ لَمْ تَطْلَبْنِ فِي حَدِيثِيْنَ فِيِّنَ كَيْبٍ وَكِيْبٍ قَالُ: إِنِّي كَانَ صَاحِبٍ مُلِيلًا فَخُذْ عَنْهُ.

\[29\] حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِبِيُّ أَخْبَرَنَا مَوْرَانٌ بْنُ عَبْدُ مُحَمَّدٍ الدِّيْمَشْقِيُّ حَدَّثَنَا شَيْيُدُ بْنُ عَبْدِ الرَّزَّافِ عَنْ سُلِيمَانَ بْنِ مُوسَى قَالَ لَمْ تَطْلَبْنِ فِي حَدِيثِيْنَ فِيِّنَ كَيْبٍ وَكِيْبٍ قَالُ: إِنِّي كَانَ صَاحِبٍ مُلِيلًا فَخُذْ عَنْهُ.

\[30\] حَدَّثَنَا نُعَمْرُ بْنُ عَلِيٍّ الْجَهْرِضِيُّ حَدَّثَنَا الأَضْمِيُّ عَنْ أَبِي أَبْنَانَ الْرَّزَّافِ عَنِّيْبَ بَنِيْمَانَ قَالَ أَذْرَكْتُ بِالْمَحْيَّةِ مَا كُنْتُ مَأْمُومًا مَا يُؤْخَذُ عَنْهُمْ الحَدِيثَ يَقُولُ لَيْسَ مِنْ أَهْلِهِ.

\[31\] حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي غُمَرَ الْمَكِيُّ حَدَّثَنَا سُفَيْنَانُ وَحَدَّثَنَا أَبُو بَكْرٍ ابْنُ حَلَالِدِ الْبَاهِلِيُّ وَلَفْظُهُ قَالُ: سُمِّعْتُ سُفَيْنَانَ بْنَ عُيُوبَةَ عَنْ مُسَّعِرٍ قَالُ: مُسَّعِرٌ قَالُ:
[32] Muhammad bin ‘Abdullâh bin Quhzâd â - from the people of Marw - narrated to me, he said: “I heard ‘Abdân bin ‘Uthmân saying: “Abdullâh bin Al-Mubârak said: “The chain (of narration) is part of religion, were it not for the chain, anyone could say whatever he wanted.”

He (Muslim) said: Muhammad bin ‘Abdullâh said: “Al-‘Abbâs bin Abî Rizmah said to me: ‘I heard ‘Abdullâh say: “The criterion between us and other people is these lists,” meaning the chain of narration.

Muhammad said: “I heard Abû Ishâq Ibrâhîm bin ‘Eisâ At-Tâlaqâni say: ‘I said to ‘Abdullâh bin Al-Mubârak: “O Abû ‘Abdur-Rahmân, there is a Hadith which says: ‘It is part of honoring one’s parents in death after honoring them in life to pray on behalf of your parents when you pray, and fast on behalf of your parents when you fast.”’ ‘Abdullâh said: “O Abû Ishâq! From whom (did you get) this?” I said to him: “This Hadith is from Shihâb bin Khirâsh.” He said: “He is trustworthy. From whom did he get it?” I said: “From Al-Hajjâj bin Dînâr.” He said: “He is trustworthy. From whom did he get it?” I said: “The Messenger
of Allâh said.” He said: “O Abû Ishâq, betwixt Al-Hajjâj bin Dînâr and the Prophet there is a big gap which cannot be easily bridged. But there is no dispute concerning charity (given on behalf of deceased parents).”

Muhammad said: “I heard ‘Alî bin Shaqîq say: ‘I heard Abdullâh bin Al-Mubârak say, in front of the people: ‘Ignore the Ahâdîth of ‘Amr bin Thâbit, for he used to verbally abuse the Salaf.”

[33] It was narrated that Abû ‘Aqîl, the companion of Buhayyah said: “I was sitting with Al-Qâsim bin ‘Ubaidullâh and Yahyâ bin Sa’eed. Yahyâ said to Al-Qâsim: ‘O Abû Muhammad! How grave it is for a great man like you to be asked a question about this religion and you have no knowledge of it and no answer.’ Al-Qâsim said to him: ‘Why is that?’ He said: ‘Because you are the son of two Imâm of guidance, the son of Abû Bakr and ‘Umar.’ Al-Qâsim said to him: ‘What is worse than that is one who knows about Allâh but speaks without knowledge, or accepts a report from one who is not trustworthy.’ He fell silent and did not answer him.”

[1] He was her freed slave, and his name is Yahyâ bin Al-Mutawakkil.
It was narrated by Ṣuyfān b. ‘Uyaynah who said: “They informed me about Abū ‘Aqīl, the companion of Buhayyāh; that a son of ‘Abdullāh b. Ḫūṭbā’ b. ‘Umar was asked about something of which he did not have any knowledge. Yaḥyā b. Sa‘īd said to him: ‘I feel it is very grave that a man like you, who is the son of two Imāms of guidance’—meaning ‘Umar and Ibn ‘Umar—‘can be asked about something of which he has no knowledge.’ He said: ‘By Allāh, it is more serious than that before Allāh and before anyone who has any knowledge of Allāh, to speak without knowledge, or to narrate from someone who is not trustworthy.’ Abū ‘Aqīl Yaḥyā b. Al-Mutawakkīl was present while the two of them said that.”

It was narrated that Yaḥyā b. Sa‘īd said: “I asked Ṣuyfān Ath-Thawrī, Ḥusayn b. Mālik and Ibn ‘Uyaynah about a man who was not reliable in narration of Hadīth, but a man came and asked me about him. They said: ‘Tell them that he is not reliable.’”

It was narrated that An-Nādhr said: “While Ibn ‘Awn was standing in the threshold, he was asked about the Hadīth of Shahr. He said: ‘They...’

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[1] He was standing in the opening of either a door or a gate.
condemned Shahr, they condemned Shahr.”

Abū Al-Husain Muslim bin Al-Hajjāj (may Allāh have mercy on him) said: (Ibn ‘Awn meant that) The people have taken to criticizing him.

[37] It was narrated that Shu‘bāḥ said: “I met Shahr but I did not pay any attention to him.”

[38] Muḥammad bin ‘Abdullāh bin Quhzādḥ - from the people of Mar, narrated to me, he said: ‘Alī bin Ḥusain bin Wāqīd said: ‘Abdullāh bin Al-Mubārak said: “I said to Sufyān Ath-Thawrī: “Abbād bin Kathīr is one whose situation you know about. When he narrates a report he makes serious mistakes. Do you think that I should tell the people not to accept reports from him?” Sufyān said: ‘Yes.’ ‘Abdullāh said: ‘If I was in a gathering where mention was made of Abbād, I would praise him for his religion, but I would say: “Do not accept reports from him.”’

Muḥammad narrated to us: ‘Abdullāh bin ‘Uthmān said: My father said: “‘Abdullāh bin Al-Mubārak said: I went to Shu‘bāḥ and he said: ‘This is ‘Abbād bin Kathīr - beware of him.’”
[39] Al-Fâdîl bin Sahl narrated to me: “I asked Mu’alla Ar-Râzî about Muhammad bin Sa’eed, the one that ’Abbâd bin Katîb narrated from. So he told me that ’Eisâ bin Yûnus said: I was at his door and Sufyân was with him. When he came out, I asked him about Muhammad bin Sa’eed, and he told me that he was a liar.”

[40] It was narrated from Muhammad bin Yaḥyâ bin Sa’eed Al-Qattân that his father said: “We have not seen any fault in the righteous worse than their telling lies in narrating Hadîth.”

Ibn Abî ’Attâb said: “I met Muḥammad bin Yaḥyâ bin Sa’eed Al-Qattân and I asked him about him. He said, narrating from his father: ‘You will not see in good people anything worse than in telling lies about Hadîth’.”

Muslim said: (This means) Lies flow from their tongues but they do not lie deliberately.

[41] It was narrated that Khalîfah bin Muṣâ said: “I entered upon Ghâlib bin ‘Ubaidullâh and he started to dictate to me: ‘Makhûl narrated to me, ‘Makhfîl narrated to me.’ Then he needed to urinate, so he got up, and I looked at his notebook and in it (was written): ‘Abân narrated to me from
Anas, 'Abân narrated from so-and-so.' So I got up and left.”

He (Muslim) said: And I heard Al-Hasan bin 'Ali Al-Hulwânî say: “I saw in the book of 'Affân a Ḥadîth of Hîshâm Abû Al-Miqdâm - a Ḥadîth of 'Umar bin 'Abdul-'Azîz. Hîshâm said: ‘A man called Yahyâ bin so-and-so narrated to me, from Muhammad bin Ka'b.' I said to 'Affân: 'They say that Hîshâm heard it from Muhammad bin Ka'b.' He said: ‘His problem started with this Ḥadîth. He used to say: ‘Yahyâ narrated to me from Muhammad,' then after that he claimed that he had heard it from Muhammad.'”

[42] Muhammad bin 'Abdullâh bin Quhzâdh narrated to me: “I heard 'Abdullâh bin 'Uthmân bin Jabalah saying: ‘I said to 'Abdullâh bin Al-Mubârak: ‘Who is the man from whom you narrated the Ḥadîth of 'Abdullâh bin 'Amr: ‘The Day of Al-Fitr is the day of rewards’?” He said: “Sulaimân bin Al-Hâjjâj. Look into what you get from him.”

Ibn Quhzâdh said: “I heard Wahb bin Zam'âh mentioning from Sufyân bin 'Abdul-Malik who said: “Abdullâh, meaning Ibn Al-Mubârak, said: ‘I saw Rawh bin Ghutaif, the narrator of the Ḥadîth about blood the
size of a Dirham, and I sat with him for a while, but I began to feel embarrassed of my companions if they were to see me with him, because they disliked his narrations."

[43] It was narrated that ‘Abdullâh bin Al-Mubârak said: "Baqiyyah is truthful in speech, but he accepts (reports) from (anyone)."

[44] It was narrated that Ash-Sha'bî said: "Al-Ḥârîth Al-A'war Al-Hamdânî narrated to me, but he was a liar."

[45] It was narrated that Mughîrah said: "I heard Ash-Sha'bî say: 'Al-Ḥârîth Al-A'war narrated to me,' but he bears witness that Al-Ḥârîth Al-A'war is one of the liars."

[46] It was narrated that Ibrâhîm said: "'Alqamah said: 'I read the Qur'ân in two years.' Al-Ḥârîth said: 'The Qur'ân is easy but the Wahi (revelation) is more difficult.'"

[47] It was narrated from Ibrâhîm that Al-Ḥârîth said: "I

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[1] Meaning, the narrator of the Hadîth: "Prayer is to be repeated if there is blood (stain) the size of a Dirham." It was recorded by Ad-Dâraqutni in his Sunan, Al-Baihaqi in his Sunan, and Al-'Uqaili in Ad-Ḍu'afâ’.
learned the Qur'an in three years and the *Wahi* in two" - or he said: "the *Wahi* in three years and the Qur'an in two."

[48] It was narrated from Ibrâhîm that Al-Hârîth was accused (of fabrication).

[49] It was narrated that Hamzah Az-Zayyât said: "Murrah Al-Hamdânî heard something from Al-Hârîth and he said to him: 'Sit by the door.' Murrah went in and picked up his sword, but Al-Hârîth sensed that he was up to no good, so he went away."

[50] It was narrated that Ibn 'Awn said: "Ibrâhîm said to us: 'Beware of Al-Mughîrah bin Sa'eed and Abû 'Abdur-Rahîm, for they are liars.'"

[51] It was narrated that 'Âsîm said: "We used to go to Abû 'Abdur-Rahmân Al-Sulami when we were young boys, and he used
to say to us: 'Do not sit with the storytellers except for Abû Al-Awâs, and beware of Shaqîq.' And He said: 'This Shaqîq held some Khârijî views, but he was not Abû Wâ'il.'"

[52] Abû Ghassân Muḥammad bin 'Amr Ar-Râzî narrated to us, he said: "I heard Jarîr say: 'I met Jâbir bin Yazîd Al-Ju'fî, but I did not write down anything from him as he believed in Ar-Raj'âh.'"[1]

[53] It was narrated that Mîs'âr said: "Jâbir bin Yazîd narrated to us, before he innovated as he did."

[54] It was narrated that Suflân said: "The people used to narrate from Jâbir before he showed what he showed. And when he showed what he showed, the people suspected his Hadîth, and some people abandoned him." It was said to him: "What did he show?" He said: "Belief in Ar-Raj'âh (return to this life after death and before the Day of Judgement)."

[55] It was narrated that Abû Yaḥyâ Al-Ḥimmâni said:

[1] The return to this life after death (reincarnation), and before the Day of Judgement. It is either regarding 'Ali, may Allah be pleased with him, or the Shi'i claim that the Mahdi is alive and shall return.
“Qaḥīṣah and his brother narrated us that they heard Al-Jarrāḥ bin Malīḥ say: ‘I heard Jābir bin Yazīd say: “I have seventy thousand Ḥadīth, all from Abū Jaʿfar from the Prophet ﷺ.”

[56] It was narrated that Zuhair said: “Jābir said” - or “I heard Jābir say: ‘I have fifty thousand Ḥadīth, and I have not narrated any of them.’ Then one day he narrated a Ḥadīth and said: ‘This is one of the fifty thousand.”

[57] It was narrated that Sallām bin Abī Mutīʾ said: “I heard Jābir Al-Juʿfī say: ‘I have fifty thousand Ḥadīth from the Prophet ﷺ.’”

58 Sufyān said: “I heard a man asking Jābir about the Verse of the Holy Qurʾān: “...Therefore I will not leave this land until my father permits me, or Allāh decides my case and He is the Best of the judges.” Jābir said: ‘This has not been fulfilled yet.’ Sufyān said: ‘He is lying.’” We

said [to Sufyân]: “What did he mean by that?” He said: “The Râfi’dh say that ‘Alî is in the clouds, and we will not join any of his sons who rebel against the state, until a voice calls out to us from heaven” - meaning ‘Alî - “who will tell us to go out and support so-and-so. Jâbir said: ‘This is the interpretation of this Verse.’ But he was lying; it was about the brothers of Yûsuf [59].”

[59] It was narrated that Sufyân said: “I heard Jâbir narrating nearly thirty thousand Ahâdhîth, but I would not allow myself to mention any of them, even if I had such-and-such.”

[Muslim said]: I heard Abû Ghassân Muḥammad bin ‘Amr al-Râzi say: “I asked Jarîr bin ‘Abdul-Hamîd: ‘Did you meet Al-Hârîth bin Hasîrah?’ He said: ‘Yes, he was a very quiet old man, who is hiding something serious.’”

[60] It was narrated that Hammâd bin Zaid said: “Ayyûb mentioned a man one day and said: ‘He is not careful about what he says.’ And he mentioned
another, and said: 'He adds to the number.'”[1]

[61] It was narrated that Hammâd bin Zaid said: “Ayyûb said: ‘I have a neighbor, then he mentioned some of his virtues, (then he said) but if he were to testify before me even concerning two date fruits, I would not find his testimony acceptable.’”

[62] It was narrated that Ma’mar said: “I never saw Ayyûb backbite about anyone except ‘Abdul-Karîm,” meaning Abû Umayyah. “He mentioned him and said: ‘May Allâh have mercy on him. He was not trustworthy, and he asked me about a Hadîth of ‘Ikrimah, then he said: ‘I heard ‘Ikrimah.”

[63] It was narrated that Hammâm said: “Abû Dâwûd Al-A’ma came to us and started saying: ‘Al-Barâ’ narrated to us’ and ‘Zaid bin Argam narrated to us.’ We mentioned that to Qatâdah and he said: ‘He is lying, he never heard anything from them; rather he used to beg from the people at the time of the severe plague.’”

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[1] Meaning, he exaggerates, telling lies. Like the merchant who lies about the price he paid for the goods he is selling.
It was narrated that Hammâm said: “Abû Dâwûd Al-A'ma entered upon Qatâdah and when he left, they said: ‘This man claims that he met eighteen men who had been present at (the battle at) Badr.’ Qatâdah said: ‘He used to beg before the plague, and he has nothing to do with that at all, and he should not speak. By Allâh, Al-Hasan did not narrate directly from anyone who had been present at Badr, and Sa'eed bin Al-Mûsâyyab did not narrate directly from anyone who had been present at Badr, except for Sa'd bin Mâlik.’"

It was narrated from Raqabah that Abû Ja'far Al-Hâshimi Al-Madanî used to fabricate Hadîth, though the words were true, but they were not Ahâdîth from the Prophet ﷺ, but he used to report that they were from the Prophet ﷺ.

It was narrated that Shu'bah narrated from Yûnus bin 'Ubaid who said: “'Amr bin 'Ubaid used to tell lies in Hadîth.”

It was narrated that Mu'âdh
bin Mu‘âdh said: “I said to ‘Awf bin Abi Jamilah that ‘Amr bin ‘Ubaid narrated to us, from Al-Hasan, that the Messenger of Allah said: ‘Whoever bears weapons against us is not one of us.’ He said: ‘Amr is lying, by Allah, but he wanted to use that to support his vile views.” [1]

[68] It was narrated that Hammâd bin Zaid said: “A man had been staying close to Ayyûb and listening to him, then Ayyûb noticed that he was missing. They said to him: ‘O Abû Bakr, now he is staying close to ‘Amr bin ‘Ubaid.’” Hammâd said: “One day while I was with Ayyûb, and we had gone early to the market, he met that man. Ayyûb greeted him with Salâm and asked him, then Ayyûb said to him: ‘I have heard that you are staying close to that man.’” Hammâd asked: “[Did] he name him,” meaning ‘Amr. “He said: ‘Yes, O Abû Bakr. He tells us weird things,’ Ayyûb said to him: ‘We run away from’ or ‘we feel anxious about those weird things.’”

[69] It was narrated that Ibn Zaid, meaning, Hammâd, said: “It was said to Ayyûb that ‘Amr bin ‘Ubaid narrated that Al-

[1] See no. 280. The censure is regarding his claim that he heard it from Al-Hasan, not regarding the Hadith itself.
Hasan said: ‘The drunkard is not to be flogged if he is intoxicated by consuming Nabîdh.’ He said: ‘He is lying. I heard Al-Hasan say that the drunkard is to be flogged for drinking Nabîdh.’

[70] It was narrated that Sallâm bin Abî Mu‘tî said: “Ayyûb heard that I was going to ‘Amr, so he came to me one day and said: ‘If you are not safe with his religion, how can you be safe with his Ahâdîh?’

[71] It was narrated that Sufyân said: “I heard Abû Mûsâ say: “Amr bin ‘Ubaîd narrated to us, before he innovated.”

[72] ‘Ubaidullâh bin Mu‘âdh Al-Anbarî narrated to me: “My father narrated us: ‘I wrote to Shu‘bah asking him about Abû Shaibah, the Qâdi of Wâsît. He wrote to me saying: ‘Do not write down anything from him, and tear up my letter.’

[73] Al-Ḥulwânî narrated to me, he said: “I heard ‘Affân say: ‘I told Hammâd bin Salamah a Hadîth from Sâlih Al-Murri from Thâbit. He said: “He is lying.” And I told Hammâm a Hadîth from Sâlih Al-Murri and he said: “He is lying.”
Abû Dâwûd said: “Shu'bah said to me: ‘Go to Jarîr bin Hâzîm and tell him: ‘It is not permissible for you to narrate from Al-Hasan bin ‘Umârah, because he tells lies.’” Abû Dâwûd said: “I said to Shu’bah: ‘How is that?’ He said: ‘He narrated to us from Al-Ḥakam things for which I find no basis.’” He said: “I said to him: ‘What things?’ He said: ‘I asked Al-Ḥakam: “Did the Prophet offer the funeral prayer for those who were slain at Uhud?” He said: “He did not offer the prayer for them.” But Al-Hasan bin ‘Umârah said, narrating from Al-Ḥakam, from Miqsam, from Ibn ‘Abbâs, that the Prophet offered the prayer for them and buried them. I said to Al-Ḥakam: “What do you say about the children of Zina (children born out of wedlock)?” He said: “The funeral prayer should be offered for them.” I said: “From the Ḥadîth of whom is that narrated?” He said: “It is narrated from Al-Ḥasan Al- Баšrî.” But Al-Hasan bin ‘Umârah said: “Al-Ḥakam narrated to us from Yahyâ bin Al-Jazzâr, from ‘Alî, may Allah be pleased with him.”

Al-Hasan Al-Ḥulwânî narrated to me, he said: “I heard Yazid bin Hârûn, when he mentioned Ziyâd bin Maimûn,
say: 'I swore that I would not narrate anything from him, or from Khalid bin Mahdûj.' He said: 'I met Ziyâd bin Maimûn, and I asked him about a Hadîth. He narrated it to me from Bakr Al-Muzani. Then I went back to him, and he narrated it to me from Muwarriq. Then I went back to him, and he narrated it to me from Al-Hasan.' And he used to accuse the two of them of lying.”

Al-Hulwânî said: “I heard ‘Abdu-Samâd, when I mentioned Ziyâd bin Maimûn in his presence, accuse him of lying.”

71 [76] Mahmûd bin Ghailân narrated to me, he said: “I said to Abû Dâwûd At-Tayâlîsî: ‘You have narrated a great deal from ‘Abbâd bin Mansûr. How come you did not hear from him the Hadîth of Al-‘Attârah which was narrated to us by An-Nadr bin Shumail?’ He said to me: ‘Be quiet! ‘Abdur-Rahmân bin Mahdî and I met Ziyâd bin Maimûn and we asked him. We said to him: ‘What are these Aḥadith that you narrate from Anas?’ He said: ‘What do you think of a man who commits a sin then repents; doesn’t Allah accept his repentance?’ We said: ‘Yes.’ He said: ‘I did not hear either a little or a lot from Anas (meaning, nothing at all). If the people do...
not know, then you now know that I did not meet Anas.”

Abû Dâwûd said: “After that, I heard that he wasNarrating from the Trustworthy...

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[78] أَلْحَسَنُ ٱلْحُلْوَانِيُّ نَارَأَتَ لَهُ، قَالَ: "أَخْرَجْتِ ۖ ۛمَا لَمْ يَلْقَأِنَّى عَنْ ٱلْحَسَنِ حَدِيثٍ، إِلَّا عَنْ أَبِي ٱلْۡعَيْشَى، ۛفَقُۡرَآءُ عَلِيٌّ.

وَقَالَ ۛعَلِيُّ ۛكَيْفَ ۛأَخْبَرْنِي أَنِّي رَأَيْتُ الْمَلَِّٰلِيَّةَ ۛفِى ۛالْمَانِ، فَفَعَلَّ عَلَيْهِ ۛمَا سَمَعْتُ مِنْ أَبِي ۛفَمَا عَرَفَ مِنْهَا إِلَّا ۛشَيْءٌ ۛيَسِيرُ ۛخَمْسَةَ أَوْ سَبْعَةَ.

[79] سُوَأِدُ بِنُ ٱلْمُسْرِئِ نَارَأَتَ لِنَا، قَالَ: "عَٰلِيُّ بْنُ ٱلْمُسْرِئِ، قَالَ: "سَمَعْنَى أَنَّا وَحَمْرَةَ ۛالْۡبَيْنَىُّ مِنْ أَبِي ۛأَبِي ٱلْۡعَيْشَىۡ نَحْوًا مِنْ أَلْفِ ۛحَدِيثٍ.

وَقَالَ عَلِيُّ: ۛقَلْتُ خَمْسَةَ أَخْبَرْنِي أَنِّي رَأَيْتُ الْمَلَِّٰلِيَّةَ ۛفِى ۛالْمَانِ، فَفَعَلَّ عَلَيْهِ ۛمَا سَمَعْتُ مِنْ أَبِي ۛفَمَا عَرَفَ مِنْهَا إِلَّا ۛشَيْءٌ ۛيَسِيرُ ۛخَمْسَةَ أَوْ سَبْعَةَ.

[80] زَكْرِيَّةُ بْنُ ٱلْمُحَزَّبِ نَارَأَتَ لِنَا، قَالَ: "عَٰلِيُّ بْنُ ٱلْمُسْرِئِ، قَالَ: "سَمَعْنَى أَنَّا وَحَمْرَةَ ۛالْۡبَيْنَىُّ مِنْ أَبِي ۛأَبِي ٱلْۡعَيْشَىۡ نَحْوًا مِنْ أَلْفِ ۛحَدِيثٍ.

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[81] إِسْحَاقُ بْنُ ٱلْمُحَزَّبِ نَارَأَتَ لِنَا، قَالَ: "عَٰلِيُّ بْنُ ٱلْمُسْرِئِ، قَالَ: "سَمَعْنَى أَنَّا وَحَمْرَةَ ۛالْۡبَيْنَىُّ مِنْ أَبِي ۛأَبِي ٱلْۡعَيْشَىۡ نَحْوًا مِنْ أَلْفِ ۛحَدِيثٍ.

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not that he changes names into nicknames and nicknames into names. For a long time he used to narrate to us from Abū Sa'eed Al-Wuhāğı, then we realized that that was 'Abdul-Quddûs.'

[82] Ahmad bin Yūsuf Al-Azdî narrated to me, he said: "I heard 'Abdur-Razzâq say: 'I never saw Ibn Al-Mubârak state bluntly that anyone was a liar, except in the case of 'Abdul-Quddûs. I heard him say: "He is a liar.'"

[83] 'Abdullâh bin 'Abdur-Rahmân Ad-Dârimî narrated to me, he said: "I heard Abû Nu'aim say - and he mentioned Al-Mu'alla bin 'Urfân - he said: 'Abû Wâ'il narrated to us: "Ibn Mas'ûd came out to us at the battle of Siffeen." Abû Nu'aim said: 'Do you think that he was resurrected after death?"

[84] It was narrated that 'Affân bin Muslim said: "We were with Ismâ'îl bin 'Ulayyah and a man narrated a report from another man. I said that this one is not reliable. The man said: 'You are backbiting about him.' Ismâ'îl said: 'He is not backbiting; rather he judged that he is not reliable.'"

[85] Bîshr bin 'Umar said: "I asked Mâlik bin Anas about Muḥammad bin 'Abdur-Rahmân,
Narrating from the Trustworthy...

who narrated from Sa‘eed bin Al-Mūsāyyab. He said: ‘He is not trustworthy.’ I asked Mālik bin Anas about Abū Al-Huwairith. He said: ‘He is not trustworthy.’ I asked him about Shu‘bah from whom Ibn Abī Dhi‘b narrated. He said: ‘He is not trustworthy.’ I asked him about Sāliḥ, the freed slave of At-Taw’āmah. He said: ‘He is not trustworthy.’ I asked Mālik about these five. He said: ‘They are not trustworthy in their Ḥadīth.’ I asked him about another man whose name I have forgotten and he said: ‘Have you seen him in my books?’ I said: ‘No.’ He said: ‘If he were trustworthy, you would have seen him in my books.”

[86] Al-Faadî bin Sahl narrated to me, he said: “Yahyâ bin Ma‘în narrated to me: ‘Hajjāj narrated to us: Ibn Abī Dhi‘b narrated to us, from Shurahbil bin Sa‘d, and he was accused.’

[87] Muḥammad bin ‘Abdullâh bin Quhzâdî narrated to me, he said: “I heard Abû Ishâq Aṭ-Ṭalaqâni say: ‘I heard Ibn Al-Mubârak say: If I had been given the choice between entering Paradise and meeting ‘Abdullâh bin Muḥarrir, I would have chosen to meet him then enter Paradise. But when I did see him,
I realized that camel dung was dearer to me than him.”

[88] Al-Fadl bin Sahl narrated to me: “Walid bin Sahl narrated to us: ‘Ubaidullah bin Amr said: ‘Zaid - meaning Ibn Abi Unaysah - said: ‘Do not accept any reports from my brother.’”

[89] Ahmad bin Ibrahim Ad-Dawraqi narrated to me, he said: “Abdus-Salam Al-Wabisi told me: ‘Abdullah bin Ja’far Ar-Raqqi narrated to me, that ‘Ubaidullah bin Amr said: Yahya bin Abi Unaysah was a liar.”

[90] Ahmad bin Ibrahim narrated to me, he said: “Sulaiman bin Harb narrated to me that Hammad bin Zaid said: Mention of Farqad was made in the presence of Ayyub, and he said: Farqad is not a person of Hadith.”

[91] ‘Abdur-Rahman bin Bishr Al-‘Abdi narrated to me, he said: “I heard Yahya bin Sa’eed Al-Qattan say, when mention was made in his presence of Muhammad bin Abdullah bin ‘Ubaid bin ‘Umair Al-Laihi, that he was very weak (in narration). It was said to Yahya: ‘Weaker than Ya’qub bin Ata?’ He said: ‘Yes.’ Then he said: ‘I did not think that anyone would narrate from Muhammad bin Abdullah bin ‘Ubaid bin ‘Umair.””
Narrating from the Trustworthy...

[92] Bishr bin Ḥakam narrated to me, he said: “I heard Yahyā bin Sa‘eed Al-Qaṭṭān describe Ḥākim bin Jubair, ‘Abdul-A‘la, and Yahyā bin Mūsâ bin Dinār as weak (in narration) - he said: ‘His Hadith is nothing’ - and he classed Mūsâ bin Dihqān and ‘Eisâ bin Abî ‘Eisâ Al-Madani as weak. And I heard Al-Ḥasan bin ‘Eisâ say: ‘Ibn Al-Mubārak said to me: “When you come to Jarīr, write down all of his knowledge except for reports from three people: Do not write down from him reports from ‘Ubaidah bin Mu‘attib, As-Sarri bin Ismā‘il and Muḥammad bin Sālim.”

Muslim said: And there is much that is similar to what we have mentioned of the words of the people of knowledge concerning accused narrators of Hadith and the faults in their reports, for which we have no room to write about here. What we have mentioned is sufficient for those who are wise and understand the way of the Muhaddithin in discussing and explaining such matters.

The reason why they obliged themselves to expose the faults of the narrators of Hadith and transmitters of reports, and to pass judgement on them when asked to, is due to the seriousness of the matter. Reports on matters of religion speak of lawful and unlawful,
commands and prohibitions, exhortation and warning. If the narrator is not sincere and honest, and the one who knows of his faults hears it and narrates it - without explaining his faults to one who is unaware of them - then he will be sinning if he does that; betraying the common folk of the Muslims. For he cannot be certain that some of those who hear those reports will not follow and accept them, or some of them, although they - or most of them - are lies that have no basis. Moreover, the authentic reports, which are narrated from trustworthy narrators and the people who are accepted, are so great in number, that there is no need to quote from narrators that are not trustworthy and not accepted.

I think that the reason why most of the people of this type narrate these weak Āhâdîth and chains of unknown narrators, and accept them after knowing of their faults, is to show how much knowledge of Hadîth they have before the masses, and so that it will be said: “How many Āhâdîth so-and-so has memorized and recorded!”

Whoever follows such a path with knowledge, then he has no share of true knowledge, and it is more befitting that he should be called ignorant rather than knowledgeable.
Narrating from the Trustworthy...

Chapter 6. The Correctness Of Using Mu‘an’an Ahadîth As Proof When It Can Be Proven That The Narrators Met One Another And There Is No Mudallas Among Them

Some of our contemporaries who are claimed to have knowledge of Hadîth have spoken about the examination of chains and explained what is authentic and what is unsound according to their view, and if we were to avoid discussing how bad their methods and views are, that would be a good idea and the right thing to do, because ignoring a corrupt view is the best way to kill it off and make the one who said it less known. It is better, so that the ignorant will not know anything about them. But because we fear the consequences, and because the ignorant may be deceived by their innovations and may rush to believe their mistakes and flawed arguments, we decided to expose their flawed views and refute their opinions as much as is appropriate. That is better for the people and will bring better results, if Allâh wills.

The claimant whose flawed arguments we mentioned at the beginning of our discussion, claims that any Hadîth in which the chain says: “So-and-so narrated from (‘An) so-and-so”,

وَقَدْ نَكَلَّمُ بَعْضُ مَنْ تَحْلِّي الْحَدِيْثِ مِنْ أُحَلٍّ عَضْرًا فِي تَصْحِيحِ الأسَانِيْدِ وَتَشَقِّيقِهِ بِقَوْلِهِمْ: «أَوَّلَ ضَرْبَتَا عَنِ حَكاِيَتِهِ» وَذَكَّرَ فَسَادَهُ صَفِحًا، لِكَانَ رَأَيًا مَيْنَا، وَمِلْتَهُ صَحِيحًا؛ إِذَا إِعْرَاضٌ عَنِ القُوَّلِ المُطْرُحِ، أَخْرَى إِلَامِتَهُ وَإِخْمَالِ ذِكْرِ قَلِيلِهِ، وَأَجْدَرُ أَنْ لَا يَكُونُ ذَلِكَ ثَبِيَّةً لِلْجِهَالِ عَلَيْهِ، غَيْرَ أَنَا لَا نَحْفَظُ مِنْ شَرُورِ العَوَاِقِبِ وَأَغْيَازِ الْجِهَالِ يِمْتَهَنَّ الْعُمُّورِ، وَإِسْرَاِيْلَهُ إِلَى الْعَقِيْدَةِ خَطَّ الْمُخْتَلِفِينَ، وَالْأَقْوَالِ السَّابِقَةِ عِنْدَ الْعُلَمَاءِ، رَأَيًا الْكَمْشَةِ عَنِ فَسَادَ قَوْلِهِ وَرَدَّ مَفَالِيهِ يُقَدَّرُ ما يَلِبِّي يَبْهَ مِنْ الْرَّأَيِ، أَجْدَى عَلَى الْأَنَامِ وَأَحْمَدَ الْعَافِيَةُ - إِنَّ شَاءَ اللَّهُ - .
and it is well established that they were contemporaries who could have met one another, and that the narrator could have heard it directly from the one from whom he narrated it, or he could have spoken with him directly, but we have no proof that he heard from him, and we have not found anything in any report to show that they met at all or spoke to one another - then it cannot be authentic, unless he has some proof that they met during their lifetimes once or more, or spoke to one another, or there is some report which shows that they met once in their lifetimes or more. If he has no proof to that effect, and there is no sound report which says that this narrator met the other or heard something from him - if this is the case, then this report cannot be authentic. In his view, the report is Mawqif, unless it is proven to him in a report that he heard some Hadith, a few or a lot, from him.

This view for criticizing chains - may Allah have mercy on you - is an innovated and unprecedented view for which there is no support among the people of knowledge. The widely held view, on which there is agreement among those who have knowledge of reports both old and recent, is that in the case of every trustworthy man who narrated a Hadith from another
man like him, and it is possible that he met him or heard from him because they lived at the same time, even if there is no report at all to tell us that they met or spoke with one another, the report is authentic and may be used as evidence, unless there is clear evidence to show that this narrator did not meet the one whom he supposedly narrated from, and that he did not in fact hear anything from him. But as the possibility is there, as we have explained above, then it is to be understood that he heard the report from him, unless there is evidence to the contrary.

So it is said to the one who introduced this view that we have mentioned above, and to those who support it: You accepted that a report of one trustworthy man, narrated from another trustworthy man, is sound and should be followed. Then you introduced a condition and said: Provided that it is proven that they met once or more than once, or that he heard something from him. Did you find this condition that you have stipulated narrated from one whose view is to be accepted? Otherwise, give us evidence to support what you are claiming.

If he claims that any of the scholars of the Salaf stipulated this condition for accepting reports, he should be asked about
that. But neither he nor anyone else will ever find this proof. If he claims that there is evidence that supports his view, it should be said to him: “What is your evidence?” If he says: “I already stated it. On the basis that the narrators of reports, both old and more recent, narrated reports, one from another, without having met or heard one from another. And when I saw them allowing themselves to narrate reports in this manner, as Mursal reports without having heard them - and Mursal reports, in our view, and the view of those who have knowledge of reports, are not sound - then because of this problem, I needed to check and confirm whether the narrator of every report heard it from the one whom he claimed narrated it to him. If I verified that he had heard anything from him, then to me everything that he narrated after that would be authentic. But if it was not possible for me to verify that, I would leave this report and it would not be authentic in my view, because of the possibility that it may be Mursal.”

Then it should be said to him: If the reason for your regarding a report as weak and as being unsound is the possibility that it may be Mursal, then you should not regard any Mu'an'an Hadith as authentic until you are
satisfied that the narrators heard it from one another throughout the chain.

That is because the Hadith is reported to us with the chain of Hishâm bin ‘Urwa, from his father, from ‘Aishah. So we are certain that Hishâm heard it from his father, and that his father heard it from ‘Aishah, as we know that ‘Aishah heard it from the Prophet. But it is possible, if Hishâm did not say in some of his reports, “I heard” or “(my father) told me”, that there is someone else in the report between him and his father, and that man heard it from his father, and that he himself did not hear it directly from his father, but he wanted to narrate it as Mursal, and not mention the one from whom he heard it. If that is possible in the case of Hishâm narrating from his father, it is also possible in the case of his father narrating from ‘Aishah, and in every chain of a Hadith in which there is no clear mention of the narrators hearing it from one another.

If we know in general that each of them heard a great deal from his companion, then it is possible that each of them could have curtailed it (the name or names) in some of the narrations; so he heard it from another (third) person narrating from him, then he narrated it as Mursal from him...
in some cases, without naming the one from whom he heard it, and on other occasions he does mention the name of [the man] who narrated the Hadîth to him, and he does not narrate it as Mursal.

What we have spoken of here is present in some Ahâdit, and was widespread among trustworthy Muhaddithin and the Â'imma among the people of knowledge.

We will mention a number of their reports to prove our point, which may be taken as an indication that there are many more, if Allâh the Most High wills.

For example, Ayyûb As-Sakhtiyânî, Ibn Al-Mubârak, Wâki', Ibn Numair and others narrated from Hîshâm bin 'Urwah, from his father, from 'Aîshah, [may Allâh be pleased with her, that she said]: “I used to put perfume on the Messenger of Allâh for Hil (when he exited Ihram) and for his Hurm (when he entered Ihram), using the best perfume that I could find.”

This exact same report was also narrated by Al-Laift bin Sa'd, Dwûd Al-'Attâr, Humaid bin Al-Aswad, Wuhaib bin Khâlid and Abû Usâmah from Hîshâm. He said: “'Uthmân bin 'Urwah told me, from 'Urwah, from 'Aîshah, from the Prophet .”

Hîshâm narrated from his father, from 'Aîshah [that she
said]: “When the Prophet performed *I’tikâf*, he put his head out to me and I combed his hair, while I was menstruating.”

The same report was narrated by Mâlik bin Anas from Az-Zuhri, from ‘Urwh, from ‘Amrah, from ‘Âishah, from the Prophet ﷺ.

Az-Zuhri and Šâlih bin Abî Hassân narrated from Abû Salamah, from ‘Âishah: “The Prophet ﷺ used to kiss while he was fasting.” Yahyâ bin Abî Kathîr said concerning this report about kissing: Abû Salamah [bin ‘Abdur-Rahmân] informed me that ‘Umar bin Abdul-‘Azîz told him that ‘Urwh told him, that ‘Âishah told him, that the Prophet ﷺ used to kiss her while he was fasting.

Ibn ‘Uyaynah and others narrated from ‘Amr bin Dînâr, from Jâbir that he said: “The Messenger of Allah ﷺ allowed us to eat the flesh of horses and he forbade us to eat the flesh of domestic donkeys.”

This was narrated from Ḥammâd bin Zaid, from ‘Amr, from Muḥammad bin ‘Ali, from Jâbir, from the Prophet ﷺ. There are many reports of this type, too many to list them all. What we have mentioned is sufficient for those who understand.

If the reason why, according to what is dictated by the view of those we have described, a
Hadîth is considered invalid and not authentic, is that it is not known that the narrator heard anything from the one from whom he is narrating, and that it may be a Mursal report; then they should not use any Hadîth as proof when it is known that the narrator heard it from the one whom he narrated it from, unless it says in the report itself that he heard it, because of what we have said about the A’imma who transmitted reports, who sometimes made their reports Mursal and did not mention the one from whom they heard the report, and who sometimes were more precise, and did attribute the report the way they heard it, so they curtailed (the chain) when they curtailed it, or they lengthened it when they lengthened it, as we explained.

We do not know of anyone among the A’imma of the Salaf - those who dealt with reports and examined the correctness of the chains and their weaknesses, such as Ayyûb As-Sakhtiyânî, Ibn ‘Awn, Mâlik bin Anas, Shu’bah bin Al-Hajjâj, Yahyâ bin Sa’eed Al-Qattân, ‘Abdur-Rahmân bin Mahdî and others from the people of Hadîth who came after them - who insisted on finding proof of hearing directly in the chains, as was claimed by the one whose view we referred to above.
Rather the scholars only tried to verify that the narrator of the Hadith actually heard it from the one whom he narrated it from, if the narrator was one of those who were known for Tadlis. In that case they would look for proof that he heard it from his narrators and try to verify that, so as to make sure that there was no Tadlis in this case.

That was not done in cases other than Tadlis, contrary to the view of the one who made the claim we mentioned, rather we have not heard of that from any of the A'imma, those whom we have named and those whom we have not named.

For example, 'Abdullâh bin Yazîd Al-Ansârî - who saw the Prophet ﷺ - narrated from Ḥudhayfah and from Abû Mas'ûd Al-Ansârî, and from both of them he narrated Ahâdîth which he attributed directly to the Prophet ﷺ. But it is not mentioned in his report from them that he heard it from them, and we do not have any report on record that 'Abdullâh bin Yazîd spoke directly to Hudhayfah or Abû Mas'ûd, nor is there any mention that he saw them in any particular narration.

We have not heard from any of the people of knowledge of the past nor from any of those whom we met, any criticism of these two reports which were narrated...
by ‘Abdullâh bin Yazid from Ḥudhaifah and Abû Mas‘ûd, or any suggestion that these reports are weak. Rather these two reports and others like them, according to the people of knowledge of Hadîth whom we have met, are among the correct and have strong chains of narration, and they held the view that what is transmitted through them should be utilized, and proof may be sought in whatever Sunan and Athâr come from them.

According to this person of whom we have spoken above, they are weak and are to be overlooked, unless it can be verified that the narrator heard them from the one he is narrating from.

If we carry on counting the reports that are Sahîh according to the people of knowledge, and which prove that his argument is flawed, we will not be able to list them all. But we would like to list a number of them that will be sufficient to represent those that we did not mention from them.

Abû ‘Uthmân An-Nahdî and Abû Râfi’ Aṣ-Ṣâ‘îght were both men who lived during the Ḥâjîlîyyah and also accompanied the Companions of the Messenger of Allâh ﷺ who had been present at Badr, as well as other Companions. They narrated reports from them, even
from Abû Hurairah, Ibn 'Umar and the like. Each of them narrated a chain from Ubayy bin Ka'b from the Prophet, but we have not heard in any particular report that they saw Ubayy or heard anything from him.

Abû 'Amr Ash-Shaibânî, who was one of those who lived during the Jâhiliyyah and was an adult at the time of the Prophet, and Abû Ma'mar 'Abdullâh bin Sakhrbarah each narrated two chains from Abû Mas'ûd Al-Ansârî from the Prophet.

'Ubaid bin 'Umair narrated a chain for a Hadîth from Umm Salamah, the wife of the Prophet, from the Prophet, and 'Ubaid [bin 'Umair] was born during the time of the Prophet.

Qais bin Abi Hâzim, who lived at the time of the Prophet, narrated three chains for reports from Abû Mas'ûd Al-Ansârî, from the Prophet.

'Abdur-Rahmân bin Abi Layla - who learned from 'Umar bin Al-Khaṭîb and was a companion of 'Ali - narrated a chain for a Hadîth from Anas bin Mâlik from the Prophet.

Ribî' bin Hirâsh narrated two Hadîths with a chain from 'Imrân bin Husain from the Prophet, and a Hadîth from Abû Bakrah from the Prophet. Ribî' heard from 'Ali bin Abî 'Ubayd and narrated from him.

Nâfi' bin Jubair bin Mut'im
narrated a chain for a *Hadîth* from Abû Shuraih Al-Khuzâ’î from the Prophet 

An-Nu’mân bin Abî ‘Ayyâsh narrated chain for three *Ahâdîth* from Abû Sa’eed Al-Khudrî, from the Prophet 

‘Atâ’ bin Yazîd Al-Laithî narrated a chain for a *Hadîth* from Tamîm Ad-Dirî from the Prophet 

Sulaimân bin Yasâr narrated a chain for a *Hadîth* from Râfi’ bin Khadij from the Prophet 

Humaid bin ‘Abdur-Rahmân Al-Hîmyarî narrated a chain for several *Ahâdîth*, from Abû Hurairah from the Prophet 

In the case of all of these *Tâbi’in* to whom we have attributed the reports from the Companions whom we have named, it has not been preserved from them that they heard what they learned from them in the particular narration, nor that they met them in the very same narration.

But these chains, according to those who are knowledgeable about the reports and the narrations in correct chains, we do not know of any one at all who considered them as feeble nor searched for evidence that they heard it one from another. Because it is possible that they heard it one from another in all cases, and it is not strange, since they all lived at the time in question.
This view which was invented by the one whom we spoke about, the view of considering a Hadith feeble due to the reason which we described, is too insignificant to be discussed and argued about, because it is a new idea that has been invented of late, and was never suggested by any of the scholars among the Salaf, and was denounced by the later scholars who came after them. So there is no need for us to refute it by saying any more than what we have already said, because this view and its proponent are of little worth. And Allâh is the One Whose help we seek in refuting that which goes against the way of the scholars, and upon Him do we rely. Praise be to Allâh alone, and may Allâh send blessings and peace upon our master Muhammad and upon his family and Companions.
Chapter 1. Explaining Al-Imân (Faith), Al-Islâm, And Al-Ihsân, And The Obligations Of Al-Imân With Affirmation Of The Qadar Of Allâh, Glorious And Most High Is He. And Explaining The Evidence For Declaring One’s Innocence Of One Who Does Not Believe In Al-Qadar, And Having A Harsh View Of His Case

Imâm Abû Al-Hzain Muslim bin Al-Hajjâj Al-Qushairî (may Allâh be pleased with him) said:

With the help of Allâh we begin and upon Him we rely, and our success in our task only come from Allâh, may He be exalted:

[93] 1 - (8) It was narrated that Yahyâ bin Ya’mar said: “The first one who spoke about Al-Qadar in Al-Bâṣrâh was Ma’bad Al-Juhanî. Humaid bin ‘Abdur-Rahmân Al-Hîmyari and I went for Hajj or ‘Umrah and we said: ‘If we meet any of the Companions of the Messenger of Allâh, we will ask them about what these people are saying about Al-Qadar. We came across
‘عبد الله بن عمر بن علی،-entering the Masjid, so my companion and I came alongside him, one on his right and the other on his left. I thought that my companion would leave me to speak, so I said: ‘O Abu ‘Abdur-Rahmân! There are people who have appeared in our land that read the Qur’an and seek knowledge’—and he spoke about them—"and they claim that there is no Qadar, and that nothing is predestined." He said: ‘If you meet those people, tell them that I have nothing to do with them and they have nothing to do with me. By the One by Whom ‘Abdullah bin ‘Umar swears! If one of them had gold like Uthîd, and he spent it (in charity), Allah would not accept it from him unless he believed in Al-Qadar.’ Then he said: ‘My father, ‘Umar bin Al-Khattâb, told me: “While we were with the Messenger of Allah one day, a man came to us whose garment was exceedingly white and whose hair was exceedingly black, and there were no signs of travel on him, and none of us knew who he was. He came and sat before the Prophet, resting his knees against his and placing his hands on his thighs. He said: ‘O Muhammad, tell me about Islam.’ The Messenger of Allah said: ‘Islam means to bear
witness that none has the right to be worshipped but Allâh, and that Muḥammad is the Messenger of Allâh; to establish the Ṣalāt, to pay the Zakât, to fast (the month of) Ramadân and to perform pilgrimage to the House (the Ka'bah), if you have the means.’ He said: ‘You have spoken the truth.’” He (‘Umar) said: “It amazed us, how he questioned him and (at the same time) said that he had spoken the truth. He said: ‘Tell me about faith (Al-Īmān).’ He (ﷺ) said: ‘It is to believe in Allâh, His Angels, His Books, His Messengers, the Last Day, and to believe in Al-Qadar (the divine will and decree), both the good and bad of it.’ He said: ‘You have spoken the truth.’ He said: ‘Tell me about Al-Ihsân.’ He (ﷺ) said: ‘It is to worship Allâh as though you can see Him, for although you cannot see Him, He indeed sees you.’ He said: ‘Tell me about the Hour.’ He said: ‘The one who is asked about it does not know more than the one who is asking.’ He said: ‘Then tell me about its signs.’ He (ﷺ) said: ‘When the slave woman gives birth to her mistress, and when you see the barefoot, naked, destitute shepherds competed in the construction of lofty buildings.’ He (‘Umar) said: “Then he went away. I stayed there for a while, then he (the Prophet) said to me: ‘O ‘Umar! Do you know who
that questioner was?’ I said: ‘Allâh and His Messenger know best.’ He said: ‘That was Jibra’il, who came to you to teach you your religion.’”

[94] 2 - (...) It was narrated that Yahyâ bin Ya‘mar said: “When Ma‘bad said what he said about Al-Qadar, we felt uneasy about that. Hûmaid bin ‘Abdur-Rahmân Al-Ilmyâri and I went for Hajj…” and they quoted a Hadîth which conveyed the same meaning as the Hadîth of Kahmas (the previous Hadîth) and its chain, with some additions and deletions.

[95] 3- (...) It was narrated that Yahyâ bin Ya‘mar and Hûmaid bin ‘Abdur-Rahmân said: “We met ‘Abdullâh bin ‘Umar and we mentioned Al-Qadar to him and what they were saying about it…” And he narrated a Hadîth that was similar to theirs, from ‘Umar, may Allâh be pleased with him, from the Prophet ﷺ, with some additions and deletions.

[96] 4 - (...) A similar Hadîth (as no. 94) was narrated from Yahyâ
Chapter: What Is Al-Imân (Faith)? Explaining Its Characteristics

[97] 5 - (9) It was narrated that Abû Hurairah said: “One day the Messenger of Allâh ﷺ appeared before the people and there came to him a man who said: ‘O Messenger of Allâh, what is faith?’ He said: ‘To believe in Allâh, His Angels, His Book, the meeting with Him, and His Messengers, and to believe in the Resurrection Hereafter.’ He said: ‘O Messenger of Allâh, what is Islam?’ He said: ‘Islam is to worship Allâh and not associate anything with Him, to establish the prescribed Salât, to pay the obligatory Zakât, and to observe fast (The month of) Ramadân.’ He said: ‘O Messenger of Allâh, what is Al-Ihsân?’ He said: ‘It is to worship Allâh as though you can see Him, for although you cannot see Him, He indeed sees you.’ He said: ‘O Messenger of Allâh, when is the Hour?’ He said: ‘The one who is asked about it does not know more than the one who is asking. But I shall tell you of its portents: When the
slave woman gives birth to her mistress, that is one of its portents. When the barefoot and naked become the leaders of the people, that is one of its portents. When the herdsmen of sheep compete in the construction of lofty buildings, that is one of its portents. The Hour is one of the five things that no one knows except Allâh.' Then he recited: "Verily, Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, All-Aware (of things)."[111]

He (Abû Hurairah) said: "Then the man went away, and the Messenger of Allâh ﷺ said: ‘Bring the man back to me.’ They went to bring him back, but they did not see anything. The Messenger of Allâh ﷺ said: ‘That was Jibrîl, who came to teach the people their religion.”

[98] 6 - (…) Muḥammad bin Bishr narrated: “Abû Hayyân At-Taimî narrated a similar report (as no. 97) with this chain, but in his report it says: ‘When the slave woman gives birth to her Ba’l,’ meaning the concubine.”[2]

[1] Luq mãn 31:34.
[2] Ba’l is another word for master, and the reference to concubine is an explanation of the word which was translated as “slave woman.”
Chapter: What Is Islam?
Explaining Its Characteristics

[99] 7 - (10) It was narrated that Abü Hurairah said: "The Messenger of Allâh ﷺ said: 'Ask me.' But we were too intimidated to ask him. Then a man came and sat at his knees and said: 'O Messenger of Allâh, what is Islam?' He said: 'To not associate anything with Allâh, to establish the Salât, to pay the Zakât, and to observe fast (the month of) Ramadân.' He said: 'You have spoken the truth.' He said: 'O Messenger of Allâh, what is faith?' The Messenger of Allâh ﷺ said: 'To believe in Allâh, His Angels, His Book, the meeting with Him, and His Messengers, and to believe in the Resurrection, and to believe in Al-Qadar (the divine decree), all of it.' He said: 'You have spoken the truth.' He said: 'O Messenger of Allâh, what is Al-Ihsân?' He said: 'To fear Allâh as though you can see Him, for although you cannot see Him, He indeed sees you.' He said: 'You have spoken the truth.' He said: 'O Messenger of Allâh, when will the Hour begin?' He said: 'The one who is asked about it does not know more than the one who is asking. But I shall tell you of its portents: When you see a woman giving birth to her master,
that is one of its portents. When you see the barefoot, naked, deaf and dumb, ruling the earth, that is one of its portents. When you see the herdsmen of sheep competing in the construction of lofty buildings, that is one of its portents. (It is) among five things which no one knows except Allâh.' Then he recited: "Verily, Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die... until the end of the Sûrah."

He said: "Then the man stood up (and left), and the Messenger of Allâh said: 'Bring him back to me.' They looked, but they could not find him. The Messenger of Allâh said: 'That was Jibrîl, who wanted to teach you since you did not ask.'"

Chapter 2. Explaining The Prayers Which Are One Of The Pillars Of Islam

[100] 8 - (11) It was narrated from Abû Suhail, from his father, that he heard Tâlîhâ bin 'Ubaidullâh say: "A man from among the people of Najd, with disheveled hair, came to the
The Messenger of Allâh Îœ, and we could hear the sound of his voice but we could not understand what he was saying, until he drew close to the Messenger of Allâh Îœ, and he was asking about Islam. The Messenger of Allâh Îœ said: 'Five prayers each day and night.' He said: 'Do I have to offer any (prayers) other than that?' He said: 'No, unless you do them voluntarily. And fasting the month of Ramadân.' He said: 'Do I have to do any (fasting) other than that?' He said: 'No, unless you do it voluntarily.' And the Messenger of Allâh Îœ mentioned Zakât, and he said: 'Do I have to do anything other than that?' He said: 'No, unless you do it voluntarily.' The man left, saying: 'By Allâh, I shall not do any more than this or any less.' The Messenger of Allâh Îœ said: 'He will succeed if he is telling the truth.'

[101] 9 - (...) This Hadîth was narrated from Tâlîhîh bin Ubaidullâh from the Prophet Îœ, similar to the Hadîth of Mâlik (no. 100), except that he said: 'The Messenger of Allâh Îœ said: 'He will succeed, by his father,'[1]

[1] "By his father" — this is not intended as an oath, for swearing by anything other than Allâh is forbidden in Islam. The Arabs commonly used this phrase in their speech for emphasis, without intending it as an oath. It may also be the case that the incident described in this Hadîth occurred before the prohibition on swearing by anything other than Allâh was revealed. Similar was stated by Al-Khattâbî in Ma‘îlam As-Sunan.
Chapter 3. Asking About The Pillars Of Islam

It was narrated that Anas bin Mâlik said: “We were forbidden to ask the Messenger of Allâh ﷺ about anything (needlessly), so it pleased us when a man came from the desert people and said: ‘O Muḥammad, your messenger has come to us telling us that you claim that Allâh has sent you.’”

The Messenger of Allâh ﷺ said: ‘He spoke the truth.’ He said: ‘Who created the heavens?’ He said: ‘Allâh.’ He said: ‘Who created the earth?’ He said: ‘Allâh.’ He said: ‘Who raised these mountains and created whatever there is in them?’ He said: ‘Allâh.’ He said: ‘By the One Who created the heavens and created the earth, and raised up these mountains, has Allâh sent you?’ The Messenger of Allâh ﷺ said: ‘Yes.’ He said: ‘Your messenger claimed that we have to offer five prayers each day and night.’ The Messenger of Allâh ﷺ said: ‘He spoke the truth.’ He said: ‘By the One Who...’
has sent you, is it Allâh Who enjoined that upon you?" He said: 'Yes.' He said: 'Your messenger claimed that we must give Zakât from our wealth.' The Messenger of Allâh  said: 'He spoke the truth.' He said: 'By the One Who has sent you, is it Allâh Who enjoined that upon you?' He said: 'Yes.' He said: 'Your messenger claimed that we must fast the month of Ramađân each year.' The Messenger of Allâh  said: 'He spoke the truth.' He said: 'By the One Who has sent you, is it Allâh Who enjoined that upon you?' He said: 'Yes.' He said: 'Your messenger claimed that we must perform pilgrimage to the House, whoever is able to bear the journey.' The Messenger of Allâh  said: 'He spoke the truth.' He turned to leave, then he said: 'By the One Who has sent you with the truth, I shall not do more than this or less.' The Prophet  said: 'If he is speaking the truth, he will enter Paradise.'"

[103] 11 - (...) It was narrated that Thâbit said: "Anas said: 'We were forbidden in the Qur'ân to ask the Messenger of Allâh  about anything (needlessly),"" and he quoted a similar Hadîth (as no. 102).
Chapter 4. Explaining The Faith By Means Of Which A Person Is Admitted Into Paradise, And That The One Who Adheres To What Is Enjoined Upon Him Will Enter Paradise

[104] 12 - (13) Abû Ayyûb narrated that a Bedouin came to the Messenger of Allâh when he was on a journey, and took hold of the nose-rein or halter of his she-camel, then said: “O Messenger of Allâh” - or: “O Muhammad - tell me of something that will bring me closer to Paradise and keep me away from Hell.” The Prophet paused, then he looked at his Companions, then he said: “He has been guided.” He said: “What did you say?” (The Bedouin) repeated his question, and the Prophet said: “Worship Allâh and do not associate anything with Him, establish the Salât, pay the Zakât, and uphold the ties of kinship. Let go of the camel.”

[105] 13 - (...) A similar Hadîth (as no. 104) was reported by Mûsâ bin Talha who narrated it from Abû Ayyûb, from the Prophet.
14 - (106) It was narrated that Abū Ayyūb said: "A man came to the Prophet ﷺ and said: 'Tell me of a deed that I can do which will bring me closer to Paradise and take me away from Hell.' He said: 'Worship Allāh and do not associate anything with Him, establish the Šalāt, pay the Zakāt, and uphold the ties of kinship.' When he left, the Messenger of Allāh ﷺ said: 'If he adheres to what is enjoined upon him, he will enter Paradise.'" In the narration of Ibn Abī Šaibah it is: "If he adheres to it."

15 - (107) It was narrated from Abū Hurairah that a Bedouin came to the Messenger of Allāh ﷺ and said: "O Messenger of Allāh, tell me of a deed which, if I do it, I will enter Paradise." He said: "Worship Allāh and do not associate anything with Him, establish the prescribed Šalāt, pay the obligatory Zakāt and observe fast (in the month of) Ramadān." He said: "By the One in Whose Hand is my soul! I shall never do any more than that or any less." When he turned to leave, the Prophet ﷺ said: "Whoever
would like to see a man from the people of Paradise, let him look at this man.”

[108] 16 - (15) It was narrated that Ḵābīr, may Allāh be pleased with him, said: “An-Nuʿmān bīn Qawqāl came to the Prophet (ﷺ) and said: ‘O Messenger of Allāh, do you think that if I pray the obligatory (prayers), regard as forbidden that which is unlawful and regard as permissible that which is lawful, I will enter Paradise?’ The Prophet (ﷺ) said: ‘Yes.’”

[109] 17 - (…) It was narrated that Ḵābīr said: “An-Nuʿmān bīn Qawqāl said: ‘O Messenger of Allāh...’” (And he narrated) a similar Hadīth (as no. 108), adding the words: “I shall never do any more than that.”

[110] 18 - (…) It was narrated from Ḵābīr that a man asked the Messenger of Allāh (ﷺ): “Do you think that if I offer the prescribed Salāt, observe fast (the month of) Ramadān, regard as permissible that which is lawful and regard as forbidden that which is unlawful, and I do not do any more than
Chapter 5. Clarifying The
Pillars of Islam And Its Grand Supports

[111] 19 - (16) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Islam is built on five (pillars): Singling out Allâh,[1] establishing the Salât, paying the Zakât, fasting (during the month of) Ramadân and Hajj.” A man said: “Hajj and fasting Ramadân?” He (Ibn ‘Umar) said: “No; fasting Ramadân and Hajj. This is how I heard it from the Messenger of Allâh ﷺ.”

[112] 20 - (...) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Islam is built on five (pillars): Worshipping Allâh and denying all others (worshipped) besides Him, establishing the Salât, paying the Zakât, going on pilgrimage to the House, and fasting (during the month of) Ramadân.”

[1] With all rights He is due, meaning At-Tawhîd.
The Book Of Faith

[113] 21 - (...) 'Adullâh said: “The Messenger of Allâh ﷺ said: ‘Islam is built on five (pillars): Testimony that none has the right to be worshipped but Allâh and that Muhammad is His slave and Messenger, establishing the Salât, paying the Zakât, pilgrimage to the House, and fasting (during the month of) Ramadân.’”

[114] 22 - (...) Tâwús narrated that a man said to 'Abdullâh bin 'Umar: “Why don't you go out to fight?” He said: “I heard the Messenger of Allâh ﷺ say: ‘Islam is built on five (pillars): Testimony that none has the right to be worshipped but Allâh, establishing the Salât, paying the Zakât, fasting (during the month of) Ramadân and pilgrimage to the House.’”

Chapter 6. The Command To Believe In Allâh And His Messenger ﷺ And The Laws Of Islam, Calling People To It, Asking About It, Memorizing It And Conveying It To Those Who Have Not Heard The Message

[115] 23 - (17) It was narrated
that Ibn ‘Abbâs said: “The delegation of ‘Abdul-Qais came to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, we are a tribe of Rabû’ah, and the disbelievers of Mudar are between us and you, and we cannot come to you except during the sacred months. Tell us of something that we can do, and to which we can call those who are behind us.’ He said: ‘I will command you to do four things and forbid you from four. Faith in Allâh’ - and he explained that to them, so he said: ‘Testimony that none has the right to be worshipped but Allâh, and that Muhammad is the Messenger of Allâh, to establish the Salât, to pay the Zakât and give one-fifth (Khums) of any spoils of war you seize. And I forbid four things for you: Ad-Dubbâ’ (gourds), Al-Hantam, An-Naqîr, and Al-Muqayyar.”[1]

[116] 24 - (...) It was narrated that Abû Jamrah said: “I used to translate between Ibn ‘Abbâs and

[1] These are containers that Nabûth, wine, or other drinks were made in. Ad-Dubbâ’ refers to gourds; Al-Hantam is a type of earthenware vessel the description of which they differ over, and some of that appears later; An-Naqîr is date-palm section or stump, or the like, which is hollowed out; and Al-Muqayyar is from Al-Qâr which is tar or pitch, meaning a vessel coated with pitch. There are other important texts dealing with these vessels. See the Book of Drinks.
the people, and a woman came to him and asked him about making Nabîdîh in an (earthenware) container. He said: ‘The delegation of ‘Abdul-Qais came to the Messenger of Allah and the Messenger of Allah said: ‘Who is this delegation?’ - or: ‘Who are these people?’. They said: ‘Rabi’ah.’ He said: ‘Welcome to the people’ - or: ‘to the delegation’ - ‘who were neither humiliated nor do they have any regrets.’ They said: ‘O Messenger of Allah, we have come to you from a far-off land, and between us and you there is this tribe of the disbelievers of Mudar. We can only come to you during the sacred months, so give us a clear command which we can tell to those whom we have left behind and by which we may enter Paradise.’ He enjoined four things upon them and forbade them from four. He enjoined them to believe in Allah alone and said: ‘Do you know what believing in Allah alone means?’ They said: ‘Allah and His Messenger know best.’ He said: ‘Testimony that none has the right to be worshipped but Allah, and thatMuḥammad is the Messenger of Allah, establishing the Salât, paying the Zakât, fasting (during the month of) Ramadân, and giving one-

[1] The word used here is Al-Jarr or, earthenware vessel, a general term which some of them say Al-Hantam belongs to.
fifth *(Khums)* of the spoils of war.' And he forbade them from using *Ad-Dubbâ* (gourds), *Al-Hantam* and *Al-Muzaffat*"[1] - Shu'bah (one of the narrators) said: "Perhaps he said: 'An-Naqîr'" - and he said: 'Remember this, and tell it to whom you have left behind.'" And Abū Bakr (one of the narrators) said in his narration: "Those who are behind you." And *Al-Muqayyar* is not in his narration.

[117] 25 - (…) A *Hadîth* similar to that of Shu'bah (the previous narration) was narrated from Ibn 'Abbâs from the Prophet ﷺ. He said: "I forbid you to make *Nabîd* in *Ad-Dubbâ* (gourds), *An-Naqîr, Al-Hantam* and *Al-Muzaffat.*" Ibn Mu'âdh (one of the narrators) added in his *Ijadith,* that his father said: "And the Messenger of Allah ﷺ said to Al-Ahajj - Ahajj 'Abdul-Qais - 'You possess two qualities that Allah loves: Forbearance and deliberation.'"

[118] 26 - (18) It was narrated from Sa'eed bin Abī 'Arûbah from Qatâdah, who said: "One who met the delegation of

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[1] They say that it is another name for *Al-Muqayyar,* see the previous narration.
‘Abdul-Qais who came to the Messenger of Allāh ﷺ - Sa’eed said: “And Qatâdah mentioned ‘Abū Naḍrah” - “narrated to me from Abū Sa’eed Al-Khudrî in this Hadîth of his, that some people from ‘Abdul-Qais came to the Messenger of Allāh ﷺ and said: ‘O Prophet of Allāh, we are a tribe of Rabî’ah, and between us and you are the disbelievers of Muḍar; we cannot come to you except during the sacred months. Tell us of something we can enjoin upon those whom we have left behind and by which we may enter Paradise if we adhere to it.’ The Messenger of Allâh ﷺ said: ‘I will enjoin four things upon you and forbid you from four things. Worship Allâh and do not associate anything with Him, establish the Salât, pay the Zakât, fast (during the month of) Ramadân, and give one-fifth (Al-Khum) of your spoils of war. And I forbid you from four things: Ad-Dubbâ’ (gourds), Al-Hantam, Al-Muzaffat and is An-Naqîr.’ They said: ‘O Prophet of Allâh, do you know what An-Naqîr?’ He said: ‘Yes indeed. It is a tree trunk that you hollow out, then you throw in some small dates’” - Sa’eed said: “Or he said: ‘Some dates’” - ‘“then you pour some water into it, and when it stops bubbling, you drink it, until one of you”’ - or “one of them” - ‘“strikes his cousin with a
sword. Among the people there was a man who had been wounded in this manner. He said: ‘I was trying to conceal it out of shyness before the Messenger of Allah ﷺ.’ I said: ‘From what should we drink, O Messenger of Allah?’ He said: ‘From leather skins that are tied at the mouth.’ They said: ‘O Messenger of Allah, our land is full of rats and leather skins do not last long.’ The Prophet of Allah ﷺ said: ‘Even if the rats have gnawed on them, even if the rats have gnawed on them, even if the rats have gnawed on them.’ And the Prophet of Allah ﷺ said to Ashajj ‘Abdul-Qais: ‘You have two characteristics that Allah loves: forbearance and deliberation.”

[119] 27 - (…) It was narrated from Abû Sa’eed Al-Khudrî that when a delegation from ‘Abdul-Qais came to the Messenger of Allah ﷺ and he narrated a Hadîth similar to that of Ibn ‘Ulayyah (no. 118), but he said: “And they put small dates, dates and water in it.” And he did not say: “Sa’eed said: ‘Or he said: ‘Dates.’

[120] 28 - (…) Abû Sa’eed Al-Khudrî narrated that when a
delegation from ‘Abdul-Qais came to the Prophet of Allah ﷺ; they said: “O Prophet of Allah! May Allah make us your ransom! What drinks are good for us?” He said: “Do not drink from An-Naqîr.” They said: “O Prophet of Allah! May Allah make us your ransom! Do you know what An-Naqîr is?” He said: “Yes, a tree trunk which is hollowed-out in the middle. And (do not drink from) Ad-Dubbâ’ (gourds) nor Al-Hantam, use skins that can be tied shut.”

Chapter 7. Calling People To The Twin Declaration Of Faith And The Laws Of Islam

[121] 29 - (19) It was narrated from Ibn ‘Abbâs that Mu‘âdh said: “The Messenger of Allah ﷺ sent me and said: ‘You are going to some of the People of the Book. Call them to bear witness that none has the right to be worshipped but Allah, and that I am the Messenger of Allah. If they accept that, then teach them that Allah has enjoined on them five prayers to be offered each day and night. If they accept that, then teach them that Allah has enjoined on them charity (Zakât)
to be taken from their rich and given to their poor. If they accept that, then beware (of taking) the best of their wealth, and protect yourself from the supplication of the one who has been wronged, for there is no barrier between it and Allāh.”

[122] 30 - (...) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ sent Mu’ādhh to Yemen and said: “You are going to people...” and he narrated a Hadîth similar to that of Wakî‘ (no. 121).

[123] 31 - (...) It was narrated from Ibn ‘Abbâs that when the Messenger of Allâh ﷺ sent Mu’âdhh to Yemen, he said: “You are going to some of the people of the Book, so let the first thing to which you call them be the worship of Allâh, the Mighty and
Sublime (alone). If they acknowledge Allâh (as One), then tell them that Allâh has enjoined upon them five prayers to be offered every day and night. If they do that, then tell them that Allâh has enjoined on them Zakât to be taken from their wealth and given to their poor. If they accept that, then take it from them, but beware of (taking) the best of their wealth."

Chapter 8. The Command To Fight The People Until They Say Lâ ilâha illâhâ Muhammad Rasûl-Allâh, And Establish SaIât, And Pay The Zakât, And Believe In Everything That The Prophet Brought. Whoever Does That, His Life And His Wealth Are Protected Except By Its Right, And His Secrets Are Entrusted To Allâh, the Most High. Fighting Those Who Withhold Zakât Or Other Than That Is One Of The Duties Of Islam And The Imâm Should Be Concerned With The Laws Of Islam

[124] 32 - (20) It was narrated that Abû Hurairah said: "When the Messenger of Allâh died and Abû Bakr succeeded (as Khalifah) after him, and some of
the Arabs reverted to *Kufr*, 'Umar bin Al-Khaṭṭāb said to Abū Bakr: ‘How can you fight the people when the Messenger of Allāh said: ‘I have been commanded to fight the people until they say *Lā ilāha illāllāh* (none has the right to be worshipped but Allāh), and whoever says *Lā ilāha illāllāh*, his wealth and his life are protected from me except for a right that is due, and his reckoning will be with Allāh’?’ Abū Bakr said: ‘By Allāh! I will most certainly fight those who separate *Ṣalāt* and *Zakāt*, for *Zakāt* is what is due on wealth. By Allāh, if they withhold from me a rope that they used to give to the Messenger of Allāh, I will fight them for withholding it.’ ‘Umar bin Al-Khaṭṭāb said: ‘By Allāh, as soon as I saw that Allāh had opened Abū Bakr’s heart to the idea of fighting, I knew that he was right.’”

[125] 33 - (21) It was narrated that Ibn Shihāb said: “Sa’eed bin Al-Mūsāyyab told me that Abū Hurairah told him, that the Messenger of Allāh said: ‘I have been commanded to fight the people until they say *Lā ilāha illāllāh*. Whoever says *Lā ilāha illāllāh*, his wealth and his life are protected from me except for a right that is due, and his reckoning will be with Allāh.’”
[126] 34 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "I have been commanded to fight the people until they bear witness that none has the right to be worshipped but Allâh, and believe in me and that which I have brought. If they do that, their blood and wealth are protected from me, except for a right that is due, and their reckoning will be with Allâh."

[127] 35 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "I have been commanded to fight the people..." and he narrated a Hadîth similar to that narrated by Ibn Al-Mûsâyyab from Abû Hurairah (no. 125).

[128] It was narrated that Jâbir said: The Messenger of Allâh ﷺ said: "I have been commanded to fight the people until they say Lâ ilâha illallâh. If
they say \textit{La ilâha illallâh}, their blood and their wealth are protected from me, except for a right that is due, and their reckoning will be with Allâh." Then he recited: "You are only one who reminds. You are not a dictator over them.\footnote{\textit{Al-Ghâshiyah} 88:21,22.}"

\begin{itemize}
\item \textbf{[129] 36 - (22)} It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh \textcircled{p} said: 'I have been commanded to fight the people until they bear witness that none has the right to be worshipped but Allâh, and that Mu\textasciitilde{h}ammad is the Messenger of Allâh \textcircled{p}, and they establish the \textit{Salât} and pay Zakât. If they do that, then their blood and wealth are protected from me [except for a right that is due], and their reckoning with be with Allâh.'"

\item \textbf{[130] 37 - (23)} It was narrated from Abû Mâlik that his father said: "I heard the Messenger of Allâh \textcircled{p} say: 'Whoever says \textit{La ilâha illallâh} and disbelieves in

\end{itemize}
everything that is worshipped instead of Allâh, his wealth and his blood are protected, and his reckoning will be with Allâh.”

[131] 38 - (...) It was narrated from Abû Mâlik that his father heard the Messenger of Allâh ﷺ say: “Whoever singles out Allâh, (i.e. believes in the Oneness of Allâh)” then he quoted something similar (to no. 130).

Chapter 9. Evidence That The Islam Of One Who Becomes Muslim On His Deathbed Is Valid, So Long As The Death Throes Have Not Begun; Abrogation Of Permission To Supplicate For Forgiveness For The Idolators; Evidence That One Who Dies An Idolator Is One Of The People Of Hell And No Intervention Can Save Him From That

[132] 39 - (24) Sa‘eed bin Al-Mûsâyyab narrated that his father said: “When Abû Țâlib was dying, the Messenger of Allâh ﷺ came to him and found Abû Jahl and ‘Abdullâh bin Abî Umayyah bin Al-Mughîrah with him. The Messenger of Allâh ﷺ said: ‘O uncle, say Là ilâha illallâh, a
word for which I will testify for you before Allah.' Abû Jahl and 'Abdullâh bin Abî Umayyah said: 'O Abû Tâlib, will you turn away from the religion of 'Abdul-Mutâlib?' The Messenger of Allah kept calling him to Islam and he repeated this statement to him, until the last words that Abû Tâlib spoke indicated that he followed the religion of 'Abdul-Mutâlib, and he refused to say Lâ ilâha illallâh.

The Messenger of Allah said: 'By Allah, I shall pray for forgiveness for you so long as I am not forbidden to do so.' Then Allah, Most High revealed: "It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the Mushrikân even though they be of kin, after it has become clear to them that they are the dwellers of the Fire."[1] And Allah, Most High revealed concerning Abû Tâlib, and said to the Messenger of Allah: "Verily, you (O Muḥammad) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided."[2]

[133] 40 - (...) A similar report (as no. 132) was narrated from Az-Zuhri with this chain, except

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that the Hadith of Sâlih ended with the words, “And Allâh revealed concerning him,” and he did not quote the two Verses. He said in his Hadith: “And repeating this statement.” And in the narration of Ma’mar, in place of ‘this statement’ is the words: ‘And he did not cease.’

[134] 41 - (25) It was narrated that Abû Hurairah said: “The Messenger of Allâh said to his uncle when he was dying: ‘Say Lâ ilâha illallâh, and I will bear witness for you on the Day of Resurrection.’ But he refused. And Allâh revealed: Verily, you (O Muhammadd) guide not whom you like...”[1]

[135] 42 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh said to his uncle: ‘Say Lâ ilâha illallâh, and I will bear witness for you on the

Day of Resurrection.’ He said: ‘Were it not that Quraish would shame me, and say “It is only fear (of death) that made him do that,” then I would have delighted your eyes.’[1] Then Allâh revealed: Verily, you (O Muhammad) guide not whom you like, but Allâh guides whom He wills...”[2]

Chapter 10. The Evidence That One Who Dies Believing In Tawhîd Will Definitely Enter Paradise

[136] 43 - (26) It was narrated that ‘Uthmân said: “The Messenger of Allâh ﷺ said: ‘Whoever dies knowing (and acknowledging) that there is none worthy of worship except Allâh, he will enter Paradise.’”

[137] It was narrated that Al-Walîd Abû Bîshr said: ‘I heard Hûmrán say: ‘I heard ‘Uthmân say: ‘I heard the Messenger of

[1] That is, made you happy by saying it.
Allāh say:’ (and he narrated) the same thing narration (as no. 136).

[138] 44 - (27) It was narrated that Abū Hurairah said: “We were with the Prophet on a journey and the people’s provisions were about to run out, so they were thinking of slaughtering some of their mounts. ‘Umar said: ‘O Messenger of Allāh, why don’t you collect whatever provisions the people have left, and pray to Allāh (for His blessings) over them?’ So he did that. The one who had wheat brought his wheat, the one who had dates brought his dates - and Mujāhid said: “the one who had date-stones brought his date-stones.” I said: “What did they do with date-stones?” He said: “They used to suck on them and drink water at the same time”[1]

“Then he prayed over them, until the people were able to replenish their provisions.’ Then he said: ‘I bear witness that none has the right to be worshipped but Allāh and that I am the Messenger of Allāh. No one meets Allāh (believing) in these two (statements) and not doubting them, but he will enter Paradise.”

[1] According to An-Nawawī, who attributed the observation to ‘Abdul-Ghani bin Sa’eed, the exchange with Mujāhid is by Ṭalḥah bin Muṣarrif, while Mujāhid is not one of the narrators mentioned in this chain.
It was narrated that Abû Hurairah, or Abû Sa'eed - Al-'Amash was not sure - said: "On the day of the battle of Tabûk, the people became hungry and said: 'O Messenger of Allah, why don't you give us permission to slaughter our camels, and we will eat them and make use of their fat.' The Messenger of Allah ﷺ said: 'Do that.' Then 'Umar came and said: 'O Messenger of Allah, if you do that we will have few mounts. Rather call them to bring whatever provisions they have left, then pray to Allah over them, asking Him to bless them for them, and perhaps Allah will bless them.' The Messenger of Allah ﷺ said: 'Yes.' He called for a leather mat and spread it out, then he called for their left-over provisions. One man brought a handful of corn, another brought a handful of dates, and another brought a piece of bread, until a little food had been collected on the leather mat. Then the Messenger of Allah ﷺ prayed for blessing for it, then he said: 'Put it in your vessels.' They filled their vessels until there was no vessel left in the camp that was not filled. They ate until they were full, and there was plenty left over. Then the Messenger of Allah ﷺ said: 'I bear witness that none has the
right to be worshipped but Allâh and that I am the Messenger of Allâh. No one who meets Allâh (believing) in them and not doubting them will be kept away from Paradise.”

[140] 46 - (28) ‘Ubâdah bin Aṣ-Ṣâmit said: “The Messenger of Allâh ﷺ said: ‘Whoever says: I bear witness that none has the right to be worshipped but Allâh alone [with no partner] and that Muḥammad is His slave and Messenger, and that ‘Eisâ is the slave of Allâh, the son of His maidservant, a Word which He bestowed upon Mariam and a Spirit from (created by) Him, and that Paradise is true and that Hell is true,” Allâh will admit him through whichever of the eight gates of Paradise he wants.’”

[141] - (...) A similar report (as no. 140) was narrated from ‘Umair bin Hâni’ with this chain, except that he said: “Allâh will admit him to Paradise whatever be his deeds.” and he did not say, “through whichever of the eight gates of Paradise he wants.”

[142] 47 - (29) It was narrated that Aṣ-Ṣunâbihî said: “I entered upon ‘Ubâdah bin Aṣ-Ṣâmit while
he was dying, and I wept. He said: ‘Take it easy, why are you weeping? By Allah, if I am asked to bear witness, I will bear witness for you, and if I am asked to intercede I will intercede for you, and if I can, I will help you.’ Then he said: ‘By Allah, there is no Hadith that I heard from the Messenger of Allah in which there is anything good for you but I narrated it to you, except for one Hadith, which I will tell you today, since I am about to die. I heard the Messenger of Allah say: Whoever bears witness that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah, Allah will forbid him to the Fire.’”

[143] 48 - (30) It was narrated that Mu‘âdh bin Jabal said: “I was riding behind the Prophet, and there was nothing between him and I but the back of the saddle. He said: ‘O Mu‘âdh bin Jabal!’ I said: ‘Here I am at your service, O Messenger of Allah.’ Then he traveled along for a while, then he said: ‘O Mu‘âdh bin Jabal!’ I said: ‘Here I am at your service, O Messenger of Allah.’ Then he traveled along for a while, then he said: ‘O Mu‘âdh bin Jabal!’ I said: ‘Here I am at your service, O Messenger of Allah.’ He said: ‘Do you know what is the right of Allah, the
Mighty and Sublime, over (His) slaves?" I said: 'Allâh and His Messenger know best.' He said: 'The right of Allâh over (His) slaves is that they should worship Him and not associate anything with Him.' Then he traveled on for a while, then he said: 'O Mu‘âdh bin Jabal!' I said: 'Here I am at your service, O Messenger of Allâh.' He said: 'Do you know what is the right of (His) slaves over Allâh if they do that?' I said: 'Allâh and His Messenger know best.' He said: 'That He should not punish them.'"

[144] 49 - (...) It was narrated that Mu‘âdh bin Jabal said: "I was riding behind the Messenger of Allâh on a donkey called ‘Ufair, and he said: 'O Mu‘âdh, do you know what is the right of Allâh over (His) slaves and the right of (His) slaves over Allâh?' I said: 'Allâh and His Messenger know best.' He said: 'The right of Allâh over (His) slaves is that they should worship Allâh and not associate anything with Him, and the right of (His) slaves over Allâh [the Mighty and Sublime,] is that He should not punish the one who does not associate anything with Him.' I said: 'O Messenger of Allâh, should I not tell the people of this good news?' He said: 'Do not tell them, lest they (complacently) rely on it.'"
It was narrated from Abū Haṣīn and Al-As'hāth bin Sulaim that they heard Al-Aswad bin Hilāl narrating that Muʿāḍh said: “The Messenger of Allāh ﷺ said: ‘O Muʿāḍh, do you know what is the right of Allāh over (His) slaves?’ He said: ‘Allāh and His Messenger know best.’ He said: ‘That Allāh should be worshipped and nothing should be associated with Him.’ He said: ‘Do you know what their right is over Him, if they do that?’ He said: ‘Allāh and His Messenger know best.’ He said: ‘That He should not punish them.’”

It was narrated that Aswad bin Hilāl said: “I heard Muʿāḍh say: ‘The Messenger of Allāh ﷺ called me and I responded. He said: ‘Do you know what the right of Allāh is over the people?’... and he narrated a similar Hadīth (as no. 145).

It was narrated that Abū Hurairah said: “A group of us were sitting around the Messenger of Allāh ﷺ, and Abū Bakr and ‘Umar were with us. The Messenger of Allāh ﷺ got up and left, and stayed away from us for a long time. We were afraid that he might have been
harmed by some enemy (when he was on his own) so we panicked and got up, and I was the first one to do so. I went out looking for the Messenger of Allah, until I came to a walled garden belonging to the Anṣār of Banū Najjār. I went around it, looking for a gate, but I could not find any. There was a small stream that entered through a hole in the wall, coming from a well outside the garden, so I drew myself together [like a fox] and entered upon the Messenger of Allah. He said: ‘Abū Hurairah?’ I said: ‘Yes, O Messenger of Allah.’ He said: ‘What is the matter with you?’ I said: ‘You were among us, then you left and stayed away from us for a long time. We were afraid that you might have been harmed by some enemy (when you were on your own), so we panicked, and I was the first one to do so. I came to this garden and drew myself together like a fox, and these people are behind me.’ He said: ‘O Abū Hurairah, take these two sandals of mine and whoever you meet beyond this wall who bears witness that none has the right to be worshipped but Allah, with certainty in his heart, give him the glad tidings of Paradise.’ The first one whom I met was ‘Umar, who said: ‘What are these two sandals, O Abū Hurairah?’ I said: ‘These are the
sandals of the Messenger of Allah, who sent me with them to give glad tidings of Paradise to whomever I met who bears witness that none has the right to be worshipped but Allah with certainty in his heart.' 'Umar struck me on my chest so hard that I fell down on my backside and said: 'Go back, O Abü Hurairah!' So I went back, on the verge of tears, and 'Umar followed me closely. The Messenger of Allah said [to me]: 'What is the matter with you, O Abü Hurairah?' I said: 'I met 'Umar and I told him what you had sent me with, and he struck me on my chest so hard that I fell down on my back, and he said: "Go back."' The Messenger of Allah said: 'O 'Umar, what made you do that?' He said: 'O Messenger of Allah, may my father and mother be sacrificed for you, did you send Abü Hurairah with your sandals, to give glad tidings of Paradise to whomever he met who bears witness that none has the right to be worshipped but Allah with certainty in his heart?' He said: 'Yes.' 'Umar said: 'Do not do that, for I fear that the people will (complacently) rely on that. Let them carry on striving (to do good deeds).' The Messenger of Allah said: 'Yes, let them.'"
narrated that the Prophet of Allah ﷺ said - when Mu‘âdh was riding behind him on a mount - “O Mu‘âdh!” He said: “Here I am at your service, O Messenger of Allah.” He said: “O Mu‘âdh!” He said: “Here I am at your service, O Messenger of Allah.” He said: “O Mu‘âdh!” He said: “Here I am at your service, O Messenger of Allah.” He said: “There is no one who bears witness that none has the right to be worshipped but Allah, and that Muhammad is His slave and Messenger, but Allah will forbid him to the Fire.” He said: “O Messenger of Allah, should I not tell [the people] about it so that they may rejoice?” He said: “Rather they will (complacently) rely on it.” So Mu‘âdh narrated it when he was dying, so as to absolve himself of responsibility.

[149] 54 - (33) Mahmûd bin Rabî’ said: “I came to Al-Madinah and met ‘Itbân (bin Mâlik). I said: ‘There is a Hâdîth that has reached me from you.’ He said: ‘Something happened to my eyesight, so I sent word to the Messenger of Allah ﷺ saying: “I would like you to come to me and pray in my house, so that I may take (that spot) as a prayer place.” So the Prophet ﷺ and whoever Allah willed of his Companions came. He entered and prayed in my house, and his
Companions were talking among themselves. They spoke of the hypocrites and their evil, and the Muslims suffering as a result of that, and they attributed most of it to Mâlik bin Dukhshum, and they wished that (the Prophet ﷺ) would pray against him and he would die, and they wished that some calamity would befall him.

The Messenger of Allâh ﷺ finished his prayer and said: “Does he not bear witness that none has the right to be worshipped but Allâh and that I am His Messenger?” They said: “He says that, but not from the heart.” He said: “No one who bears witness that none has the right to be worshipped but Allâh and that I am the Messenger of Allâh will enter Hell, nor will its flames touch him.” Anas[1] said: “I liked this Hadîth and I said to my son: ‘Write it down,’ so he wrote it down.”

[150] 55 - (…) ’Itbân bin Mâlik narrated that he became blind, so he sent word to the Messenger of Allâh ﷺ saying: “Come and designate a place where I can pray in my house (by your praying in it).” The Messenger of Allâh ﷺ came with his people, and a man from among them called Mâlik bin Dukhaishim was absent... Then he quoted a

Chapter 11. Evidence That The One Who Is Content With Allāh As His Lord, Islam As His Religion And Muḥammad ﷺ As His Prophet, Then He Is A Believer, Even If He Commits Major Sins

[151] 56 - (34) It was narrated from Al-ʿAbbās bin ʿAbdul-Muṭṭālib that he heard the Messenger of Allāh ﷺ say: “He has found the taste of faith who is content with Allāh as his Lord, Islam as his religion and Muḥammad ﷺ as his Prophet.”


[152] 57 - (35) It was narrated from Abū Hurairah that the Prophet ﷺ said: “Faith has seventy-odd branches, and modesty (Al-Ḥayāʾ) is a branch of faith.”
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[153] 58 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Faith has seventy-odd’ - or ‘sixty-odd’ - branches, the best of which is saying Lâ ilâha illallâh, and the least of which is removing something harmful from the road, and modesty (Al-Ḥayâ’) is a branch of faith.”

[154] 59 - (36) It was narrated from Sâlim that his father said: “The Prophet ﷺ heard a man censuring his brother regarding modesty (Al-Ḥayâ’), and he said: ‘Modesty (Al-Ḥayâ’) is part of faith.’”

[155] - (...) It was narrated from Az-Zuhri (a similar Hadîth as no. 154) with this chain, and he said: “He passed by a man from the Anṣâr who was censuring his brother.”

[156] 60 - (37) Abû Sawwâr narrated that he heard ‘Imrân bin
Husain narrating that the Prophet said: "Modesty (Al-Hayâ') does not bring anything but goodness." Bushair bin Ka'b said: "It is written in the wisdom that it includes dignity and tranquility." 'Imrân said: "I narrate to you from the Messenger of Allah and you narrate to me from your books?"

[157] 61 - (...) Abû Qatâdah said: "We were with 'Imrân bin Husain and among us was Bushair bin Ka'b. On that day, 'Imrân narrated to us that the Messenger of Allâh said: 'Modesty (Al-Hayâ') is good, all of it - or: Modesty (Al-Hayâ') is all good.' Bushair bin Ka'b said: 'We find in some of our books or books of wisdom, that some of it is tranquility and dignity for the sake of Allâh and some of it is weakness.' 'Imrân got so angry that his eyes turned red, and he said: 'What is this? I narrate to you from the Messenger of Allâh and you quote something to contradict it!' 'Imrân repeated the Hadîth and Bushair repeated his comment, and we kept saying: 'He is fine, O Abû Nujaid, there is nothing wrong with him."
Chapter 13. A Phrase That Sums Up Islam

[159] 62 - (38) It was narrated that Sufyān bin ‘Abdullāh Ath-Thaqafī said: “I said: ‘O Messenger of Allah, tell me something about Islam that I will not need to ask anyone about after you,’” - according to the Hadith of Abū Usāmā: “other than you” - “He said: ‘Say: I believe in Allāh, then adhere firmly to that.’”

Chapter 14. Clarifying The Superiority Of Islam, And What Part Of It Is Best

[160] 63 - (39) It was narrated from ‘Abdullāh bin ‘Amr that a
man asked the Messenger of Allah: “What part of Islam is best?” He said: “To feed others, and to greet with Salâm those whom you know and those whom you do not know.”

[161] 64 - (40) ‘Abdullâh bin ‘Amr bin Al-Âs said: “A man asked the Messenger of Allah: ‘Which of the Muslims is best?’ He said: ‘The one from whose tongue and hand the Muslims are safe.”

[162] 65 - (41) It was narrated from Abû Juraij that he heard Abû Az-Zubair saying: I heard Jâbir say: I heard the Messenger of Allah say: “The Muslim is the one from whose tongue and hand the Muslims are safe.”

[163] 66 - (42) It was narrated that Abû Mûsâ said: “I said: ‘O
Messenger of Allāh, which (constituent of) Islam is best?’ He said: ‘The one from whose tongue and hand the Muslims are safe.”’

[164] Yazid bin ‘Abdullāh narrated with this chain that the Messenger of Allāh ﷺ was asked: “Which of the Muslims is best?” And he said something similar (as no. 163).

Chapter 15. Clarification Of Those Characteristics Which, If A Person Attains Them, He Will Find The Sweetness Of Faith

[165] 67 - (43) It was narrated from Anas that the Prophet ﷺ said: “There are three characteristics, whoever attains them has found the sweetness of faith: When Allāh and His Messenger are dearer to him than others than them, when he loves a man and does not love him except for the sake of Allāh, and when he would hate to return to disbelief after Allāh has saved him from it, as he would hate to be thrown into the fire.”
It was narrated that Anas said: “The Messenger of Allâh ﷺ said: ‘There are three things, whoever attains them will find the taste of faith: When he loves a man and does not love him except for the sake of Allâh, when Allâh and His Messenger are dearer to him than others than them, and when being thrown into the fire is preferable to him than returning to disbelief after Allâh has saved him from it.’”

It was narrated that Anas said: “The Messenger of Allâh ﷺ said...” a similar Hadîth (as no. 166), except that he said: “... than returning to Judaism or Christianity.”

Chapter 16. The Obligation To Love The Messenger Of Allâh ﷺ More Than One’s Family, Son, Father, And All Other People; And Mention Of An Absolute Absence Of Faith Regarding One Who Does Not Love Him With Such Love

It was narrated that Anas said: “The Messenger
of Allâh  said: ‘No person is a believer until I am dearer to him than his family, his wealth and all of mankind.’

[169] 70 - (...) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh  said: ‘None of you is a believer until I am dearer to him than his son, his father and all of mankind.’”

Chapter 17. The Evidence That One Of The Attributes Of Faith Is To Love For One’s Brother Muslim What One Loves For Oneself Of Goodness

[170] 71 - (45) It was narrated from Anas bin Mâlik that the Prophet  said: “None of you is a believer until he loves for his brother” - or he said: “for his neighbor” - “what he loves for himself.”
Chapter 18. Clarifying The Prohibition Of Annoying One’s Neighbor

[172] 73 - (46) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “He will not enter Paradise, whose neighbor is not safe from his evil conduct.”

Chapter 19. Encouragement To Honor One’s Neighbor And Guest, And The Obligation To Remain Silent Unless One Has Something Good To Say, And The Fact That All Of That Is Part Of Faith

[173] 74 - (47) It was narrated from Abû Hurairah that the
Messenger of Allah ﷺ said: "Whoever believes in Allah and the Last Day, let him speak good or else remain silent; whoever believes in Allah and the Last Day, let him honor his neighbor; whoever believes in Allah and the Last Day, let him honor his guest."

[174] 75 - (...) It was narrated that Abū Hurairah said: "The Messenger of Allah ﷺ said: 'Whoever believes in Allah and the Last Day, let him not annoy his neighbor; whoever believes in Allah and the Last Day, let him honor his guest; whoever believes in Allah and the Last Day, let him speak good or else remain silent.'"

[175] 76 - (...) It was narrated that Abū Hurairah said: "The Messenger of Allah ﷺ said:..." a similar Hadīth to that of Abū Ḥaṣīn (no. 174), except that he said: "Let him treat his neighbor well."

[176] 77 - (48) It was narrated from 'Amr that he heard Nāfi' bin Jubair tell him, narrating from Abū Shuraiḥ Al-Khuzā'ī, that the Prophet ﷺ said:
“Whoever believes in Allāh and the Last Day, let him treat his neighbor well; whoever believes in Allāh and the Last Day, let him honor his guest; whoever believes in Allāh and the Last Day, let him speak good or else remain silent.”

Chapter 20. Clarifying That Forbidding Evil Is Part Of Faith; Faith Increases And Decreases; Enjoining What Is Good And Forbidding What Is Evil Are Obligatory

[177] 78 - (49) It was narrated that Târiq bin Shihāb - and this is the Hadith of Abū Bakr (one of the narrators) - said: “The first one to start with the Khutbah on the day of ‘Eid, before the prayer, was Marwân. A man stood up and said: ‘(Shouldn’t) the prayer (come) before the Khutbah?’ He said: ‘What was there has been left.’ Abū Sa‘eed said: ‘This man has done his duty. I heard the Messenger of Allāh say: “Whoever among you sees an evil action, let him change it with his hand (by taking action); if he cannot, then with his tongue (by speaking out); and if he cannot, then with his heart.
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(by hating it and feeling it is wrong), and that is the weakest of faith."

[178] 79 - (...) A similar Hadith (as no. 177) was narrated concerning the story of Marwân, and the Hadith of Abû Sa'eed from the Prophet ﷺ.

[179] 80 - (50) It was narrated from Abû Râfi', from 'Abdullâh bin Mas'ûd that the Messenger of Allah ﷺ said: "There is no Prophet whom Allah sent to any nation before me, but he had disciples and Companions among his nation who followed his path and obeyed his commands. Then after them came generations who said what they did not do, and did what they were not commanded to do. Whoever strives against them with his hand is a believer; whoever strives against them with his tongue is a believer; whoever strives against them with his heart is a believer. Beyond that there is not even a mustard-seed's worth of faith."

Abû Râfi' said: "I narrated this to 'Abdullâh bin 'Umar and he questioned it. Then Ibn Mas'ûd
came and stayed in Qanāh. ‘Abdullāh bin ‘Umar wanted me to go with him to visit him (as Ibn Mas‘ūd was sick), so I went with him. When we sat down, I asked Ibn Mas‘ūd about this Hadīth and he narrated it to me as I had told it to Ibn ‘Umar.”

Sālih (one of the narrators) said: "A similar Hadīth was narrated from Abū Rāfi‘."

[180] (...) It was narrated from Abū Rāfi‘, the freed slave of the Prophet ﷺ, from ‘Abdullāh bin Mas‘ūd, that the Messenger of Allah ﷺ said: “There was no Prophet who did not have disciples who followed his guidance and his path,” similar to the Hadīth of Sālih (no. 179), but he did not mention the coming of Ibn Mas‘ūd or Ibn ‘Umar’s meeting with him.
Chapter 21. People Excel Over One Another In Faith, And The Superiority Of The People Of Yemen In Faith

[181] 81 - (51) It was narrated that Ibn Mas'ûd said: "The Prophet ﷺ pointed with his hand towards Yemen and said: 'Faith is there, and harshness and hard heartedness are found among the uncouth owners of camels, where the horns of the Shaitân rise, Rabî'ah and Muðar.'"

[182] 82 - (52) It was narrated that Abû Hurairah said: "The Messenger of Allah ﷺ said: 'The people of Yemen have come, they are tender-hearted and (true) faith is that of the Yemenis, (true) understanding is that of the Yemenis, (true) wisdom is that of the Yemenis.'"

[183] 83 - (...) It was narrated that Abû Hurairah said: "The
Messenger of Allah ﷺ said: 

"...a similar Hadith (as no. 182).

[184] 84 - (...) Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘There have come to you the people of Yemen. They are kind and tender-hearted; (true) understanding is that of the Yemenis, (true) wisdom is that of the Yemenis.”

[185] 85 - (...) It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said: “The head of disbelief is in the east, and self-admiration and arrogance are among the people of horses and camels - the uncouth people who dwell in tents - and tranquility is among the people of sheep.”

[186] 86 - (...) It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said: “(True) faith is that of the Yemenis, disbelief is towards the east, tranquility is among the people of sheep, and pride and arrogance are among the uncouth people of horses and tents.”
Abû Hurairah said: “I heard the Messenger of Allah ﷺ say: ‘Pride and arrogance are among the uncouth people of tents, and tranquility is among the people of sheep.’”

A similar Hadîth (as no. 87) was narrated from Az-Zuhri with this chain, and he added: “(True) faith is that of the Yemenis, (true) wisdom is that of the Yemenis.”

It was narrated from Az-Zuhri: “Sa’eed bin Al-Mûsâyyab told me that Abû Hurairah said: I heard the Prophet ﷺ say: ‘The people of Yemen have come, and they are kind and tenderhearted. (True) faith is that of the Yemenis, (true) wisdom is that of the Yemenis, tranquility is among the people of sheep, and pride and arrogance are among the uncouth people of tents, in the direction of the sunrise.’”
[190] 90 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: ‘There have come to you the people of Yemen, who are kind and tender-hearted. (True) faith is that of the Yemenis, (true) wisdom is that of the Yemenis. The head of disbelief is towards the east.’"

[191] (...) Jarîr narrated from Al-‘Amash (a Ḥadîth similar to no. 189) with this chain, but he did not mention: "The head of disbelief is towards the east.”

[192] (...) A Ḥadîth similar to that of Jarîr (above) was narrated from Al-A’mash with this chain, and he added: “Pride and arrogance are among the keepers of camels, and tranquility and dignity are among the keepers of sheep.”

[193] 92 - (53) Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: Hard-heartedness and sternness are in the east, and faith is among the people of the Hijâz.”
Chapter 22. Clarifying That No One Will Enter Paradise But The Believers; Loving The Believers Is Part Of Faith And Spreading Salâm Is A Means Of Attaining That

[194] 93 - (54) It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘You will not enter Paradise until you (truly) believe, and you will not (truly) believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another? Spread (the greeting of) Salâm amongst you.’”

[195] 94 - (...) It was narrated from Al-A’ámash with this chain that he said: “The Messenger of Allah ﷺ said: ‘By the One in Whose Hand is my soul, you will not enter Paradise until you (truly) believe...’” a Hadîth similar to that of Abû Mu’áwiyah and Wakî (as no.194).

Chapter 23. Clarifying That The Religion Is Sincerity

[196] 95 - (55) It was narrated from Tamîm Ad-Dârî that the Prophet ﷺ said: “Religion is
sincerity.” We said: “To whom?” He said: “To Allâh, to His Book, to His Messenger, and to the A’imma of the Muslims and their common folk.”

[197] 96 - (...) A similar Hadîth (as no. 196) was narrated from ‘Atâ’ bin Yazîd Al-Laithî, from Tamîm Ad-Dârî, from the Prophet ﷺ.

[198] (...) A similar Hadîth (as no. 197) was narrated from Tamîm Ad-Dârî, from the Messenger of Allâh ﷺ.

[199] 97 - (56) It was narrated that Jarîr said: “I gave my pledge of allegiance to the Messenger of Allâh ﷺ, to establish the Salât, pay the Zakât and be sincere towards every Muslim.”
Chapter 24. Clarifying That Faith Decreases Because Of Disobedience And Negating It From The One Committing The Act Of Disobedience, With The Meaning Of Negating Its Completion

[202] 100 - (57) It was narrated that Abū Hurairah said: “The Messenger of Allâh ﷺ said: ‘No adulterer is a believer at the time he is committing adultery; no thief is a believer at the time he is stealing; no drinker of wine is a believer at the time he is drinking it.”
It was narrated that Abū Hurairah used to add to these words: "No plunderer who takes that which is precious while people are looking on is a believer at the time he is plundering."

A Hadith similar to that of Abū Bakr (no. 202) (one of the narrators) was narrated from Abū Hurairah from the Messenger of Allāh ﷺ, without (mention of) plunder.
[204] 102 - (...) A Hadith similar to that of ‘Uqail bin Az-Zuhrî (no. 202) was narrated from Abû Hurairah from the Prophet (in which) he mentioned “plunder” but he did not mention “that which is precious.”

[205] 103 - (...) Humaid bin ‘Abdur-Rahmân narrated from Abû Hurairah, from the Prophet (the same as no. 202).

[206] Al-‘Alâ‘ bin ‘Abdur-Rahmân said (the same as no. 202) narrating from Abû Hurairah, from the Prophet (the same as no. 202).

[207] (...) (The same as no. 202) was narrated from Abû Hurairah, from the Prophet (the same as no. 202). All of these are like the Hadith of Az-Zuhrî, except that Al-‘Alâ‘ and Șafwân
bin Sulaim do not mention in their *Hadith* "while the people are looking on". In the *Hadith* of Hammâm it says: "He is not a believer when he is plundering while the believers are looking on" and he added: "And none of you is a believer when he steals from the spoils of war. So beware of these evils, beware of these evils."

[208] 104 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "No adulterer is a believer at the time he is committing adultery; no thief is a believer at the time he is stealing; no drinker of wine is a believer at the time he is drinking it; but repentance may be accepted afterwards."

[209] 105 - (...) It was narrated from Abû Hurairah and attributed to the Prophet ﷺ: "No adulterer is a believer at the time he is committing adultery," then he mentioned a *Hadith* similar to that of Shu'bah (no. 208).

Chapter 25. The Characteristics Of The Hypocrite

[210] 106 - (58) It was narrated
that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said:

'There are four characteristics, whoever has them all is a pure hypocrite, and whoever has one of its characteristics, he has one of the characteristics of hypocrisy, until he gives it up: When he speaks he lies, when he makes a covenant he betrays it, when he makes a promise he breaks it, and when he disputes he resorts to obscene speech.'" In the narration of Sufyân (one of the narrators) it is: "And if he has one of them, he has one of the characteristics of hypocrisy,'"
‘There are three signs of the hypocrite: “When he speaks he lies, when he makes a promise he breaks it, and when he is entrusted with something he betrays that trust.”’

[213] 109 - (...) ‘Alâ’ bin Abdur-Rahmân narrated it with this chain and said: “The signs of the hypocrite are three, even if he fasts, prays and claims to be a Muslim.”

[214] 110 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allah said...” a Hadîth similar to that of Yahyâ bin Muhammad from Al-‘Alâ’ (as no. 213), and he mentioned therein: “Even if he fasts, prays and claims to be a Muslim.”

Chapter 26. Clarifying The Condition Of Faith For One Who Says To His Muslim Brother: “O Kâfir (Disbeliever).”

[215] 111 - (60) It was narrated
from Ibn 'Umar that the Prophet ﷺ said: “If a man declares his brother to be a disbeliever, it will apply to one of them.”

[216] ( ) Ibn 'Umar said: “The Messenger of Allah ﷺ said: 'Any man who says to his brother: “O disbeliever,” it will apply to one of them. Either it is as he said, otherwise it will come back to him.’”

[217] 112 - (61) It was narrated from Abü Dharr that he heard the Messenger of Allah ﷺ say: “Any man who knowingly attributes himself to someone other than his father is guilty of disbelief. Whoever claims something that does not belong to him is not one of us; let him take his place in Hell. Whoever calls a man a disbeliever (Kâfir) or says to him: ‘O enemy of Allah!’ when he is not like that, it will rebound upon him.”
Chapter 27. Clarifying The Condition Of The Faith Of One Who Knowingly Denies His Father

[218] 113 - (62) Abû Hurairah said: "The Messenger of Allâh ἡ said: 'Do not deny your fathers, for whoever denies his father is guilty of disbelief.'"

[219] 114 - (63) It was narrated that Abû 'Uthmân said: "When Ziyâd was attributed (to someone who was not his father), I met Abû Bakrah and said to him: 'What is this that you have done? I heard Sa'd bin AbI Waqqâs say: 'My own two ears heard the Messenger of Allâh ἡ say: 'Whoever claims after having become Muslim to belong to someone who is not his father, knowing that he is not his father, Paradise will be forbidden to him.' Abû Bakrah said: 'I also heard it from the Messenger of Allâh ἡ.'"

[220] 115 - (...) It was narrated that Sa'd and Abû Bakrah both
Chapter 28. Clarifying The Words Of The Prophet ﷺ:
“Insulting A Muslim Is An Evil Action And Fighting Him Is Disbelief (Kufr)”

[221] 116 - (64) It was narrated that ‘Abdullâh bin Mas’ûd said: “The Messenger of Allâh ﷺ said: ‘Insulting a Muslim is an evil action and fighting (Qitâl) him is disbelief (Kufr).’”
A similar Hadith (no. 221) was narrated from Abû Wã'il, from ‘Abdullâh, from the Prophet ﷺ.

Chapter 29. Clarifying The Meaning Of The Statement Of The Prophet ﷺ: “Do Not Revert To Disbelievers (Kuffâr) After I Am Gone, Striking One Another’s Necks”

It was narrated from ‘Alî bin Mudrik that he heard Abû Zur‘ah narrating that his grandfather JarIr said: “The Prophet ﷺ said to me during the Farewell Pilgrimage: ‘Tell the people to be quiet.’ Then he said: ‘Do not revert to disbelievers (Kuffâr) after I am gone, striking one another’s necks.’”

A similar Hadith (no. 223) was narrated from Ibn ‘Umar, from the Prophet ﷺ.

A similar Hadith (no. 224) was narrated from Ibn ‘Umar, from the Prophet ﷺ.
It was narrated from ‘Abdullâh bin ‘Umar that the Prophet ﷺ said during the Farewell Pilgrimage: “Woe to you! Do not revert to disbelievers (Kuffâr) after I am gone, striking one another’s necks.”

A Hadîth similar to that narrated by Shu‘bâh from Wâqid (no. 225) was narrated from Ibn ‘Umar from the Messenger of Allah ﷺ.

Chapter 30. Use Of The Word Kufr With Regard To Slandering People’s Lineage And Wailing

It was narrated that Abü Hurairah said: “The Messenger of Allah ﷺ said: ‘There are two things that are common among people that are disbelief (Kufr): Slandering people’s lineage and wailing for the deceased.”
Chapter 31. Calling A Runaway Slave A Kâfir

[228] 122 - (68) It was narrated from Jarîr that he heard Ash-Sha’bî say: “Any slave who runs away from his masters is guilty of Kufr, until he goes back to them.”

Mansûr (one of the narrators) said: “By Allah, it was narrated from the Prophet ﷺ, but I would not like it to be narrated from me here in Al-Basrah.”

[229] 123 - (69) It was narrated that Jarîr said: “The Messenger of Allah ﷺ said: ‘Any slave who runs away has forfeited protection.’”

[230] 124 - (70) It was narrated that Ash-Sha’bî said: “Jarîr bin ‘Abdullâh used to narrate that the Prophet ﷺ said: ‘If a slave runs away, no Šalât will be accepted from him.’”
Chapter 32. Clarifying The Kufr Of One Who Says: "We Got Rain Because Of The Stars."

[231] 125 - (71) It was narrated that Zaid bin Khâlid Al-Juhami said: "The Messenger of Allâh ﷺ led us in Salât Aṣ-Ṣubh at Al-Hudaybiyah, after it had rained during the night. When he finished, he turned to the people and said: ‘Do you know what your Lord said?’ They said: ‘Allâh and His Messenger know best.’ He said: ‘He said, “This morning some of My slaves believe in Me and some disbelieve. As for the one who said: ‘We got rain by the bounty and mercy of Allâh,’ he is a believer in Me and a disbeliever in the stars. But as for the one who said, ‘We got rain by virtue of such and such a star,’ he is a disbeliever in Me and a believer in the stars.”

[232] 126 - (72) It was narrated from ‘Ubaidullâh bin ‘Abdullâh bin ‘Utbah that Abü Hurairah said: “The Messenger of Allâh ﷺ said: ‘Do you not know what your Lord, the Mighty and Sublime, said? He said: ‘I do not bestow any blessing upon My slaves but some of them become disbelievers and say: ‘The star, it is by virtue of the stars.’”
It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Allāh does not send down any blessing from heaven but some of the people become disbelievers thereby. Allāh sends down rain and they say: ‘Such and such a star.’” According to the Ḥadīth of Al-Murādī: “...by virtue of such and such a star.”

[233] Ibn ‘Abbās said: “Rain fell at the time of the Messenger of Allāh (ﷺ) and the Prophet (ﷺ) said: ‘Some of the people have become grateful and some have become disbelievers. They said: ‘This is the mercy of Allāh,’” but some said: “The fulfillment of such and such a star.” Then these Verses were revealed: “So I swear by the setting of the stars” until he reached: “And instead (of
thanking Allâh) for the provision He gives you, you deny (Him by disbelief).”[1]

Chapter 33. Evidence That Love Of The Ansâr And ‘Alî Is A Part Of Faith And A Sign Thereof; Hating Them Is A Sign Of Hypocrisy

[235] 128 - (74) It was narrated that ‘Abdullâh bin ‘Abdullâh bin Jabr said: “I heard Anas say: ‘The Messenger of Allâh ﷺ said: ‘The sign of the hypocrite is hatred of the Ansâr, and the sign of the believer is love of the Ansâr.’”

[236] (…) It was narrated from Anas that the Prophet ﷺ said: “Love of the Ansâr is a sign of faith, and hatred of them is a sign of hypocrisy.”

[237] 129 - (75) It was narrated that ‘Adiyy bin Thâbit said: “I heard Al-Barâ’ narrate that the Prophet ﷺ said concerning the

Ansâr: ‘No one loves them but a believer, and no one hates them but a hypocrite. Whoever loves them, Allâh will love him, and whoever hates them, Allâh will hate him.’

[238] 130 - (76) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “No man who believes in Allâh and the Last Day hates the Ansâr.”

[239] - (77) It was narrated that Abû Sa’eed said: “The Messenger of Allâh ﷺ said: ‘No man who believes in Allâh and the Last Day hates the Ansâr.’”

[240] 131 - (78) It was narrated that Zîrîr said: “’Ali said: ‘By the One Who split the seed and
created the soul, the [unlettered] Prophet affirmed to me: “No one loves me except a believer and no one hates me except a hypocrite.”

Chapter 34. Clarifying That Faith Decreases With Shortcomings In Obedience, And The Word Kufr May Be Used With Regard To Matters Other Than Disbelief In Allâh, Such As Ingratitude For Blessings And Not Fulfilling One’s Duties

[241] 132 - (79) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh said: “O women, give in charity and pray a great deal for forgiveness, for I have seen that you are the majority of the people of the Fire.” A wise woman among them said: “Why is it, O Messenger of Allâh, that we are the majority of the people of the Fire?” He said: “You curse a great deal and are ungrateful (Takfurna) to your husbands. I have never seen anyone so deficient in intellect and religion, more overwhelming to a man of wisdom and reason...
than you.’” She said: “O Messenger of Allah, what does deficient in intellect and religion mean?” He said: “As for lacking in intellect, the testimony of two women is equivalent to the testimony of one man - this is deficiency in intellect. And (a woman) does not perform Salāt for several days, and she does not fast (during her menses) in Ramadān - this is deficiency in religion.”

[242] A similar report (no. 241) was narrated from Ibn Al-Hād with this chain.

[243] (80) A similar Hadīth (no. 241) was narrated from Abū Hurairah from the Prophet ﷺ.
Chapter 35. Clarifying The Usage Of The Word *Kāfir* For One Who Abandons *Ṣalāt*

[244] 133 - (81) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘When the son of Ādam recites a Verse of prostration and prostrates, the *Shaṭṭān* withdraws, weeping and saying: ‘Woe unto him’” - and according to the report of Abū Kuraib: “Woe unto me - the son of Ādam was commanded to prostrate and he prostrated, so Paradise will be his; I was commanded to prostrate and I refused, so the Fire is mine.”

[245] - (...) Al-A‘mash narrated a similar report (as no. 244) with this chain, except that he said: “I disobeyed, so the Fire is mine.”

[246] 134 - (82) It was narrated that Abū Sufyān said: “I heard Jābir say: ‘I heard the Prophet ﷺ say: ‘Between a man and *Shirk* and *Kufr* there stands his giving up the *Ṣalāt.’”

[247] (...) Jābir bin ‘Abdullāh
said: "I heard the Messenger of Allâh ﷺ say: 'Between a man and Shirk and Kufr there stands his giving up the Salât.'"

Chapter 36. Clarifying That Faith In Allâh Most High Is The Best Of Deeds

[248] 135 - (83) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ was asked: 'Which deed is best?' He said: 'Faith in Allâh, the Mighty and Sublime.' It was said: 'Then what?' He said: 'Jihâd in the cause of Allâh.'" It was said: 'Then what?' He said: 'Hajjun Mabrâr.'"[1] According to the report of Muhammad bin Ja'far, the Messenger of Allâh ﷺ said: "Faith in Allâh and His Messenger."

[249] A similar report (no. 248) was narrated from Az-Zuhri with this chain.

[1] They say it is the accepted Hâjj, or the one free of sin.
[250] 136 - (84) It was narrated that Abû Dharr said: “I said: ‘O Messenger of Allâh, which deed is best?’ He said: ‘Faith in Allâh and Jihâd in His cause.’ I said: ‘Which slaves are the best (to set free)?’ He said: ‘Those who are most valuable to their masters and whose price is the highest.’ I said: ‘What if I cannot do that?’ He said: ‘Then help the one who is skilled, or do something for the one who is unskilled.’ I said: ‘O Messenger of Allâh, what do you think if I am unable to do any good deeds?’ He said: ‘Refrain from doing evil to people, for that is an act of charity on your part.’”

[251] (...) A similar Hadîth (no. 250) was narrated from Abû Dharr from the Prop
It was narrated that 'Abdullāh bin Mas'ūd said: ‘I asked the Messenger of Allāh, ‘Which deed is best?’ He said: ‘The Ṣalāt offered on time.’ I said: ‘Then what?’ He said: ‘Honoring one’s parents.’ I said: ‘Then what?’ He said: ‘Jihād in the cause of Allāh.’ And I did not ask any more out of consideration for him.”

It was narrated that 'Abdullāh bin Mas'ūd said: ‘I said: ‘O Prophet of Allāh, which deeds will bring me closer to Paradise?’ He said: ‘The Ṣalāt on time.’ I said: ‘What else, O Prophet of Allāh?’ He said: ‘Honoring one’s parents.’ I said: ‘What else, O Prophet of Allāh?’ He said: ‘Jihād in the cause of Allāh.”

It was narrated from Al-Walid bin Al-'Ayzâr that he heard Abû ‘Ammr Ash-Shaibâni say: “The owner of this house” - and he pointed to the house of ‘Abdullāh - “told me: ‘I asked the
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Chapter 37. Clarifying That *Shirk* Is The Worst Of Sins, And The Worst Sins After *Shirk*

Messenger of Allâh ﷺ: “Which deed is dearest to Allâh?” He said: “The *Salât* offered on time.” I said: “Then what?” He said: “Then honoring one’s parents.” I said: “Then what?” He said: “Then *Jihâd* in the cause of Allâh.” He said: ‘He told me this, and if I had asked more, he would have told me more.’”

[255] (...). Shu‘bah narrated something similar (as no. 259) with this chain, and added: “and he pointed to the house of ‘Abdullâh, but he did not mention his name.”

[256] 140 - (...) It was narrated from ‘Abdullâh that the Prophet ﷺ said: “The best of deeds are the *Salât* offered on time and honoring one’s parents.”

[257] 141 - (86) It was narrated that ‘Abdullâh said: “I asked the Messenger of Allâh ﷺ: ‘Which sin is the worst before Allâh?’ He said: ‘Attributing a partner to Allâh when He (is the One Who)
"And those who invoke not any other Ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment.\(^1\)"

\(^{1}\) Al-Furqân 25:68.
Chapter 38. The Major Sins
And The Most Serious Of
Them

[259] 143 - (87) 'Abdur-
Rahmân bin Abî Bakrah narrated
that his father said: "We were
with the Messenger of Allâh ﷺ
and he said: 'Shall I not tell you
of the worst of major sins?'
(and the Prophet ﷺ repeated it)
three times - 'Associating others
with Allâh, disobeying one's
parents, and bearing false witness
- or false speech.' The Messenger
of Allâh ﷺ was lying down, then
he sat up and kept repeating it
until we said: 'Would that he
might fall silent.'"

[260] 144 - (88) It was narrated
from Anas that the Prophet ﷺ
said concerning major sins:
"Associating others with Allâh,
disobeying one's parents, murder
and false speech."

[261] (...) 'Ubaidullâh bin Abî
Bakrah narrated: "I heard Anas
bin Mâlik say: 'The Messenger of
Allâh ﷺ mentioned major sins'
- or 'Prophet ﷺ was asked about
major sins' - and he said:
"Associating others with Allâh,
murder and disobeying one’s parents.” And he said: “Shall I not tell you of the worst of major sins?” He said: “False speech” - or “false testimony.” Shu’bah said: “I think he probably said false testimony.”

[262] 145 - (89) It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: “Avoid the seven destroyers.” It was said: “What are they, O Messenger of Allah?” He said: “Associating others with Allah (Shirk); witchcraft; killing a soul whom Allah has forbidden us to kill, except for a right that is due; consuming orphans’ wealth; consuming Rûbû; fleeing from the battlefield; and slandering chaste, innocent women.”

[263] 146 - (90) It was narrated from ‘Abdullâh bin ‘Amr bin Al-‘As that the Messenger of Allah ﷺ said: “One of the major sins is a man’s insulting his parents.” They said: “O Messenger of Allah, would a man insult his parents?” He said: “Yes, when he insults the father of another man, who then insults his father, or he insults (the other man’s) mother,
and he (the other man) then insults his mother.”

A similar report (as no. 263) was narrated from Sa’d bin Ibrâhîm with this chain.

Chapter 39. The Prohibition Of Pride And Definition Of It

[265] 147 - (91) It was narrated from ‘Abdullâh bin Mas’ûd that the Prophet ﷺ said: “No one who has an atom’s-weight of pride in his heart will enter Paradise.” A man said: “What if a man likes his clothes to look good and his shoes to look good?” He said: “Allâh is Beautiful and loves beauty. Pride means rejecting the truth and looking down on people.”
that `Abdullâh said: “The Messenger of Allâh ﷺ said: ‘No one in whose heart is faith the weight of a mustard-seed will enter the Fire, and no one in whose heart is arrogance the weight of a mustard-seed will enter Paradise.’”

Chapter 40. The Evidence That The One Who Dies Not Associating Anything With Allâh Will Enter Paradise, And The One Who Dies An Idolator Will Enter The Fire

[267] 149 - (...) It was narrated from `Abdullâh that the Prophet ﷺ said: “No one in whose heart is pride the weight of a speck will enter Paradise.”

[268] 150 - (92) It was narrated from Shafîq, from `Abdullâh - (one of the narrators) Wakî said: “That the Messenger of Allâh ﷺ said;” (one of the narrators) Ibn Numair said: “I heard the Messenger of Allâh ﷺ say” - “Whoever dies associating anything with Allâh will enter the
[269] 151 - (93) It was narrated that Jâbir said: “A man came to the Prophet and said: ‘O Messenger of Allah, what are the two things that decide a person’s end?’ He said: ‘Whoever dies not associating anything with Allah will enter Paradise, and whoever dies associating anything with Allah will enter the Fire.’”

[270] 152 - (…). Jâbir bin ‘Abdullah said: “I heard the Messenger of Allah say: ‘Whoever meets Allah not associating anything with Him will enter Paradise, and whoever meets Him associating anything with Him will enter the Fire.’”

[271] (…) It was narrated from Jâbir that the Prophet of Allah said something similar (as no. 270).
Abū Dharr bin Suwaid said: “I heard Abū Dharr narrating that the Prophet ﷺ said: ‘Jibrā‘il, ُcame to me and gave me the glad tidings that anyone among your Ummah who dies not associating anything with Allāh will enter Paradise. I said: ‘Even if he commits adultery or theft?’ He said: ‘Even if he commits adultery or theft.”

Abū Dharr said: “I came to the Prophet ﷺ and he was sleeping, covered with a white garment. Then I came back and he was (still) sleeping. Then I came back and he had awakened. I sat down with him and he said: ‘There is no person who says La ilâha illallâh and dies believing in that, but he will enter Paradise.’ I said: ‘Even if he commits adultery and theft?’ He said: ‘Even if he commits adultery and theft,’ (and he said it) three times, and the fourth time he said: ‘In spite of Abū Dharr.”’ Abū Dharr went out saying: “In spite of Abū Dharr.”
Chapter 41. The Prohibition Of Killing A Disbeliever After He Says Lâ ilâha illallâh

It was narrated that Al-Miqdâd bin Al-Aswad said: "O Messenger of Allâh, what do you think if I meet a man from among the disbelievers, and he fights me and cuts off one of my hands with the sword, then he takes shelter from me behind a tree and says, 'I submit to Allâh.' Should I kill him, O Messenger of Allâh, after he says that?" The Messenger of Allâh ﷺ said: "Do not kill him." I said: 'O Messenger of Allâh, he cut off my hand, then he said that after cutting it off! Should I kill him?' The Messenger of Allâh ﷺ said: "Do not kill him, for if you kill him he will be in the position that you were in before you killed him, and you will be in the position that he was in before he said what he said."

[274] [275] It was narrated that Al-Miqdâd bin Al-Aswad said: "O Messenger of Allâh, what do you think if I meet a man from among the disbelievers, and he fights me and cuts off one of my hands with the sword, then he takes shelter from me behind a tree and says, 'I submit to Allâh.' Should I kill him, O Messenger of Allâh, after he says that?" The Messenger of Allâh ﷺ said: "Do not kill him." I said: 'O Messenger of Allâh, he cut off my hand, then he said that after cutting it off! Should I kill him?' The Messenger of Allâh ﷺ said: "Do not kill him, for if you kill him he will be in the position that you were in before you killed him, and you will be in the position that he was in before he said what he said."

[275] 156 - (...) It was narrated
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from Az-Zuhri (the same Hadith, no. 274) with this chain. According to the Hadith of Al-Awzâ’î and Ibn Juraij the Prophet ﷺ said: “I submit to Allâh,” as in the Hadith of Al-Laith (a narrator). In the Hadith of Ma’mar (another narrator) it says: “When I knelt down to kill him he said: ‘La ilâha illallâh.’”

[276] 157 - (...) ‘Ubaidullâh bin ‘Adiyy bin Al-Khiyâr narrated that Al-Miqdâd bin ‘Amr - bin Al-Aswad - Al-Kindi, who was an ally of Banû Zuhrah and was one of those who had been present at (battle of) Badr with the Messenger of Allâh ﷺ, said: “O Messenger of Allâh ﷺ, what do you think if I meet a man from among the disbelievers?” Then he mentioned a Hadith similar to that of Al-Laith (no. 275).

[277] 158 - (96) It was narrated that Usâmah bin Zaid - and this is the Hadith of Ibn Abî Shaibah

ابنُ إبراهيم وُلِّدَ بنُ حميدة قَالَ: حَدَّثَنَا
عقل الروافئ قَالَ: أَحْرِرَصْنَا مَعْمَرٌ وَحَدَّثَنَا
إِبْنُ مُوسَى الأنصاري: حَدَّثَنَا
الوليد بن مسلم، عن الأوزاعيّ؛
وَحَدَّثَنَا مَحَبّ بن زَعِيْفَ: حَدَّثَنَا عُبَيْد
الزُّرَّاعِيّ: أَحْرِرَصْنَا ابْنُ جَرِيحٍ، جَعَلَهَا عَن
الزُّرَّاعِيّ يَمْكُرُونَ الْإِسْتِنَادَ، أَمَّا الأوزاعِيّّ
وَابْنُ جَرِيحِ فَكُنَّا خَيْبَتَهَا قَالَ: أَسْلَمْتُ
لَهُ - كَمَا قَالَ اللَّهُ [في خَيْبَتِهَا] - وأَمَا
مَعْمَرٌ - فَكُنَّا خَيْبَتَهَا فَلَنَّا أَهْوَاتُ لَأَقْتَلُهُ
قَالَ: لَأَ إِنَّهُ إِلَّا اللَّهُ

 حوَملةً بْنُ يُحَمَّدِي: أَحْرِرَصْنَا ابنُ وَهَبَ قَالَ:
أَحْرِرَصْنَا يُوسُفٌ عَنِ ابْنِ شَهْابٍ قَالَ: حَدَّثَنَا عَطَاءٌ بْنُ تَرْيَظُ الْمَيِّثِي مَثْمِدُ قَدْحِيْيُ
أَنَّ عَبْدَ اللَّهِ بْنُ عَبْدٍ بْنُ الْجَبَّارٍ أَحْرِرَصْنَا
أَنَّ المَيِّدَةَ بْنُ عَمُروٍ - ابنُ الأَسْتُوَى -
الكَلِبِيِّ، وَكَانَ خَيْلَفَا لَنَا زَهرَةً، وَكَانَ
مَنْ قَحَدَ الْعَمَرَةَ مَعَ رَسُولٍ اللَّهِ، أَنَّهُ
قَالَ: يَا رَسُولُ اللَّهِ أَرَأَيْتَ إِذْ لَقَبَتْ
رَجُلٌ بِنَدْرَةَ قَالَ نَمَّ ذَكَرَ يُمِّلُ خَيْبَيْتَ
اللَّهِ.

ابن أبي سَيْتَةٍ حَدَّثَنَا أبو خَالِدُ الأَحْمَرِ.

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said: “The Messenger of Allah sent us on a campaign, and in the morning we attacked Al-Ḥurūqāt of Juhainah. I caught up with a man and he said: ‘La ilāha illallāh,’ but I stabbed him. Then I felt troubled by that, and I told the Prophet about it. The Messenger of Allah said: ‘Did he say La ilāha illallāh and you killed him?’ I said: ‘O Messenger of Allah, he only said it for fear of the weapon.’ He said: ‘Did you open his heart to find out whether he said it (out of fear) or not?’ And he kept repeating it until I wished that I had become Muslim on that day.” Sa’d said: “By Allah, I will not kill a Muslim until the one with the belly - meaning Usâmah - approves of killing him.” A man said: “Doesn’t Allah say: “And fight them until there is no more Fitnah and the religion will all be for Allâh”[1] Sa’d said: “We fought them so that there would be no Fitnah but you and your companions want to fight them so that there will be Fitnah.”

[278] 159 - (...) Usâmah bin Zaid bin Ḥârithah narrated: “The

Messenger of Allâh ﷺ sent us to Al-'Huraqah of Juhaïnah, where we attacked the people in the morning and defeated them. A man from among the Anṣâr and I caught one of their men, and when we overpowered him, he said: Lâ ilâha illallâh. The Anṣâr left him alone but I stabbed him with my spear and killed him. When we came back, news of that reached the Prophet ﷺ and he said to me: ‘O Usâmah, did you kill him after he said Lâ ilâha illallâh?’ I said: ‘O Messenger of Allâh, he was only trying to protect himself.’ He said: ‘Did you kill him after he said Lâ ilâha illallâh?’ and he kept repeating it until I wished that I had not become Muslim before that day.”

[279] 160 - (97) It was narrated from Šafwân bin Muhriz that Jundab bin ‘Abdullâh Al-Bajâlî sent word to ‘As’as bin Sulâmâh at the time of the Fitnah of Ibn Az-Zubair, saying: “Gather together a number of your brothers for me so that I may talk to them.” He sent a messenger to them (his brothers), and when they had gathered, Jundab came, wearing a yellow Burnus, and said: “Tell me what you were talking about.” They spoke, and when it was his turn he lowered the hood of the Burnus from his
head and said: “I have come to you, and I shall narrate to you from your Prophet ﷺ. The Messenger of Allâh ﷺ sent a party of Muslims to some of the idolators and they met in battle. There was one man among the idolators who, whenever he decided to attack a man among the Muslims, would attack him and kill him. There was a man among the Muslims who was waiting for him to drop his guard, and we used to say among ourselves that he was Usâmah bin Zaid. When he raised his sword, (that idolator) said Lâ ilâha illallâh, but he killed him. The harbinger of glad tidings went to the Prophet ﷺ, who asked him (about the battle) and he told him, including the story of what had happened to that man. The Prophet ﷺ called him and asked him: ‘Why did you kill him?’ He said: ‘O Messenger of Allâh, he had caused a great deal of harm to the Muslims, and he killed so-and-so and so-and-so’ - naming a number of men - ‘and when he saw the sword he said Lâ ilâha illallâh.’ The Messenger of Allâh ﷺ said: ‘Did you kill him?’ He said: ‘Yes.’ He said: ‘What will you do with Lâ ilâha illallâh when it comes on the Day of Resurrection?’ He said: ‘O Messenger of Allâh, pray for forgiveness for me.’ He said: ‘What will you do with Lâ ilâha illallâh?”
illâh when it comes on the Day of Resurrection?" And he said no more than 'What will you do with La ilâha illâh when it comes on the Day of Resurrection?"

Chapter 42. The Saying Of The Prophet ﷺ: "Whoever Bears Weapons Against Us Is Not One Of Us."

[280] 161 - (98) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: "Whoever bears weapons against us is not one of us."

[281] 162 - (99) It was narrated from Iyâs bin Salamah, from his father, that the Prophet ﷺ said: "Whoever draws his sword against us is not one of us."

[282] 163 - (100) It was narrated from Abû Mûsâ that the
Prophet  said: "Whoever bears weapons against us is not one of us."

Chapter 43. The Saying Of The Prophet  : "Whoever Deceives Us Is Not One Of Us."

[283] 164 - (101) It was narrated from Abû Hurairah that the Messenger of Allâh  said: "Whoever bears weapons against us is not one of us, and whoever deceives us is not one of us."

[284] - (102) It was narrated from Abû Hurairah that the Messenger of Allâh  passed by a pile of foodstuff; he put his hand (deep) in it and found that it had gotten wet. He said: 'What is this, O seller of the foodstuff?' He said: 'It got rained on, O Messenger of Allâh.' He said: 'Why don’t you put it on top of the food so that people can see it? Whoever deceives (people) does not belong to me.'"
Chapter 44. The Prohibition Of Striking One's Cheeks, Tearing One's Garment And Calling With The Calls Of Jâhiliyyah

[285] 165 - (103) It was narrated that 'Abdullâh said: "The Messenger of Allah ﷺ said: 'He is not one of us who strikes his cheeks, tears his garment, or cries with the cry of the Jâhiliyyah.'"

[286] 166 - (...) A similar Hadîth (no. 285) was narrated from Al-A'mash with this chain, but he said: "And tears and cries."
Abû Burdah bin Abî Müsâ said: “Abû Müsâ was stricken with pain and lost consciousness, and his head was in the lap of a woman of his household. A woman of his household began to wail and he was unable to stop her. When he regained consciousness he said: ‘I disavow myself of that of which the Messenger of Allâh disavowed himself, for the Messenger of Allâh disavowed himself of any woman who wails, shaves her head or tears her garment.’”

It was narrated that ‘Abdur-Rahmân bin Yazîd and Abû Burdah bin Abî Müsâ said: “Abû Müsâ lost consciousness and his wife, Umm ‘Abdullâh, wailed loudly. Then he woke up and said: ‘Do you not know that the Messenger of Allâh said: “I disavow myself of the one who shaves his head, wails and tears (his garment)”?’

This Hadîth was also narrated from Rib‘i bin Hirâsh, from Abû Müsâ, from the Prophet, but in the Hadîth of ‘Iyâd Al-Ash‘ârî (a narrator) it says: “He is not one of us...” and not, “I disavow myself...”
Chapter 45. Clarifying The Emphatic Prohibition Of *An-Namimah* (Malicious Gossip)

[290] 168 - (105) It was narrated from Hudhairah that he heard that a man was spreading malicious gossip. Hudhairah said: "I heard the Messenger of Allah say: 'No one who spreads malicious gossip will enter Paradise.'"

[291] 169 - (...) It was narrated that Hammâm bin Al-Hârith said: "A man used to tell tales to the governor. We were sitting in the *Masjid* and the people said: 'This is one of those who tell tales to the governor.' He came
and sat with us, and Hudhaifah said: ‘I heard the Messenger of Allah say: No one who tells malicious tales will enter Paradise.’”

[292] 170 - (...) It was narrated that Hammâm bin Al-Hârith said: “We were sitting with Hudhaifah in the Masjid when a man came and sat with us, and it was said to Hudhaifah: ‘This man tells things to the ruler.’ Hudhaifah said - wanting the man to hear him - I heard the Messenger of Allah say: ‘No one who tells malicious tales will enter Paradise.’”

Chapter 46. Clarifying The Emphatic Prohibition Of Letting One’s Garment Hang Below The Ankles (Isbâl), Reminding Others Of One’s Gift And Selling Goods By Means Of A False Oath; Mention Of The Three To Whom Allah, Most High, Will Not Speak On The Day Of Resurrection, Nor Look At Them, Nor Sanctify Them, And Theirs Will Be A Painful Torment

[293] 171 - (106) It was
narrated from Abū Dharr that the Prophet said: “There are three to whom Allāh will not speak on the Day of Resurrection, nor will He look at them nor sanctify them, and theirs will be a painful torment.”

The Messenger of Allāh repeated it three times. Abū Dharr said: “May they be lost and doomed; who are they, O Messenger of Allāh?” He said: “The one who lets his Iẓār (lower garment) hang below his ankles, the one who reminds others (of his gifts), and the one who sells his product by means of a false oath.”

(...) It was narrated from Abū Dharr that the Prophet said: “There are three to whom Allāh will not speak on the Day of Resurrection: The one who does not give a gift but he reminds the recipient (of his generosity); the one who sells his product by means of a false oath; and the one who lets his Iẓār hang below his ankles.”

[294] (...) It was narrated from Abū Dharr that the Prophet said: “There are three to whom Allāh will not speak: The one who does not give a gift but he reminds the recipient (of his generosity); the one who sells his product by means of a false oath; and the one who lets his Iẓār hang below his ankles.”

[295] It was narrated that Shu‘bāh said: “I heard Sulaimān (narrate) with this chain, and he said: ‘Three to whom Allāh will not speak, nor will He look at
them nor sanctify them, and theirs will be a painful torment."

[296] 172 - (107) It was narrated that Abü Hurairah said: "The Messenger of Allah ﷺ said: ‘There are three to whom Allah will not speak on the Day of Resurrection, nor will He sanctify them’ - Abü Mu‘āwiyyah (one of the narrators) said: ‘nor will He look at them’ - ‘and theirs will be a painful torment: An old man who commits unlawful sexual relations, a king who tells lies, and a poor man who is arrogant.’"

[297] 173 - (108) It was narrated that Abü Hurairah said - and this is the Hadīth of Abü Bakr[1] -: “The Messenger of Allah ﷺ said: ‘There are three to whom Allah will not speak on the Day of Resurrection, nor will He look at them or sanctify them, and theirs will be a painful torment: A man who has surplus water in the desert which he withholds from a wayfarer; a man who sells his goods to a man after ‘Asr, swearing by Allah that he bought it for such-and-such a price, and (the other man) believes him although that is not the case; and a man who only swears allegiance to a ruler for

[1] Abü Bakr Ibn Abī Šaibah, the famous Hadīth scholar, one of the two from whom Imām Muslim heard this narration.
the sake of worldly gain, and if he gives him something of that, he is loyal to him, and if he does not give him anything, he is not loyal.'"

[298] (...) A similar report was narrated from Al-A’mash (No. 297) with this chain, except that he said: "A man who offers to sell his goods to another man..."

[299] 174 - (...) It was narrated that Abû Hurairah said - and I (the narrator) think he attributed it to the Prophet -: "There are three to whom Allâh will not speak on the Day of Resurrection, nor will He look at them, and theirs will be a painful torment: A man who swears an oath after ‘Asr prayer in order to unlawfully take the property of another Muslim" - and the rest of his Hadîth is similar to the Hadîth of Al-A’mash (no. 297).

Chapter 47. Clarifying The Emphatic Prohibition Against Killing Oneself; The One Who Kills Himself With Something Will Be Punished With It In The Fire; And That No One Will Enter Paradise But A Muslim

[300] 175 - (109) It was
narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: ‘Whoever kills himself with a piece of iron will have that iron in his hand, thrusting it into his belly in the Fire of Hell forever and ever. Whoever drinks poison and kills himself will be sipping it in the Fire of Hell forever and ever. Whoever throws himself down from a mountain and kills himself will be throwing himself down in the Fire of Hell forever and ever.’"

[301] (...) Shu‘bah narrated a similar Hadîth (no. 300) with this chain.

[302] 176 - (110) Thâbit bin Adh-Dhahhâk narrated that he swore allegiance to the Messenger of Allâh ﷺ beneath the tree, and the Messenger of Allâh ﷺ said: “Whoever swears falsely that he belongs to a religion (Millât) other than Islam,
he is as he said;[1] whoever kills himself with something, he will be punished with it on the Day of Resurrection; and no man is bound by a vow concerning something that he does not possess.”

[303] (...) It was narrated from Thâbit bin Adh-Dhâhâk that the Prophet ﷺ said: “No man is bound by a vow concerning something that he does not possess; and cursing a believer is like killing him; and whoever kills himself with something in this world will be punished with it on the Day of Resurrection; and whoever makes a false claim in order to appear to have more than he has, Allâh will only cause him to have less; (and the same applies to) the one who is demanded and swears a false oath.”

[304] 177 - (...) It was narrated that Thâbit bin Adh-Dhâhâk said: “The Prophet ﷺ said: ‘Whoever swears deliberately and falsely that he belongs to a religion (Millat) other than Islam is as he said; and whoever kills himself with something, Allâh will punish him with it in the Fire of Hell.” This is the Hadîth of Sufyân. According to the Hadîth

[1] They say that it is when one says something like: “If it is not so, then I am a Christian” etc.
of Shu‘bah, the Messenger of Allâh ﷺ said: “Whoever swears falsely that he belongs to a religion (Millat) other than Islam is as he said, and whoever slaughters himself with something, he will be slaughtered with it on the Day of Resurrection.”

[305] 178 - (111) It was narrated that Abû Hurairah said: “We were present at (the battle of) Hunain with the Messenger of Allâh ﷺ, and he said of a man who claimed to be a Muslim: ‘This is one of the people of the Fire.’ When the fighting began, that man fought fiercely, then he was wounded and it was said: ‘O Messenger of Allâh, the man of whom you said that he is one of the people of the Fire fought fiercely today, and he has died.’ The Messenger of Allâh ﷺ said: ‘To the Fire.’ Some of the Muslims could hardly believe it,[1] and while they were like that, it was said: ‘He has not died, but he is badly wounded.’ That night, he could no longer bear the pain, so he killed

himself. The Prophet was informed of that and he said: ‘Allâhu Akbar! I bear witness that I am the Allâh’s slave and His Messenger.’ Then he ordered Bilâl to call out to the people: ‘No one will enter Paradise but a Muslim soul, and Allâh will support this religion even by means of an evildoer.’

[306] 179 - (112) It was narrated from Sahl bin Sa’d As-Sâ’id that the Messenger of Allâh and the idolators met in battle and fought. When the Messenger of Allâh went back to his camp and the others went back to their camp, there was among the Companions of the Messenger of Allâh a man who killed anyone (of the enemy) who got in his way. They said: “No one has done better today than so-and-so.” The Messenger of Allâh said: “Rather he is one of the people of Hell.” A man said: ‘I am going to follow him.’ So he went out with him; every time that man stopped, he stopped with him, and when he hastened, he hastened with him.” He said: “The man was badly wounded, so he sought to hasten his death. He put the handle of [his sword] on the ground and its tip in the middle of his chest, then he leaned [on his sword]
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and killed himself. The man went to the Messenger of Allah ﷺ and said: ‘I bear witness that you are the Messenger of Allah ﷺ.’ He said: ‘Why is that?’ He said: ‘(Regarding) the man who you said was one of the people of the Fire, and the people were astounded by that. I said: ‘I will find out about him for you.’ So I followed him until he was badly wounded (in the battle), then he sought to hasten his death. He put the handle of his sword on the ground and its tip in the middle of his chest, then he leaned on it and killed himself.’ The Messenger of Allah ﷺ said: ‘A man may do the deeds of [the people of] Paradise, or so it seems to the people, although he is one of the people of the Fire, and a man may do the deeds of [the people of] the Fire, or so it seems to the people, although he is one of the people of Paradise.”’

Shaibân said: “I heard Al-Uasan say: ‘A man among those who came before you was afflicted with a boil. When it hurt him too much, he took an arrow from his quiver and pierced it, and the bleeding did not stop until he died. Your Lord, the Mighty and Sublime, said: “I have forbidden Paradise to him.”’ Then he (Al-Hasan) stretched out his hand (and pointed) towards the Masjid and
said: ‘By Allâh, Jundab narrated this Hadîth to me - from the Messenger of Allâh ﷺ - in this Masjid.’”

[308] 181 - (….) Wahb bin Jarîr narrated: “My father narrated to us, saying: ‘I heard Al-Hasan say: “Jundab bin ‘Abdullâh Al-Bajâlî narrated to us in this Masjid, and we have not forgotten, and we do not fear that [Jundab] was telling lies about the Messenger of Allâh ﷺ. He said: ‘The Messenger of Allâh ﷺ said: ‘A man among those who came before you was afflicted with a boil,’” and he narrated a similar Hadîth (no. 307).

Chapter 48. Emphatic Prohibition Against Stealing From The Spoils Of War; And That No One Will Enter Paradise Except The Believers

[309] 182 - (114) ‘Abdullâh bin ‘Abbâs said: “Umar bin Al-Khaṭṭâb told me: ‘On the day of (the battle of) Khaibar, a group of the Companions of the Prophet came and said: “So-and-so has been martyred, so-and-so has been martyred,” until they came to a man and said: “so-and-so has been martyred,” but the Messenger of Allâh ﷺ said: “No. I saw him in the Fire wearing a Burdah or ‘Abâ’ah that he stole from the spoils of war.” Then the
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Messenger of Allah ᾱ said: “O son of Al-Khattāb, go and call out to the people that no one will enter Paradise except the believers.” So I went out and called to them, saying: “No one will enter Paradise except the believers.”

[310] 183 - (115) It was narrated that Abū Hurairah said: “We went out with the Prophet ᾱ to Khaibar, and Allah granted victory to us. We did not seize any gold or silver as spoils of war, rather we seized goods, food and clothing. Then we went to the valley, and there was with the Messenger of Allah ᾱ a slave who had been given to him by a man from Judhām who was called Rifā’ah bin Zaid, from Banū Ad-Dubaib. When we camped in the valley, the slave of the Messenger of Allah ᾱ went to unpack the luggage, and was struck by an arrow and died. We said: ‘Congratulations to him, he is a martyr, O Messenger of Allah.’ The Messenger of Allah ᾱ said: ‘No. By the One in Whose hand is the soul of Muhammad, the cloak that he took from the spoils of war on the day of Khaibar before its distribution is burning him with fire.’ The people panicked, and a
man brought one strap or two straps, and said: ‘O Messenger of Allah, I took this on the day of Khaibar.’ The Messenger of Allah said: ‘A strap of fire, or two straps of fire.’"

Chapter 49. The Evidence That The One Who Kills Himself Is Not Considered A Disbeliever

[311] 184 - (116) It was narrated from Jâbir that At-Tufail bin ‘Amr Ad-Dawsee came to the Prophet and said: “O Messenger of Allah, do you need strong, fortified protection?” - referring to a fortress that had belonged to Daws during the Jahiliyyah. The Prophet refused that because Allah had already granted that (the role of protecting the Prophet) to the Ansâr. When the Prophet emigrated to Al-Madinah, At-Tufail bin ‘Amr emigrated to join him, and another man from among his people emigrated with him, but the climate of Al-Madinah did not suit them and he fell sick. He was unhappy, so he took an iron arrowhead and

[1] Straps used for sandals.
cut his finger joints, and his hands bled until he died. At-Tufail bin ‘Amr saw him in his dream, looking good but with his hands bandaged. He said to him: “What did your Lord do with you?” He said: “He forgave me because I had emigrated to join His Prophet ﷺ.” He said: “Why do I see your hands bandaged?” He said: “It was said to me: ‘We will not set right anything of yours that you damaged yourself.’” At-Tufail told this dream to the Messenger of Allah ﷺ and the Messenger of Allah ﷺ said: “O Allah, forgive his hands too.”

Chapter 50. Regarding The Wind Which Will Come Just Before The Resurrection And Take The Soul Of Anyone Who Has Any Faith In His Heart

It was narrated that Abü Hurairah said: “The Messenger of Allah ﷺ said: ‘Indeed Allah, the Mighty and Sublime, will send a wind from Yemen, softer than silk, which will not leave anyone in whose heart there is faith’ - (one of the narrators) Abü ‘Alqamah said: ‘the weight of a grain’; (another narrator) ‘Abdul-'Aziz said: ‘the weight of a speck’ - ‘but it will take his soul.’”
Chapter 51. Encouragement To Hasten To Do Good Deeds Before The Emergence Of The Fitnah

[313] 186 - (118) It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said:

“Hasten to do good deeds before there emerges Fitnah like a piece of black night, when a man will be a believer in the morning and a disbeliever in the evening, or he will be a believer in the evening and a disbeliever in the morning, and he will sell his religion for worldly gain.”

Chapter 52. The Believer’s Fear That His Good Deeds May Be Lost

[314] 187 - (119) It was narrated that Anas bin Mālik said: “When this Verse was revealed - “O you who believe! Raise not your voices above the voice of the Prophet…” until the end of the Verse[1] - Thābit [bin Qais] stayed in his house and said: ‘I am one of the people of the Fire.’ [Thābit bin Qais] kept away from the Prophet ﷺ. The Prophet ﷺ asked Sa’d bin Mu‘ādh: ‘O Abū ‘Amr, what is

the matter with Thâbit? Is he sick?’ Sa’d said: ‘He is my neighbor and I do not know anything about him being sick.’ So Sa’d went to him, and told him what the Messenger of Allâh ﷺ had said. Thâbit said: This Verse has been revealed, and you know that I have one of the loudest voices when speaking to the Messenger of Allâh ﷺ, so I am one of the people of the Fire.’ Sa’d told the Prophet ﷺ about that, and the Messenger of Allâh ﷺ said: ‘Rather he is one of the people of Paradise.”

[315] 188 - (…) It was narrated that Anas bin Mâlik said: “Thâbit bin Qais bin Shammâs was the Khatib of the Ansâr. When this Verse was revealed…” (narrating) a Hadîth similar to that of Hammâd (no. 315), but there is no mention of Sa’d bin Mu’âdh in his Hadîth.

[316] It was narrated that Anas bin Mâlik said: “When: “O you who believe! Raise not your voices above the voice of the Prophet…”[11] was revealed…” but he did not mention Sa’d bin Mu’âdh in the Hadîth.

It was narrated that Anas said: “When this Verse was revealed” - and he narrated the Hadîth (as no. 314), but he did not mention Sa’d bin Mu’âdh. He added: “We used to see him walking among us, one of the people of Paradise.”

Chapter 53. Will A Person Be Punished For His Actions During The Jâhiliyyah?

[318] 189 - (120) It was narrated that ‘Abdullâh said: “Some people said to the Messenger of Allâh ﷺ: ‘O Messenger of Allâh, will we be punished for what we did during the Jâhiliyyah?’ He ﷺ said: ‘As for whoever among you does good in Islam, then he will not be punished for it, but whoever does evil, he will be held punishable for his actions during the Jâhiliyyah and in Islam.’”

[319] 190 - (...) It was narrated that ‘Abdullâh said: “We said: ‘O Messenger of Allâh, will we be punished for what we did during the Jâhiliyyah?’ He said: ‘Whoever does good in Islam, he will not be punished for what he
did during the Jâhiliyyah, but whoever does evil in Islam, he will be punished for the former and the latter.”

[320] 191 - (...) A similar Hadîth (no. 319) was narrated from Al-A’mâsh with this chain.

Chapter 54. Islam Destroys That Which Came Before It, As Do Hijrah (Emigration) And Hajj

[321] 192 - (121) It was narrated that Ibn Shumâsah Al-Mahri said: “We were with ‘Amr bin Al-‘As when he was about to die; he wept for a long time and turned his face towards the wall. His son said: ‘O my father, didn’t the Messenger of Allah give you the glad tidings of such-and-such? Didn’t the Messenger of Allah give you the glad tidings of such-and-such?’ He turned to face him and said: ‘The best that we can count on is the testimony that none has the right to be worshipped but Allah, and that Muhammad is the Messenger of Allah. I went through three stages. I remember when no one
was more hated to me than the Messenger of Allāh ﷺ, and there was nothing I wanted more than to overpower him and kill him. If I had died at that time, I would have been one of the people of the Fire. But when Allāh put Islam in my heart, I came to the Prophet ﷺ and said: "Hold out your right hand so that I might swear allegiance to you." So he held out his right hand, but I withdrew my hand. He said: "What is the matter, O ‘Amr?" I said: "I want to stipulate a condition." He said: "What do you want to stipulate?" I said: "That I will be forgiven." He said: "Do you not know, O ‘Amr, that Islam destroys whatever came before it, and that Hijrah destroys whatever came before it, and that Hajj destroys whatever came before it?" Then no one was more beloved to me than the Messenger of Allāh ﷺ, and no one was dearer in my eyes. I could not look him in the eye because of awe. If I were to be asked to describe him, I would not be able to, because I could not look him in the eye. If I had died in that state, I hope that I would have been one of the people of Paradise. Then (came the stage when) we were appointed to positions in which I do not know what my status is. If I die, do not let any wailing woman or fire accompany me.
When you bury me, fill the grave well with earth over me, then stay around my grave for the length of time it takes to slaughter a camel and distribute its meat, so that I may be comforted by you, and see how I will answer the messengers of my Lord (the angels)."

[322] 193 - (122) It was narrated from Ibn ‘Abbâs that some of the people of Shirk killed (others), and did it a great deal, and they committed Zinà and did it a great deal. Then they came to Muhammad ﷺ and said: “What you are saying and are calling to is good, if only you could tell us that there is any expiation for what we have done.” Then the following was revealed: “And those who invoke not any other Ilâh (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse — and whoever does this shall receive the punishment.[1] and: O ‘Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah.”[2]

Chapter 55. Clarifying The Ruling On The Actions Of A Disbeliever If He Accepts Islam After That

[323] 194 - (123) Hakîm bin Hizâm narrated that he said to the Messenger of Allah ﷺ: "What do you think of things that I did as acts of worship during the Jâhilijyah, will I get anything (any reward) for them?" The Messenger of Allah ﷺ said to him: "You have accepted Islam with all your preceding good (deeds)."

[324] 195 - (...) Hakîm bin Hizâm narrated that he said to the Messenger of Allah ﷺ: "O Messenger of Allah, what do you think of things that I did as acts of worship during the Jâhilijyah such as giving charity, freeing slaves and upholding the ties of kinship - is there any reward for them?" The Messenger of Allah ﷺ said: "You have accepted Islam with all your preceding good (deeds)."
It was narrated that Ḥākim bin Ḥizám said: “I said: ‘O Messenger of Allâh, there are things that I used to do during the Jâhiliyyah’” - (one of the narrators) Hishâm said: “Meaning, as acts of righteousness.” “The Messenger of Allâh ﷺ said: ‘You have accepted Islam with all your preceding good (deeds).’ I said: ‘By Allâh, I will not give up anything that I did during the Jâhiliyyah but I will do likewise in Islam.’”

It was narrated from Hishâm bin ‘Urwah, from his father, that Ḥākim bin Ḥizám freed one hundred slaves during the Jâhiliyyah and donated one hundred camels as mounts. Then he came to the Prophet ﷺ - and he narrated a Hadîth similar to theirs (no. 325).

Chapter 56. Sincerity Of Faith And Its Purity

It was stated that Abû Bakr, Abû Ubayd, Usâma bin Zaid, and many others, narrated to us that Allâh’s Messenger ﷺ said: “Whoever witnesses or believes in something is only one who believes inwardly in that.”
narrated that ‘Abdullâh said: “When the following was revealed: It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their Belief with Zulm (wrong),[1] the Companions of the Messenger of Allah were distressed by that and said: ‘Who among us has not wronged himself?’ The Messenger of Allâh said: ‘It is not as you think; rather it is as Luqmân said to his son: “O my son! Join not in worship others with Allâh. Verily, joining others in worship with Allâh is a great Zulm (wrong) indeed.’”[2]

[328] 198 - (…) Ibn Idrîs said: “My father narrated it to me first from Abân bin Taghlib, from Al-A’mash, then I heard it from him (Al-A’marsh).”

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Chapter 57. Clarification That Allah, Most High Allows A Person’s Thoughts And Whatever Occurs In His Heart, So Long As They Do Not Become Established, And The Clarification That He, Glorious Is He And Most High, Does Not Burden Anyone With More Than He Can Bear, And Clarifying The Ruling On Thinking Of Doing Good And Bad Deeds

[329] 199 - (125) It was narrated that Abû Hurairah said: “When the following was revealed to the Messenger of Allah ﷺ: “To Allah belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allah will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allah is Able to do all things.”, the Companions of the Messenger of Allah (ﷺ) were distressed by that. They came to the Messenger of Allah (ﷺ) and knelt down, then they said: ‘O Messenger of Allah, we have been enjoined to do deeds that we are able to do, such as Salât, fasting, Jihâd and charity. But now this Verse has been revealed

11 Al-Baqarah 2:284.
to you, and we cannot (control our thoughts). The Messenger of Allāh (ﷺ) said: ‘Do you mean to say what the people of the two Books said before you: “We hear and disobey?” Rather say: “We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).’” They said: ‘We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).’ When the people said that, and it began to flow easily on their tongues, Allāh, the Mighty and Sublime, revealed: “The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, His Angels, His Books, and His Messengers. (They say,) ‘We make no distinction between one another of His Messengers’ - and they say, ‘We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).’”[1] When they did that, Allāh, the Most High, abrogated it (the first Verse). So He, [the Mighty and Sublime] revealed: “Allāh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. ‘Our Lord!

Punish us not if we forget or fall into error.” Allāh said: ‘Yes.’

“Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians).” Allāh said: ‘Yes.’

“Our Lord! Put not on us a burden greater than we have strength to bear.” Allāh said: ‘Yes.’ “Pardon us and grant us forgiveness. Have mercy on us. You are our Mawlā (Patron, Supporter and Protector) and give us victory over the disbelieving people.” Allāh said: “Yes.”

[330] 200 - (126) It was narrated that Ibn ‘Abbās said: “When this Verse was revealed - "...And whether you disclose what is in your own selves or conceal it, Allāh will call you to account for it."[2] - there entered their hearts something that had never entered them before. The Prophet (ﷺ) said: ‘Say: “We hear and we obey and we submit.’ ” Then Allāh put faith in their hearts and Allāh, Most High revealed: “Allāh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. Our Lord! Punish us not if we forget or fall into error...” Allāh said: ‘I have granted that.’ “...Our Lord! Lay

[1] Al-Baqarah 2:286. The meaning of, “Yes” is “I accept your supplication and grant what you have asked.”

not on us a burden like that which You did lay on those before us (Jews and Christians)..." Allâh said: ‘I have granted that.’ "...Pardon us and grant us forgiveness. Have mercy on us. You are our Mawlâ (Patron, Supporter and Protector).” [1] Allâh said: ‘I have granted that.’"

Chapter 58. Allâh Allows A Person’s Thoughts And Whatever Occurs In His Heart So Long As They Do Not Become Established

[331] 201 - (127) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Allâh has allowed for my Ummah whatever occurs in themselves (crosses their mind), so long as they do not speak of it - or act upon it.’”

[332] 202 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Allâh, the Mighty and Sublime, allows my Ummah whatever occurs in themselves (crosses their minds) so long as they do not act upon it or speak of it.’”

A similar report (as Hadīth no. 332) was narrated from Qatādah with this chain.

Chapter 59. If A Person Thinks Of Doing A Good Deed It Will Be Recorded For Him, And If He Thinks Of Doing A Bad Deed It Will Not Be Recorded For Him

203 - (128) It was narrated that Abū Hurairah said:

"The Messenger of Allâh ﷺ said: ‘Allâh, the Mighty and Sublime, said: If My slave thinks of doing a bad deed, then do not write it down for him. Then if he does it, write it down as one bad deed. If he thinks of doing a good deed then he does not do it, write it down as one good deed, and if he does it, write it down tenfold.' "

[334] 203 - (128) It was narrated that Abū Hurairah said:

"The Messenger of Allâh ﷺ said: ‘Allâh, the Mighty and Sublime, said: If My slave thinks of doing a bad deed, then do not write it down for him. Then if he does it, write it down as one bad deed. If he thinks of doing a good deed then he does not do it, write it down as one good deed, and if he does it, write it down tenfold.' "
It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: “Allâh, the Mighty and Sublime, said: ‘If My slave thinks of doing a good deed and does not do it, I will write it down as one good deed. If he does it, I will write it down for him between ten and seven-hundred fold. If he thinks of doing a bad deed and does not do it, I will not write it down, and if he does it, I will write it down as one bad deed.’”

Abû Hurairah narrated that Muhammad the Messenger of Allah ﷺ said: “Allâh, the Most High, said: ‘If it occurs to My slave to do a good deed, I will write down one good deed for him if he does not do it. If he does it, I will write it down tenfold. If it occurs to him to do a bad deed, I will forgive him for that if he does not do it and if he does it, I will write it down as one bad deed.’”

The Messenger of Allâh ﷺ said: “The angels said: ‘O Lord, there is Your slave who wants to do a bad deed,’ although He had more knowledge about him. He said: ‘Watch him; if he does it then write it down as one bad deed, and if he does not do it, then write down one good deed for him, for he gave it up for My sake.’”
The Book Of Faith

The Messenger of Allâh ﷺ said: “When the Islam of one of you is good, every good deed that he does is recorded for him between tenfold and seven-hundred fold, and every bad deed that he does is recorded as one bad deed, until he meets Allâh.”

[337] 206 - (130) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever thinks of doing a good deed and does not do it, one good deed will be written down for him. Whoever thinks of doing a good deed and does it, it will be written down between ten and seven-hundred fold. Whoever thinks of doing a bad deed and does not do it, it will not be written down, and if he does it, it will be written down.”

[338] 207 - (131) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ said, relating from his Lord, the Mighty and Sublime: “Allâh decreed good deeds and bad deeds, then He explained that. Whoever thinks of doing a good deed then does not do it, Allâh will write it down as one complete good deed. If he thinks of doing a good deed and then
does it, Allâh [the Mighty and Sublime] will write it down between ten and seven-hundred fold, or many more. If he thinks of doing a bad deed then he does not do it, Allâh will write it down as one complete good deed, and if he thinks of it then does it, Allâh will write it down as one bad deed."

[339] 208 - (...) A Hadîth similar to that of 'Abdul-Wârîth (no. 338) was narrated from Al-Ja'd Abû 'Uthmân with this chain, but he added: "Or Allâh will erase it, therefore no one will be damned except the one who is truly doomed."

Chapter 60. Clarifying The Waswasah (Whispers, Bad Thoughts) With Regard To Faith, And What The One Who Experiences That Should Say

[340] 209 - (132) It was narrated that Abû Hurairah said: "Some of the Companions of the Prophet came and asked him: 'We find in ourselves something that is too awful for any of us to speak of it.' He said: 'Do you really find that?' They said: 'Yes.' He said: 'That is clear faith.'"

[341] 210 - (...) This Hadîth (a similar Hadîth as no. 340) was also narrated from Abû Hurairah
from the Prophet (Through Al-A‘mash, a narrator).

[342] 211 - (133) It was narrated that ‘Abdullâh said: The Prophet was asked about Waswasah (whispers, bad thoughts) and he said: ‘That is pure faith.’

[343] 212 - (134) It was narrated that Abû Hurairah said: “The Messenger of Allah said: The people will keep wondering until it is said: ‘Allah created all things, but who created Allah?’ Whoever experiences any of that, let him say: ‘I believe in Allah.’

[344] 213 - (...) It was narrated from Hishâm bin ‘Urwah with this chain that the Messenger of Allah said: “The Shaitân may come to one of you and say: ‘Who created the heavens? Who created
the earth?’ And he will say: ‘Allâh.’ Then he mentioned a similar Hadîth (no. 343), and added: ‘...and His Messengers.’”[1]

[345] 214 - (...) Abû Hurairah said: ‘The Messenger of Allâh ﷺ said: ‘The Shaitân may come to one of you and say: “Who created such and such?” Until he says to him: “Who created your Lord?” If it goes that far, let him seek refuge with Allâh and stop (such thoughts).’”

[346] (…) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The Shaitân may come to a person and say: “Who created such and such?” Until he says to him: “Who created your Lord?” If it goes that far, let him seek refuge with Allâh and stop (such thoughts),” - like the Hadîth (no. 345) of the nephew of Ibn Shihâb.

[347] 215 - (135) It was

narrated from Abû Hurairah that the Prophet ﷺ said: “The people will keep asking you about issues of knowledge until they say: ‘Allâh created us, but who created Allâh?’”

(Abû Hurairah) said, holding a man’s hand: “Allâh and His Messenger spoke the truth. Two (people) have asked me that and this is the third” - or he said: “One (person) asked me that, and this is the second.”

[348] It was narrated that Muhammad said: Abû Hurairah said: “The people will keep asking...” a Hadîth similar to that of ‘Abdul-Wâri, (no. 347) except that he did not mention the Prophet ﷺ in the chain, but he said at the end of the Hadîth: “Allâh and His Messenger spoke the truth.”

[349] (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said to me: ‘They will keep on asking you, O Abû Hurairah, until they say: This is Allâh, but who created Allâh?’” He (Abû Hurairah) said: “While I was in the Masjid, some Bedouin people came to me and said: ‘O Abû
Hurairah, this is Allâh, but who created Allâh?” He took some pebbles in his hand and threw at them, then he said: “Go away, go away! My close friend spoke the truth.”

[350] 216 - (…) Yazîd bin Al-Ashârm said: “I heard Abû Hurairah say: ‘The Messenger of Allâh said: The people will ask you about everything, until they say: Allâh created everything, but who created Him?’”

[351] 217 - (136) It was narrated from Anas bin Mâlik that the Messenger of Allâh said: “Allâh, the Mighty and Sublime, said: ‘Your Ummah will keep saying: What is this? What is this? Until they say: Allâh created all things, but who created Allâh, the Most High?’”

[352] This Hadîth was narrated from Anas, from the Prophet, but (one of the narrators) Ishâq did not mention the words:
“Allâh, the Mighty and Sublime, said: ‘Your Ummah...’”

Chapter 61. Warning Of The Fire For The One Who Swears A False Oath In Order To Unlawfully Take The Right Of Another Muslim

[353] 218 - (137) It was narrated from Abû Umâmah that the Messenger of Allâh ﷺ said: “Whoever swears an oath in order to unlawfully take the right of another Muslim, Allâh will decree the Fire for him and forbid Paradise to him.” A man said: “Even if it is something insignificant, O Messenger of Allâh?” He said: “Even if it is a twig from an Arâk tree.”

[354] 219 - (...) It was narrated from Muhammad bin Ka'b that he heard his brother 'Abdullâh bin Ka'b narrating that Abû Umâmah Al-HâriThî had told him that he heard the Messenger of Allâh ﷺ say something similar (as Hadith no. 353).
It was narrated from Abü Wâ’il, from ‘Abdullâh that the Messenger of Allah (ﷺ) said: “Whoever is demanded to, and swears a false oath, unlawfully taking the property of another Muslim, he will meet Allah while He is angry with him.” He (Abü Wâ’il) said: “Al-Ash’ath bin Qais came in and said: ‘What did Abü ‘Abdur-Rahmân narrate to you?’ They said: ‘such-and-such.’ He said: ‘Abü ‘Abdur-Rahmân spoke the truth. It was revealed concerning me. There was a dispute between myself and another man concerning some land in Yemen, and I referred the dispute to the Prophet (ﷺ). He said: ‘Do you have any proof?’ I said: ‘No.’ He said: ‘Then (the matter will be decided on the basis of) his oath.’ I said: ‘He will readily swear an oath.’ The Messenger of Allah (ﷺ) said to me: ‘Whoever swears a false oath when demanded, in order to unlawfully take the property of another Muslim, he will meet Allah while He is angry with him.” Then the following was revealed: “Verily, those who purchase a small gain at the cost of Allah’s Covenant and their oaths, they shall have no portion in the Hereafter (Paradise).
Neither will Allâh speak to them nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment.” [1]

[356] 221 - (...) It was narrated from Abû Wâ'il, that ‘Abdullâh said: "Whoever swears an oath in order to acquire some wealth unlawfully, he will meet Allâh while He is angry with him.” Then he mentioned a Hadîth similar to that of Al-A’mâsh (no. 355), except that he said: “There was a dispute between myself and another man concerning a well, and we referred the dispute to the Messenger of Allâh (ﷺ), who said: 'Your two witnesses or his oath.'”

[357] 222 - (...) Ibn Mas‘ûd said: “I heard the Messenger of Allâh (ﷺ) say: 'Whoever swears an oath in order to take the property of another Muslim without right, he will meet Allâh while He is angry with him.” ‘Abdullâh said: “Then the Messenger of Allâh (ﷺ) recited to us the confirmation of that from the Book of Allâh: ‘Verily, those who purchase a small gain at the cost of Allâh’s Covenant and their oaths’ until the end of the Verse.” [2]

It was narrated from 'Alqamah bin Wâ'il that his father said: "A man from Ḥaḍramawt and a man from Kindah came to the Prophet ﷺ. The Ḥaḍramî said: 'O Messenger of Allâh, this man has appropriated some land of mine that belonged to my father.' The Kindî said: 'It is my land that is in my possession; I cultivate it, and he has no right to it.' The Prophet ﷺ said to the Ḥaḍramî: 'Do you have any proof?' He said: 'No.' He (the Kindî) said: 'Then you have his oath.' He said: 'O Messenger of Allâh, the man is an evildoer and does not care what oath he swears, he would not refrain from doing anything.' He (the Kindî) said: 'You have no other choice.' He (the Kindî) swore the oath, and when he turned away, the Messenger of Allâh ﷺ said: 'If he swore an oath in order to acquire (the other man's) property unlawfully, when he meets Allâh, He will turn away from him.'"

[359] 224 - (...) It was narrated that Wâ'il bin Hujr said: "I was with the Messenger of Allâh ﷺ when two men came to him with a dispute about land. One of them said: 'This man
appropriated my land, O Messenger of Allâh, during the Jâhiliyyah.' That was Imrû‘ Al-Qais bin ‘Abîs Al-Kindî, and his opponent was Rabî‘ah bin ‘Ibdân. He (ﷺ) said: ‘Bring your proof.’ He said: ‘I have no proof.’ He said: ‘His oath.’ He (ﷺ) said: ‘He will take (the land).’ He (ﷺ) said: ‘You have no other choice.’ When the man stood up to swear his oath, the Messenger of Allâh ( ﷺ) said: ‘Whoever seizes land unlawfully, he will meet Allâh while He is angry with him.’” Ishâq (another narrator) said in his report, that it was Rabî‘ah bin ‘Aydân.

Chapter 62. The Evidence That The Blood Of One Who Aims To Seize Other People’s Wealth Without Right May Be Shed, If He Is Killed He Will Be In The Fire, And The One Who Is Killed Defending His Property Is A Martyr

[360] 225 - (140) It was narrated that Abû Hurairah said: “A man came to the Messenger of Allâh ( ﷺ) and said: ‘O Messenger of Allâh, what do you think if a man comes wanting to take my property?’ He said: ‘Do not give him your property.’
said: ‘What if he fights me?’ He said: ‘Fight him.’ He said: ‘What if he kills me?’ He said: ‘Then you will be a martyr.’ He said: ‘What if I kill him?’ He said: ‘He will be in the Fire.’”

[361] 226 - (141) Thābit, the freed slave of ‘Umar bin ‘Abdur-Rahmān, narrated that when there was trouble between ‘Abdullāh bin ‘Amr and ‘Anbasah bin Abī Sufyān, and they were about to fight, Khālid bin Al-‘Āṣ rode to ‘Abdullāh bin ‘Amr and exhorted him (not to fight). ‘Abdullāh bin ‘Amr said: “Do you not know that the Messenger of Allah ﷺ said: ‘Whoever is killed defending his property is a martyr?’”

[362] A similar Hadīth (as no. 361) was narrated from Ibn Juraij with this chain.
Chapter 63. One In Charge Of A Matter, Who Cheats His Subjects, Deserves The Fire

[363] 227 - (142) It was narrated that Al-Hasan said: "Ubaiddullāh bin Ziyād visited Ma'qil bin Yasār Al-Muzanī during his final sickness. Ma'qil said: 'I am going to tell you of a Hadīth that I heard from the Messenger of Allāh ﷺ; if I knew that I was going to live, I would not tell it to you. I heard the Messenger of Allāh ﷺ say: "There is no person whom Allāh puts in charge of others, and when he dies he has cheated his subjects, but Allāh will forbid Paradise to him.'"

[364] 228 - (...) It was narrated that Al-Hasan said: "Ubaiddullāh bin Ziyād entered upon Ma'qil bin Yasār when he was in pain. He asked him and he said: 'I am going to tell you a Hadīth which I did not tell you before. The Messenger of Allāh ﷺ said: "There is no person whom Allāh puts in charge of others, and when he dies he has cheated his subjects, but Allāh will forbid Paradise to him.'"
[365] 229 - (...) Al-Hasan said: “We were with Ma‘qil bin Yasâr, visiting him when he was sick, and ‘Ubaidullâh bin Ziyâd came and Ma‘qil said to him: ‘I am going to tell you a Hadîth that I heard from the Messenger of Allâh ﷺ’ - then he narrated a similar Hadîth (as no. 364).”

[366] (...) It was narrated from Abû Al-Maliḥ that ‘Ubaidullâh bin Ziyâd visited Ma‘qil bin Yasâr when he was sick, and Ma‘qil said to him: “I am going to tell you about a Hadîth which, if I were not dying, I would not tell you. I heard the Messenger of Allâh ﷺ say: ‘There is no commander who becomes in charge of the Muslims, then does not strive sincerely for them, but he will not enter Paradise with them.”

Chapter 64. The Disappearance Of Honesty And Faith From Some Hearts And The Appearance Of Fitnah In Some Hearts

[367] 230 - (143) It was narrated that Hudhaifah said: “The Messenger of Allâh ﷺ told us two Ahâdîth, one of which has
come to pass and I am still waiting for the other. He told us: Honesty was preserved in the roots of men’s hearts, then the Qur’ân was revealed and they learned (it) from the Qur’ân and from the Sunnah.”

“Then he told us about its disappearance, saying: ‘A man will go to sleep and honesty will be taken away from his heart, and only its trace will remain, like the traces of a faint mark. Then he will go to sleep, and the honesty will be taken away from his heart, leaving a trace like a blister, as when an ember touches your foot and raises a blister which has nothing inside.”

“Then he picked up a handful of pebbles and rolled them on his leg. ‘People will engage in business with one another, but there will hardly be any honest persons among them. Then it will be said that in such-and-such a tribe there is an honest man, and a man will be admired for his intelligence, good manners and strength, but there will not be even a mustard-seed of faith in his heart!”

“There was a time when I did not mind dealing with any one of you, for if he was a Muslim, his religion would prevent him from cheating; and if he was a

[1] In most of the narrations it is not clear if it refers to Hudhaifah or the Prophet ﷺ, but in the narration recorded by Ibn Mājah, it is: “Then Hudhaifah picked up”
Christian or a Jew, his (Muslim) ruler would prevent him from cheating; but today I cannot deal except with so-and-so and so-and-so.'

[368] A similar Hadith (as no. 367) was narrated from Al-A'mash with this chain.

[369] 231 - (144) It was narrated that Hudhaifah said: "We were with 'Umar and he said: 'Which of you heard the Messenger of Allâh speak of Al-Fitan (trials or tribulations)ossier?"' The people said: 'We heard him.' He said: 'Perhaps you mean the tribulations that a man encounters with his family or neighbors?' They said: 'Yes.' He said: 'That can be expiated by means of the Salât, fasting and charity. But who among you heard the Prophet speak of the tribulations which will come like waves?"' Hudhaifah said: "The people remained silent, but I said: 'I did.' He said: 'You, may Allâh bless your father.'"

Hudhaifah said: "I heard the Messenger of Allâh say: 'Tribulations will stick to people's hearts like the fibers of a reed mat, one by one. Any heart that imbibes them will get a black spot, and any heart that rejects them will get a white spot, until
there will be two types of hearts. One will be white like a smooth stone, which will not be harmed by any tribulation so long as heaven and earth endure. And the other will be black and gloomy, like an overturned vessel, not acknowledging any goodness nor rejecting any evil, except what suits its own whims and desires.”

Hudhaifah said: “I told him (‘Umar): ‘Between you and that Fitnah stands a closed door that will soon be broken.’ ‘Umar said: ‘Would it really be broken, may you be bereft of your father? If it is opened, perhaps it can be closed again.’ I said: ‘No, rather it will be broken.’ And I told him: ‘That door is a man who will be killed or will die, it is a Hadith in which there are no mistakes.’”

[370] (...) It was narrated that Rib‘î said: “When Hudhaifah came from visiting ‘Umar, he sat down and told us: ‘When I sat with the Commander of the Believers yesterday, he asked his companions: ‘Who among you memorized anything that the Messenger of Allah ﷺ said about Al-Fitan (trials or tribulations)?’” And he quoted a
Hadith similar to that of Abü Khâlid (no. 369).

[371] (...) It was narrated from Ḥudhaifah that ‘Umar said: “Who can tell us” - or “who among you can tell us” - and among them was Ḥudhaifah - “what the Messenger of Allâh ﷺ said about Al-Fitnah (trials or tribulations)?” Ḥudhaifah said: “I can.” And he quoted a Hadith similar to that of Abû Mâlik from Rib‘î (no. 370). He said in the Hadith: “Ḥudhaifah said: ‘I told him a Hadith in which there are no mistakes,’ meaning, it is from the Messenger of Allâh ﷺ.”

Chapter 65. Clarifying That Islam Started As Something Strange, And Will Revert To Being Something Strange, And It Will Retreat Between The Two Masājid

[372] 232 - (145) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Islam began as something strange and will revert to being something strange, so glad tidings to the strangers.’”

(المعجم 165) - (باب بيان أن الإسلام بدأ غربيا وسبعود غربا، وإنه يأرز بين المسجدين) (التحفة 164)
It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Islam began as something strange and will revert to being something strange as it began, and it will retreat between the two Masjid as a snake retreats to its hole."

It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said: "Faith will retreat to Al-Madīnah as a snake retreats to its hole."

It was narrated from Anas that the Messenger of Allah ﷺ said: "The Hour will not begin so long as it is said on earth: ‘Allāh, Allāh.’"
Chapter 67. Permissibility Of Concealing One's Faith In The Case Of Fear

It was narrated that Anas said: The Messenger of Allah said: "The Hour will not begin so long as anyone says: 'Allah, Allah.'"

Chapter 68. Being Kind To One For Whose Faith There Is Concern Because It Is Weak; Prohibition Of Attributing Faith To Someone Without Definitive Evidence

It was narrated from 'Amir bin Sa'd that: It was narrated that Hudhaifah said: "We were with the Messenger of Allah and he said: 'Tell me how many people have professed Islam.' We said: 'O Messenger of Allah, do you fear for us while we are between six hundred and seven hundred strong?' He said: 'You do not know, perhaps you will be tested.' He said: 'And we were tested, until some of us performed Salât only in secret.'"
his father said: "The Messenger of Allah distributed (some wealth) and I said: 'O Messenger of Allah, give to so-and-so, for he is a believer.' The Prophet said: 'Or a Muslim.' I said it three times, and each time he replied: 'Or a Muslim.' Then he said: 'I may give to one man, although someone else is more beloved to me than him, for fear lest Allah throw him into the Fire.'"
Messenger of Allâh, what about so-and-so? For by Allâh, I think that he is a believer.' The Messenger of Allâh ﷺ said: 'Or a Muslim. I may give to one man although someone else is more beloved to me, for fear lest he be thrown on his face into the Fire.'"

[380] (...) 'Aâmir bin Sa'd narrated that his father Sa'd said: "The Messenger of Allâh ﷺ distributed (some wealth) to some people and I was sitting among them." (Narrating) a Hadîth like that of the nephew of Ibn Shihâb from his uncle (no. 379), but he added: "I went to the Messenger of Allâh ﷺ and whispered to him: ‘What about so-and-so?’"

[381] (...) It was narrated that Ismâ'il bin Muhammad said: "I heard Muhammad bin Sa'd narrating this, and he said in his Hadîth: ‘The Messenger of Allâh ﷺ struck me between my neck and shoulder with his hand and said: “Are you fighting with me, O Sa’d? I may give to a man..."
Chapter 69. Increasing The Heart's Tranquility With The Appearance Evidence

[382] 238 - (151) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "We are more likely to have doubts than Ibrāhīm, ﷺ, did when he said: 'My Lord! Show me how You give life to the dead.' He (Allāh) said: 'Do you not believe? He (Ibrāhīm) said: 'Yes (I believe), but to be stronger in Faith'.[1] May Allāh have mercy on Lūt, for he longed for a strong support. And if I were to stay in prison as long as Yūsuf stayed, I would have accepted the offer.'[2]

[383] (... ) It was narrated from Juwairiyah from Mālik, from Az-Zuhrī that Sa‘eed bin Al-Mūsāyyab and Abū ‘Ubaid informed him, from Abū Hurairah, from Allāh’s Messenger ﷺ, similar to the narration of Yūnus from Az-Zuhrī (no. 382), and in the narration of Mālik it says: "But to be stronger in Faith." Then he recited this Verse, until its completion.

[2] Meaning, the offer of freedom without insisting on having his innocence declared.
Chapter 70. Obligation Of Believing That The Message Of Our Prophet Muhammad Is For All People, And The Abrogation Of All Other Religions

[384] It was narrated from Abü Uwais from Az-Zuhri, like the narration of Mâlik (no. 383), with his chain, and he said: “Then he recited this Verse in full.”

[385] 239 - (152) It was narrated from Abü Hurairah that the Messenger of Allâh said: “There is not a single Prophet who was not given signs so that the people would believe in him because of them. What I have been given is a Revelation that Allâh has revealed to me, and I hope that I will be the one with the most followers on the Day of Resurrection.”

[386] 240 - (153) It was narrated from Abü Hurairah that the Messenger of Allâh said: “By the One in Whose Hand is the soul of Muhammad, no one among this nation, Jew or Christian, hears of me then dies, not believing in that with which I was sent, but he will be one of the people of the Fire.”
(154) It was narrated that Šāliḥ bin Šāliḥ Al-Hamdānī said: "I saw a man from the people of Khurāsān asking Ash-Sha'bī: 'O Abū 'Amr! Among the people of Khurāsān who came before us, if a man freed his slave woman and married her, they would say that he is like a man who rode his sacrificial animal.' Ash-Sha'bī said: 'Abū Burdah bin Abī Müsā narrated to me from his father, that the Messenger of Allāh ﷺ said: "There are three who will be given a double reward: A man among the people of the Book who believed in his Prophet, then lived to see the Prophet ﷺ and followed him and believed in him - he will have a double reward. And a slave who fulfills his duty towards Allāh and towards his master - he will have a double reward. And a man who had a slave woman whom he fed and fed her well, and taught her and taught her well, then he set her free and married her - he will have a double reward."' Then Ash-Sha'bī said to the Khurāsānī: 'Take this Hadīth with no effort, for a man would travel to Al-Madīnah for less than this.'"

A similar Hadīth (as no. 387) was narrated from Šāliḥ bin Šāliḥ with this chain.
Chapter 71. The Descent Of 'Eisâ Bin Mariam To Judge According To The Sharî'ah Of Our Prophet Muḥammad ﷺ; And How Allâh Has Honored This Ummah; And Clarifying The Evidence That This Religion Will Not Be Abrogated; And That A Group From It Will Continue To Adhere To The Truth And Prevail Until The Day Of Resurrection

[389] 242 - (155) It was narrated from Ibn Al-Mûsâyyab that he heard Abû Hurairah say: “The Messenger of Allâh ﷺ said: ‘By the One in Whose Hand is my soul! Soon the son of Mariam will descend among you as a just judge, he will break the cross, kill the pigs and abolish the Jizyah, and wealth will become so abundant that no one will accept it.”

[390] It was narrated from Az-Zuhrî with this chain. And according to the report of Ibn ‘Uyainah the Messenger of Allâh ﷺ said: “He who believes in what I believe in, and what they believe in, and who performs the deeds of what I perform, and what they perform, and who believes in what I believe in, and what they believe in, and who performs the deeds of what I perform, and what they perform; he is one of us.”
said: "A fair leader and a just judge." According to the report of Yûnûs the Messenger of Allâh said: "A just judge," but he did not mention "a fair leader." According to the Hadîth of Sâlih the Messenger of Allâh said: "A fair judge," as Al-Laith said (no. 389). According to his Hadîth he added: "Until a single prostration will be better than this world and everything in it.' Then Abû Hurairah said: 'Recite if you wish: "And there is none of the people of the Scripture (Jews and Christians) but must believe in him ('Eisa, son of Mariam), before his death..."' [1]

[391] 243 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh said: 'By Allâh! The son of Mariam will certainly come down as a just judge. He will break the cross and kill the pigs, and he will abolish the Jizyah; the young she-camels will be left alone, and no one will show any interest in them. Spite, mutual hatred and

mutual envy will disappear, and when they are called (to be given) wealth, no one will accept it.”

[392] 244 - (…) It was narrated that Abū Hurairah said: “The Messenger of Allâh ﷺ said: ‘How will you be when the son of Mariam descends among you and your Imâm is one from among you?’”

[393] 245 - (…) Nâfi’, the freed slave of Abū Qatâdah Al-Anṣârî, narrated that he heard Abf Hurairah say: “The Messenger of Allâh ﷺ said: ‘How will you be when the son of Mariam descends among you and leads you?’”

[394] 246 - (…) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “How will you be when the son of Mariam descends among you and you are led by one from among you?” I said[1] to Ibn Abî Dhi’b: “Al-Awzâ’î narrated to us from Az-Zuhârî, from Nâfi’, from Abû Hurairah: ‘And your Imâm

[1] The speaker is Al-Walid bin Muslim, one of the narrators.
is one of you.’” Ibn Abi Dhi’b said: “Do you know what ‘You are led by one from among you’ means?” I said: “Tell me.” He said: “He will lead you according to the Book of your Lord, the Mighty and Sublime, and the Sunnah of your Prophet ﷺ.”

[395] 247 - (156) Jâbir bin `Abdullâh said: “I heard the Prophet ﷺ say: ‘A group among my Ummah will continue to fight for the truth and will prevail until the Day of Resurrection. And ‘Eisâ bin Mariam will descend and their leader will say: ‘Come and lead us in Salât,’ but he will say: ‘No, you are leaders of one another,’ as an honor from Alläh to this Ummah.”

Chapter 72. Clarifying The Time When Faith Will No Longer Be Accepted

[396] 248 - (157) It was narrated from Abû Hurairah that the Messenger of Alläh ﷺ said: “The Hour will not begin until the sun rises from its place of setting. When it rises from its place of setting, all people will...
believe, but on that day ‘...No good will it do to a person to believe then, if he believed not before, nor earned good through his Faith...’"[1]

[397] A Hadith similar to that of Al-‘Alâ’ (no. 396) from his father was narrated from Abû Hurairah from the Prophet ﷺ.

[398] It was

narrated that Abu Hurairah said: "The Messenger of Allah  said: 'There are three things, when they appear no good will it do to a person to believe then, if he believed not before, nor earned good through his faith: The rising of the sun from its place of setting, the Dajjâl, and the Beast of the Earth.'"
rises from its place of rising. Then it will run along its course and the people will not notice anything unusual, until it reaches its resting place beneath the Throne, then it will be said to it: ‘Go and rise from the place of your setting.’ So in the morning it will rise from the place of its setting.” The Messenger of Allâh ﷺ said: “Do you know when that will be? That will be when ‘...No good will it do to a person to believe then, if he believed not before, nor earned good through his Faith...’”[1]

[400] (...) It was narrated from Abû Dharr that the Prophet ﷺ said one day: “Do you know where this sun goes?...” a Hadîth like that of Ibn ‘Ulayyah (no. 399).

[401] (...) It was narrated that Abû Dharr said: “I entered the Masjid and the Messenger of Allâh ﷺ was sitting there. When the sun disappeared he said: ‘O Abû Dharr, do you know where this sun goes?’ I said: ‘Allâh and His Messenger know best.’ He said: ‘It goes and asks for

permission to prostrate, and permission is granted to it, and it is as if it will be told: Return from where you came, and it will rise from its place of setting.”

[402] 251 - (...) It was narrated that Abū Dharr said: “I asked the Messenger of Allāh (ṣallallāhu ‘alayhi wa sallam) about the words of Allāh: “And the sun runs on its fixed course.” He said: ‘That brings it to its resting place beneath the Throne.’”[1]

Chapter 73. The Beginning Of The Revelation To The Messenger Of Allāh

[403] 252 - (160) ‘Urwah bin Az-Zubair narrated that ʿA‘īshah, the wife of the Prophet (sallallāhu ‘alayhi wa sallam), told him: “The first thing with which the Revelation began for the

Messenger of Allâh ﷺ were true dreams which he saw in his sleep; he did not see any dream but it came true like the light of dawn. Then solitude was made dear to him, and he used to withdraw to the cave of Hirâ’ where he would worship Allâh for a number of nights before returning to his family to collect more provisions, then he would go back to Khâdijah and take more provisions. Then the truth came to him suddenly when he was in the cave of Hirâ’. The Angel came to him and said: ‘Read!’ He said: ‘I cannot read.’ He said: ‘He took hold of me and hugged and pressed me hard until I could not bear it, then he released me and said: ‘Read!’ I said: “I cannot read.” Then he hugged and pressed me hard a second time until I could not bear it, then he released me and said: ‘Read!’ I said: “I cannot read.” Then he took hold of me a third time and hugged and pressed hard until I could not bear it, then he released me and said: ‘Read! In the Name of your Lord Who has created (all that exists). He has created man from a clot. Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not.’[1] Then the Messenger of

Allah went back, with his heart pounding, and entered upon Khadijah. He said: 'Cover me, cover me!' So they covered him, until his fear subsided, then he said to Khadijah: ‘O Khadijah, what has happened to me (being unable to handle the responsibility)?’ And he told her what had happened. He said: ‘I fear for myself.’ Khadijah said to him: ‘No, be of good cheer, for by Allah! Allah will never humiliate you. By Allah! You uphold the ties of kinship, speak the truth, bear people’s burdens, help the destitute, honor your guests and help people when calamity strikes.’ Khadijah took him to Waraqah bin Nawfal bin Asad bin ‘Abdul-‘Uzza, who was the son of Khadijah’s paternal uncle - her father’s brother. He was a man who had become Christian during the Jâhiliyyah; he was a literate man and he wrote as much of the Injil in Arabic as Allah willed he should write. He was an old man who had gone blind. Khadijah said to him: ‘O uncle, listen to what your brother’s son has to say.’ Waraqah bin Nawfal said: ‘O son of my brother, what happened?’ The Messenger of Allah told him what had happened, and Waraqah said to him: ‘This is An-Nâmûs (angel) who was sent down to Mûsâ. Would that I were a young man! Would that I live until your
people expel you!’ The Messenger of Allah ﷺ said: ‘Will they really expel me?’ Waraqah said: ‘Yes. No man has ever brought what you have brought, except he was met with hostility. If I live to see that day, I will support you wholeheartedly.’

[404] 253 - (...) It was narrated that ‘Aishah said: “The first thing with which the Revelation began for the Messenger of Allah ﷺ was...” A Hadith similar to that of Yûnus (no. 403), except that it contains: “(Khadijah said:) ‘By Allah! Allah will never cause you to grieve.’” And: “Khadijah said: ‘O son of my uncle, listen to what the son of your brother has to say.’”

[405] 254 - (...) ‘Urwah bin Az-Zubair said: “‘Aishah, the wife of the Prophet ﷺ, said... And he went back to Khadijah with his heart pounding,” and he narrated a Hadith similar to the reports of Yûnus and Ma’mar (no. 403, 404). But he did not mention the first part of their Ahâdîth where it says: “The first thing with which the Revelation began for the Messenger of Allah ﷺ were true dreams.” He followed the Hadith of Yûnus as far as the words: “By Allah! Allah will never humiliate you,” and he mentioned the words of
Khadijah: “O son of my uncle, listen to what your brother’s son has to say.”

[406] 255 - (161) Jâbir bin ‘Abdullâh Al-Ansârî - who was one of the Companions of the Messenger of Allâh ﷺ - used to narrate that the Messenger of Allâh ﷺ, speaking of the interruption in the Revelation said: “While I was walking, I heard a voice from heaven. I raised my head, and there was the Angel who had come to me in Hirâ’, sitting on a throne between heaven and earth.” The Messenger of Allâh ﷺ said: “I was stricken with terror, so I went back and said, ‘Cover me, cover me!’ So they covered me, then Allâh, [Blessed be He and Most High], revealed the Verses: “O you enveloped in garments! Arise and warn! And magnify your Lord! And purify your garments! And keep away from Ar-Rujz!”[1] - And that is the idols - “Then the Revelation resumed.”


that he heard the Messenger of Allah 

say: 'Then the Revelation ceased for a while, then while I was walking...' then he mentioned a Hadîth similar to that of Yûnûs (no. 406), except that he said: "I was stricken with terror and I fell to the ground." He (Ibn Shihâb) said: "Abû Salamah said: 'Ar-Rujz is the idols.' " He said: "Then the Revelation resumed."

A Hadîth similar to that of Yûnûs (no. 406) was narrated from Az-Zuhrî with this chain. He (Kâfûr) said: "Then Allâh, the Mighty and Sublime, revealed: "O you enveloped in garments!" up to: "And keep away from Ar-Rujz"[1] - before the Salât was made obligatory - "Then the Revelation resumed..." As was said by 'Aqîl (no. 407).

[409] 257 - (...) Al-Awzâ'î said: "I heard Yahyâ say: 'I asked Abû Salamah: 'What part of the Qur'ân was revealed first?' He said: "O you enveloped in garments!"[2] I said: Or: "Read!"[3] He said: "I asked Jâbir bin 'Abdullâh: 'What part of the Qur'ân was revealed first?'

He said: “O you enveloped in garments! [1] I said: ‘Or: ‘Read!’”[2] Jâbir said: ‘I will tell you what the Messenger of Allâh ﷺ told us. He said: ‘I stayed in Hirâ’ for a month, and when my stay was over, I went down to the bottom of the valley and I heard my name called. I looked in front of me and behind me, and to my right and my left, and I did not see anyone. Then I heard my name called (again). I looked and I did not see anyone. Then my name was called again and I raised my head, and there he was on a throne in the air’ - meaning Jibrîl, ﷺ - “I started to tremble violently when I saw him, and I went to Khâdîjah and said: ‘Cover me’, and they covered me and poured water on me.’ Then Allâh revealed: “O you enveloped in garments! Arise and warn! And magnify your Lord! And purify your garments!.”[3]

[410] 258 - (…) It was narrated from Yahyâ bin Abî Kâthîr with this chain (a Hadîth similar to no. 409), but he said: “And there he was sitting on a throne between heaven and earth.”

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Chapter 74. The Night Journey
On Which The Messenger Of Allah Was Taken Up Into The Heavens And The Prayers Were Enjoined

[411] 259 - (162) It was narrated from Anas bin Mâlik that the Messenger of Allah said: “Al-Burâq - which is a tall white beast, bigger than a donkey and smaller than a mule, whose stride reaches as far as he can see - was brought to me, and I rode it until I reached Bait Al-Maqdis (Jerusalem). There I tethered it to the ring which was used by the Prophets, and I entered the Masjid and prayed two Rak'ah there. Then I came out, and Jibrîl came to me with a vessel of wine and a vessel of milk. I chose the milk and Jibrîl said: ‘You have chosen the Fitrah (the natural thing).’ Then he took us up to the heaven and Jibrîl asked for it to be opened. It was said: ‘Who are you?’ He said: ‘Jibrîl.’ It was said: ‘Who is with you?’ He said: ‘Muḥammad.’ It was said: ‘Has he been sent for?’ He said: ‘Yes, he has.’ Then it was opened for us, and there was Adam who welcomed me and prayed for good for me. Then he took us up to the second heaven, and Jibrîl asked for it to be opened. It was said: ‘Who are you?’ He said: ‘Jibrîl.’ It was said: ‘Who is with you?’
He said: ‘Muḥammad.’ It was said: ‘Has he been sent for?’ He said: ‘Yes, he has.’ Then it was opened for us, and there were the maternal cousins, ‘Eisā bin Mariam and Yahyā bin Zakariyyā. They welcomed me and prayed for good for me. Then he took us up to the third heaven, and Jibrīl asked for it to be opened. It was said: ‘Who are you?’ He said: ‘Jibrīl.’ It was said: ‘Who is with you?’ He said: ‘Muḥammad.’ It was said: ‘Has he been sent for?’ He said: ‘Yes, he has.’ Then it was opened for us, and there was Yūsuf, who had been given half of worldly beauty. He welcomed me and prayed for good for me. Then he took us up to the fourth heaven and Jibrīl asked for it to be opened. It was said: ‘Who are you?’ He said: ‘Jibrīl.’ It was said: ‘Who is with you?’ He said: ‘Muḥammad.’ It was said: ‘Has he been sent for?’ He said: ‘Yes, he has.’ Then it was opened for us, and there was Idrīs. He welcomed me and prayed for good for me.

“Allāh, the Mighty and Sublime, says: “And We raised him to a high station.”[1] Then he took us up to the fifth heaven, and Jibrīl asked for it to be opened. It was said: ‘Who are you?’ He said: ‘Jibrīl.’ It was said: ‘Who is with you?’ He said: ‘Muḥammad.’ It was said: ‘Has he been sent for?’ He said: ‘Yes, he has.’ Then it was opened for us.

[Mariam 19:57.]
was said: ‘Has he been sent for?’ He said: ‘Yes, he has.’ Then it was opened for us, and there was Hārūn. He welcomed me and prayed for good for me. Then he took us up to the sixth heaven, and Jibril asked for it to be opened. It was said: ‘Who are you?’ He said: ‘Jibril.’ It was said: ‘Who is with you?’ He said: ‘Muḥammad.’ It was said: ‘Has he been sent for?’ He said: ‘Yes, he has.’ Then it was opened for us, and there was Mūsā. He welcomed me and prayed for good for me.

“Then he took us up to the seventh heaven, and Jibril asked for it to be opened. It was said: ‘Who are you?’ He said: ‘Jibril.’ It was said: ‘Who is with you?’ He said: ‘Muḥammad.’ It was said: ‘Has he been sent for?’ He said: ‘Yes, he has.’ Then it was opened for us, and there was Ibrāhīm, leaning with his back against Al-Bait Al-Ma‘mūr (the Much-Frequented House); every day seventy thousand angels enter it and they never return to it. Then he took me to the As-Sīdrat Al-Muntahā (Lote-Tree of the Utmost Boundary); its leaves were like the ears of elephants and its fruits were like large earthenware jars. When it was covered with that which covered it by Allāh’s command, it changed, and there is no one in Allāh’s creation who can describe its beauty.
“Then [Allâh] revealed what He revealed to me, and enjoined fifty prayers on me every day and night. I came back down to Mûsâ - [Blessed Be He and Most High] - and he said: ‘What did your Lord enjoin upon your Ummah?’ I said: ‘Fifty prayers.’ He said: ‘Go back to your Lord and ask Him to reduce it (the number of prayers each day and night), for your Ummah will not be able to do that. I tried and tested the Children of Israel (and found them too weak to bear it).’ So I went back to my Lord and said: ‘O Lord, reduce it for my Ummah.’ So He reduced it by five. I went back to Mûsâ and said: ‘It has been reduced by five.’ He said: ‘Your Ummah will not be able to do that. Go back to your Lord and ask Him to reduce it further.’ I kept going back and forth between my Lord [Blessed Be He and Most High] and Mûsâ, [Blessed Be He and Most High], until He said: ‘O Muhammad, they are five prayers each day and night, for every prayer there will be a tenfold (reward), and that is fifty prayers. Whoever thinks of doing a good deed and does not do it, one good deed will be written down for him, and if he does it, it will be recorded for him as ten (good deeds). Whoever thinks of doing a bad deed and does not do it, nothing will be written down for him, and if he does it, one bad deed will be written down for
him.’ Then I came back down to Mūsâ and told him (about that). He said: ‘Go back to your Lord and ask Him to reduce it further.’” The Messenger of Allâh ﷺ said: “I said: ‘I have gone back to my Lord until I feel shy before Him.’”

[412] 260 - (…) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘I was taken, and brought to Zamzam, where my chest was split open then washed with Zamzam (water), then I was taken back.’”

[413] 261 - (…) It was narrated from Anas bin Mâlik that Jibrîl, ﷺ, came to the Messenger of Allâh ﷺ (when he was a boy and living with Halîma, the wet nurse) while he was playing with the other boys. He took hold of him and threw him to the ground, then he opened his chest and took out his heart, from which he took a clot of blood and said: “This was the Shaitân’s share of you.” Then he washed it in a vessel of gold that was filled with Zamzam. Then he put it back together and returned it to its place. The boys went running to his mother - meaning his wet nurse - and said: “Muḥammad has been killed!” They went to
him and his color had changed. Anas said: "I used to see the mark of that stitching on his chest."

[414] 262 - (...) Anas bin Mâlik narrated that on the night on which the Messenger of Allah was taken on the Night Journey from the Masjid of the Ka'bah, three people came to him before Revelation came to him, when he was sleeping in Al-Masjid Al-Harâm... And he quoted a Hadîth similar to that of Thâbit Al-Bunânî (no. 413), altering the order of some things and adding and subtracting others.

[415] 263 - (163) It was narrated that Anas bin Mâlik said: "Abü Dharr used to narrate that the Messenger of Allah said: 'The roof of my house was opened when I was in Makkah, and Jibrîl - came down and split open my chest, then he washed it with Zamzam water. Then he brought a golden basin filled with wisdom and faith and emptied it into my chest. Then he sealed it and took my hand, and took me up to heaven. When we came to the lowest heaven, Jibrîl [36] said to the
keeper of the lowest heaven: ‘Open up.’ He said: ‘Who is this?’ He said: ‘This is Jibrîl.’ He said: ‘Is there anyone with you?’ He said: ‘Yes, Muhammad is with me.’ He said: ‘Has he been sent for?’ He said: ‘Yes.’ So he opened it, and when we went up into the lowest heaven, there was a man with crowds of people to his right and crowds of people to his left. When he looked to his right he laughed and when he looked to his left he wept. He said: ‘Welcome to the righteous Prophet and the righteous son.’ I said: ‘O Jibrîl, who is this?’ He said: ‘This is Âdâm, and these crowds of people to his right and his left are his progeny. The people on the right are the people of Paradise and the people on the left are the people of the Fire. When he looks to his right he laughs and when he looks to his left he weeps.’ Then Jibrîl took me up to the second heaven and said to its keeper: ‘Open up.’ And its keeper said to him what the keeper of the lowest heaven had said, and he opened up.”

Anas bin Mâlik said: “He said that he found in the heavens Âdâm, Idrîs, ‘Eisâ, Mûsâ and Ibrâhîm, but he did not say for certain what...
their positions were, except that he said that he saw Adam - مَعْلُومَة - in the lowest heaven and Ibrâhîm in the sixth heaven. When Jibrîl and the Messenger of Allâh ﷺ passed by Idrîs, he said: ‘Welcome to the righteous Prophet and the righteous brother.’ He said: ‘Then he passed by and I said: “Who is that?” He said: “This is Idrîs.”’
He said: ‘Then I passed by Mûsâ - مُوسَى - and he said: “Welcome to the righteous Prophet and the righteous brother.” I said: “Who is this?” He said: “This is Mûsâ.”’ He said: ‘Then I passed by ‘Eisâ and he said: “Welcome to the righteous Prophet and the righteous brother.” I said: “Who is this?” He said: “This is ‘Eisâ bin Mariam.” Then I passed by Ibrâhîm - إبْرَاهِيمِ - and he said: “Welcome to the righteous Prophet and the righteous son.” I said: “Who is this?” He said: “This is Ibrâhîm.”

Ibn Shihâb said: “Ibn Ḥazm told me that Ibn ‘Abbâs and Abû Ḥabbah Al-Anṣârî used to say that the Messenger of Allâh ﷺ said: ‘Then I was taken up until I reached a level where I could hear the scratching of the pens.”

Ibn Ḥazm and Anas bin Mâlik said: “The Messenger of Allâh ﷺ
said: ‘Allâh enjoined upon my Ummah fifty prayers. I went back with that until I passed by Mûsâ, and Mûsâ said: “What did your Lord enjoin upon your Ummah?” I said: “He enjoined upon them fifty prayers.” Mûsâ said to me: “Go back to your Lord, for your Ummah will not be able to do that.” So I went back to my Lord and He waived half of it [for me]. Then I went back to Mûsâ, and told him. He said: “Go back to your Lord, for your Ummah will not be able to do that.” So I went back to my Lord and He said: “They are five and they are fifty; My Word cannot change.” So I went back to Mûsâ and he said: “Go back to your Lord.” I said: “I feel too shy before my Lord.” Then Jibrîl set off with me until we reached As-Sidrat Al-Muntahâ, (the Lote-Tree of the Utmost Boundary) which was covered with colors, I do not know what they are. Then I entered Paradise and saw that its domes were pearls and its earth was musk.”
Ka'bah), in a state between sleep and wakefulness, I heard someone say: 'One of the three, between the other two men.' Then they came and took me off, and a golden basin full of Zamzam water was brought. My chest was opened from here to here" - (one of the narrators) Qatadah said: "I said to the one who was with me: 'What does that mean?' He said: 'To the lower part of the abdomen'” - “and my heart was taken out and washed with Zamzam water, then put back in its place and filled with faith and wisdom.

"Then a white beast was brought to me, called Al-Burâq - which was bigger than a donkey and smaller than a mule, whose stride reaches as far as he can see - and I was mounted on it. Then we set off until we came to the lowest heaven. Jibrîl - ـ ـ asked for it to be opened and it was said: "Who is this?" He said: "Jibrîl." It was said: "Who is with you?" He said: "Muhammad ـ ـ." It was said: "Has he been sent for?" He said: "Yes." So he opened up for us and said, "Welcome, what a blessed arrival.” And we came to Ádam - ـ ـ..."

And he quoted the same Hadîth (no. 415), mentioning that in the second heaven he met 'Eisâ and Yahnâ, ـ ـ, in the third, Yûsuf in the fourth Idrîs, and in the fifth
Harûn. He said: “Then we went on until we came to the sixth heaven, and I came to Mûsâ and greeted him with Salâm. He said: ‘Welcome to the righteous brother and the righteous Prophet.’ When I passed by him, he wept and a voice called out: ‘Why are you weeping?’ He said: ‘O Lord, You have sent this young man after me, and more of his Ummah will enter Paradise than mine.’ Then we went on until we came to the seventh heaven, where I came to Ibrâhîm.

And he said in his Hadîth: “The Prophet of Allâh narrated that he saw four rivers flowing from its roots, two visible rivers and two hidden ones: ‘I said: “O Jibrîl, what are these rivers?” He said: “As for the two hidden rivers, they are two rivers in Paradise, and as for the two visible ones, they are the Nile and the Euphrates.” Then Al-Bâ’it Al-Ma’mûr (Much-Frequented House) was raised up for me, and I said: “O Jibrîl, what is this?” He said: “This is the Much-Frequented House. Every day seventy thousand Angels enter it and when they depart from it, they never return to it.” Then two vessels were brought to me, one of wine and one of milk; they were offered to me and I chose the milk. It was said: “You did right; Allâh guided you to what is
right and your Ummah will adhere to the Fitrah.’ Then fifty prayers were enjoined upon me every day...” Then he quoted the rest of the Hadîth (no. 415).

[417] 265 - (…) It was narrated from Mâlik bin Ša’ṣa’ah that the Messenger of Allah ﷺ said:... and he mentioned something similar (as no. 415), but he added: “A golden basin filled with wisdom and faith was brought to me, and the area from the upper part of my chest to the bottom of my abdomen was split open and washed with Zamzam water, then it was filled with wisdom and faith.”

[418] 266 - (…) It was narrated that Qatâdah said: “I heard Abû Al-‘Âliyah say: ‘The cousin of your Prophet ﷺ’ - meaning Ibn ‘Abbâs - told me: ‘The Messenger of Allah ﷺ spoke of the time when he was taken on the Night Journey, and he said: ‘Mûsâ is dark and tall, as if he were one of the men of Shanû’ah.’ And he said: ‘Eisâ with wavy hair, of average height.’ And he mentioned Mâlik, the keeper of Hell, and he mentioned the Dajjâl.”

[419] 267 - (…) It was narrated from Qatâdah, from Abû Al-‘Âliyah: “The cousin of your
Prophet (ﷺ) - Ibn ‘Abbâs -
told us: ‘The Messenger of Allâh (ﷺ) said: “On the night on which I was taken on the Night Journey, I passed by Mûsâ bin ‘Imrân [ ], a tall, dark, man, with wavy hair, as if he was one of the men of Shanû’ah. And I saw ‘Eisâ bin Mariam, of average height and with a red and white complexion and flowing hair.” And he was shown Mâlik, the keeper of Hell, and the Dajjâl, among the signs that Allâh showed him. “...So be not you in doubt of meeting him...”’[1] Qatâdah used to interpret it to mean that the Prophet of Allâh ﷺ did meet Mûsâ, ﷺ.

[420] 268 - (166) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ passed through the valley of Al-Azraq and said: “What valley is this?” They said: “This is the valley of Al-Azraq.” He said: “It is as if I can see Mûsâ ﷺ coming down from the mountain pass, calling out loudly to Allâh, reciting the Talbiyah.” Then he came to the pass of Harsha and said: “What pass is this?” They said: “The pass of Harsha.” He

said: “It is as if I can see Yûnus bin Matta, [؟], on a sturdy red camel, wearing a woolen cloak, with his camel’s reins made of palm fiber, reciting the *Talbiyah.*”

[421] 269 - (...) It was narrated that Ibn ‘Abbâs said: “We traveled with the Messenger of Allâh ﷺ between Makkah and Al-Madinah, and we passed through a valley. He said: ‘What valley is this?’ They said: ‘The valley of Al-Azraq.’ He said: ‘It is as if I can see Müsâ and he said something about his color and hair that Dawûd (one of the narrators) did not remember - ‘putting his fingers in his ears and calling out loudly to Allâh, reciting the *Talbiyah,* passing through this valley.’ Then we traveled on until we came to a mountain pass and he said: ‘What pass is this?’ They said: ‘Harsha or Lift.’[1] He said: ‘It is as if I can see Yûnus riding a red camel, wearing a woolen cloak, with the reins of his camel made of palm fibers, passing through this valley, reciting the *Talbiyah.*’

[1] And they say it is also pronounced “Laft.”
[422] 270 - (...) It was narrated that Mujâhid said: “We were with Ibn ‘Abbâs and they mentioned the Dajjâl.” He (someone present) said: ‘Written between his eyes is (the word) Kâfir.’ Ibn ‘Abbâs said: ‘I did not hear him (the Prophet) say that. Rather he said: “As for Ibrâhîm, look at your companion (meaning himself). As for Mûsâ, he was dark man with wavy hair, riding a red camel with reins of palm-fibers. It is as if I can see him going down into the valley, reciting the Talbiyah.”

[423] 271 - (167) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: “The Prophets were shown to me, and I saw Mûsâ, who was a man of average build, as if he were one of the men of Shanû‘ah. And I saw ‘Eisâ bin Mariam, and the closest in resemblance to him whom I have seen is ‘Urwah bin Mas‘ûd. And I saw Ibrâhîm, and the closest in resemblance to him whom I have seen is Dihyâh.” According to the report of Ibn Rumh: “Dihyâh bin Khalîfah”
It was narrated that Abū Hurairah said: ‘When I was taken on the Night Journey, I met Mūsâ, - and the Prophet described him - ‘and he was a man’ - I think he said - ‘of average build, with wavy hair, as if he were one of the men of Shanû’ah. And I met ‘Eisâ’ - and the Prophet described him - ‘and he was a man of medium build with a reddish complexion, as if he had just come out of a Dīmās.’ - meaning a bath-house. ‘And I saw Ibrâhîm, and I am the one who most closely resembles him of his children.’ He said: ‘Then two vessels were brought to me; in one was milk and in the other was wine. It was said to me: ‘Take whichever of them you want.’ So I took the milk, and he said: ‘You have been guided to the Fitrah’ - or ‘you have attained the Fitrah. If you had taken the wine, your Ummah would have been led astray.’”

[424] 272 - (168) وَقَرَأَنَّهُمُ الْمَنْصُورُ ۖ وَمَعَ سَعِيدَ بْنِ الْمُسْتَبَكِ "يَبْنُ خَلْيَةٍ"
Chapter 75. Mentioning Al-Masih Son Of Mariam And Al-Masih Ad-Dajjâl

[425] 273 - (169) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allah ﷺ said: “One night at the Ka’bah, I had a dream, and I saw a dark man like the most handsome of dark men you could ever see, with the most handsome hair coming down below his earlobes. He had combed his hair and it was dripping with water, and he was leaning on two men” - or; “on the shoulders of two men” - “circumambulating the Ka’bah. I asked: ‘Who is this?’ And it was said: ‘This is Al-Masih, son of Mariam.’ Then I saw a man with very curly hair, with a bad right eye, which looked like a floating grape. I asked: ‘Who is this?’ And it was said: ‘This is Al-Masih Ad-Dajjâl.’”

[426] 274 - (...) It was narrated that Nâfi’ said: “‘Abdullâh bin ‘Umar said: ‘One day the Messenger of Allah ﷺ mentioned the Dajjâl to the people and he said: “Allah, Blessed be He and Most High, is not one-eyed, but the Dajjâl has a bad right eye, as if his eye is a floating grape.” And the Messenger of Allah ﷺ said: “I

(المعجم ٧٥) - (باب ذكر المسيح ابن مريم والمسحي الجال)
had a dream last night at the Ka’bah. I saw a dark man, like the most handsome of dark men you could ever see, with his hair falling between his shoulders. He had wavy hair and his head was dripping with water. He was putting his hands on the shoulders of two men, circumambulating the Ka’bah between them. I said: ‘Who is this?’ They said: (This is) Al-Masih the son of Mariam.’ And behind him I saw a man with curly hair, with a bad right eye; the person whom I have seen who most resembles him is Ibn Qatan, he was also putting his hands on the shoulders of two men, circumambulating the Ka’bah. I said: ‘Who is this?’ They said: ‘This is the Al-Masih Ad-Dajjâl.”’

[427] 275 - (…) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ said: “I saw at the Ka’bah a dark man with wavy hair, placing his hands on two other men, with water flowing or dripping from his head. I asked: ‘Who is this?’ They said: ‘Eisâ the son of Mariam,” or; “Al-Masih the son of Mariam”’ - I do not know which he said. “And behind him I saw a reddish man with curly hair, with a bad right eye. The person whom I have seen who most resembles him is Ibn Qatan.
I asked: ‘Who is this?’ They said: ‘Al-Masîh Ad-Dajjâl.’”

It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ said: “When the Quraish denied me, I stayed in the Hîjr and Allâh showed me Bait Al-Maqdis, and I started telling them about its signs while I was looking at it.”

It was narrated from Sâlim bin ‘Abdullâh bin ‘Umar bin Al-Khattâb, that his father said: “I heard the Messenger of Allâh ﷺ say: ‘While I was sleeping, I saw myself circumambulating the Ka’bah, and there was a dark man with wavy hair, walking between two other men, with water dripping, or flowing from his head. I said: Who is this? They said: This is the son of Mariam. Then I went and looked, and I saw a reddish man, of heavy build, with curly hair, with a bad eye, as if his eye was a floating grape. I said: Who is this? They said: The Dajjâl. The person whom I have seen who most resembles him is Ibn Qatân.””
It was narrated that Abü Hurairah said:

"I remember when I was in the Hijr and the Quraish were asking me about my Night Journey. They asked me things about Bait Al-Maqdis of which I was not sure, and I became distressed in a way in which I have never felt distressed before. Then Allâh raised it up for me so that I could see it, and they did not ask me about anything but I told them about it. And I remember when I was among a group of the Prophets, and I saw Mûsâ -ṣṣ- standing and praying. He was man with wavy hair, as if he was one of the men of Janû‘ah. And I saw ‘Eisâ bin Mariam -ṣṣ- standing and praying, and the closest in resemblance to him whom I have seen is ‘Urwah bin Mas‘ûd Ath-Thaqaffi. And I saw Ibrâhîm, -ṣṣ-, standing and praying, and the closest in resemblance to him whom I have seen is your companion’ - meaning himself (ṣṣ) - ‘The time for prayer came and I led them in prayer. When I had finished the prayer, a voice said: O Muhammad, this is Mâlik, the keeper of the Fire, greet him with Salâm. I turned to him and he greeted me first.”"
Chapter 76. About *Sidrat Al-Muntahâ* (The Lote-Tree Of The Utmost Boundary)

[431] 279 - (173) It was narrated that ‘Abdullâh said:

“When the Messenger of Allâh was taken on the Night Journey, he went as far as *Sidrat Al-Muntahâ* (The Lote-Tree of the Utmost Boundary), which is in the sixth heaven. It is there, everything that ascends from the earth stops, and it is taken from there. And it is there where everything that descends from above stops, and it is taken from there. Allâh says: When that covered the Lote-Tree which did cover it!.\(^1\) He said: “Moths of gold. And the Messenger of Allâh was given three things: He was given the five prayers, he was given the last Verses of *Sûrat Al-Baqarah*, and forgiveness of serious sins to his *Ummah* who do not associate anything with Allâh were to be forgiven for serious sins.”

\(^1\) *An-Najm* 53:16.
Chapter 77. The Meaning Of The Saying Of Allâh, The Mighty And Sublime: And Indeed He Saw Him At A Second Descent (Another Time)”, [1] And Did The Prophet See His Lord On The Night Of The Isrâ’?

[432] 280 - (174) Ash-Shaibânî said: “I asked Zirr bin Hubaişh about the saying of Allâh: And was at a distance of two bows’ length or (even) nearer. [2] He said: ‘Ibn Mas‘ûd told me that the Prophet saw Jibrîl, [3] with six hundred wings.”


[434] 282 - (...) It was narrated that ‘Abdullâh said (about the Verse): Indeed he (Muhammad) did see of the Greatest Signs of his Lord (Allâh). [4] He said:

“He saw Jibril in his (true) form, with six hundred wings.”

[435] 283 - (175) It was narrated from Abū Hurairah (about the Verse): “And indeed he saw him at a second descent.”[1] He said: “He saw Jibril, ١١٠.”

[436] 284 - (176) It was narrated that Ibn ‘Abbâs said: “He (the Prophet ﷺ) saw Him with his heart.”

[437] 285 - (...) It was narrated that Ibn ‘Abbâs said (about the Verses): “The (Prophet’s) heart lied not in what he saw”, “And indeed he saw him at a second descent.” [2] He said: “He saw Him with his heart, twice.”

[438] 286 - (...) It was narrated from Al-A’-A’-mash: “Abū Jahmah narrated it to us with this chain.” (A Hadîth similar to no. 437)

It was narrated that Masrūq said: “I was reclining at ‘Āishah’s and she said: ‘O Abū ‘Āishah, there are three things, whoever speaks of one of them has fabricated a great lie against Allāh.’ I said: ‘What are they?’ She said: ‘Whoever claims that Muhammad (ﷺ) saw his Lord has fabricated a great lie against Allāh.’” He said: “I was reclining, but I sat up and said: ‘O Mother of the Believers, wait for me and do not rush me. Didn’t Allāh say: “And indeed he saw him in the clear horizon.”’[1] and: “And indeed he saw him at a second descent.”[2] She said: ‘I was the first one of this Ummah to ask the Messenger of Allāh ﷺ about that, and he said: “That was only Jibrīl - ﷺ - I did not see him in his form which he was created in except on these two occasions. I saw him descending from heaven, the greatness of his form filling the space between heaven and earth.”’ She said: ‘Have you not heard the saying of Allāh, the Mighty and Sublime: “No vision can grasp Him, but He grasps all vision. He is Al-Latīf (the Most

Subtle and Courteous), Well-Acquainted with all things.”\[1\]

And have you not heard Allâh’s saying: “It is not given to any human being that Allâh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.”\[2\]

She said: ‘Whoever claims that the Messenger of Allâh concealed anything of the Book of Allâh has fabricated a great lie against Allâh, for Allâh says: O Messenger! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message....’\[3\]

And she said: ‘And whoever claims to have been told what will happen tomorrow, he has fabricated a great lie against Allâh, for Allâh says: “Say: None in the heavens and the earth knows the Ghai'ib (unseen) except Allâh.”’\[4\]

\[440\] 288 - (...) ‘Abdul-Wahhâb narrated from Dâwûd a Hadîth with this chain, similar to that of Ibn ‘Ulayyah (no. 439), but he added: “She said: ‘If Muhammad were to have concealed

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\[1\] Al-An‘âm 6:103.
\[2\] Ash-Shâbâr 42:51.
\[3\] Al-Mâ'idah 5:67.
anything of that which was revealed to him, he would have concealed this Verse: And (remember) when you said to him (Zaid bin Hārithah the freed-slave of the Prophet ﷺ) on whom Allāh has bestowed grace (by guiding him to Islam) and you (O Muhammad ﷺ) have done favor (by manumitting him): 'Keep your wife to yourself, and fear Allāh.' But you did hide in yourself (i.e., what Allāh has already made known to you that He will give her to you in marriage) that which Allāh will make manifest, you did fear the people (i.e., their saying that Muhammad ﷺ married the divorced wife of his manumitted slave) whereas Allāh had a better right that you should fear Him."[1]

[441] 289 - (...) It was narrated from A-Shābī that Masrūq said: “I asked 'Āishah: ‘Did Muḥammad ﷺ see his Lord?’ She said: ‘Subhān Allāh (Glorious is Allāh)! My hair stood on end at what you said.’” And he quoted the same Ḥadīth (no. 440), but the narration of Dāwūd is more complete and in detail.

[442] 290 - (...) It was narrated that Masrūq said: “I said to ‘Āishah: ‘What is the meaning of the saying of Allāh, the Most

High: Then he approached and came closer. And was at a distance of two bows' length or (even) nearer. So (Allâh) revealed to His slave whatever He revealed.?\[1\] She said: ‘That was Jibrîl. He used to come to him in the form of a man, but on this occasion he came in the form which was his true form, and he filled the horizon of the sky.’


[443] 291 - (178) It was narrated that Abû Dharr said: “I asked the Messenger of Allâh: ‘Did you see your Lord?’ He said: ‘Light, how could I see Him?’”

[444] 292 - (...) It was narrated that ‘Abdullâh bin Shâqîq said: “I said to Abû Dharr: ‘If I had seen the Messenger of Allâh I would have asked him.’ He said: ‘What would you have asked him about?’ He said: ‘I would have asked him: ‘Did you see your Lord?’’ Abû Dharr said: ‘I asked him that, and he said: I saw light.’”

\[1\] An-Najm 53:8-10.
Chapter 79. The Saying Of The Prophet: "Allâh Does Not Sleep" And "His Veil Is Light, And If He Were To Remove It, The Splendour Of His Face Would Burn All Of His Creation, As Far As His Sight Reaches"

[445] 293 - (179) It was narrated that Abû Mûsâ said: "The Messenger of Allâh stood up and told us five things. He said: 'Allâh, the Mighty and Sublime, does not sleep and it is not befitting that He should sleep. He lowers the Balance and raises it; the deeds of the night are taken up to Him before the deeds of the day, and the deeds of the day before the deeds of the night; His Veil is the Light'" And according to the report of (one of the narrators) Abû Bakr: (The Prophet said: His veil is) 'Fire' - 'and if He were to remove it, the splendor of His Face would burn all of His creation, as far as His sight reaches.'"

[446] 294 - (...) It was narrated from Jarîr from Al-A'mash with this chain. He said: "The
Messenger of Allâh ﷺ stood up and told us four things.” Then he mentioned something similar to the Hadîth of Abû Mu'âwiyah (no. 445), but he did not mention the words: “of His creation,” and he said: “His Veil is the Light.”

[447] 295 - (...) It was narrated that Abû Mûsâ said: “The Messenger of Allâh ﷺ stood and told us four things: ‘Allâh does not sleep and it is not befitting that He should sleep; He raises the Balance and lowers it; the deeds of the day are taken up at night and the deeds of the night by day.’”

Chapter 80. Affirming That The Believers Will See Their Lord, Glorious Is He And Most High, In The Hereafter

[448] 296 - (180) It was narrated from Abû Bakr bin ‘Abdullâh bin Qais, from his father, that the Prophet ﷺ said: “Two gardens of silver, their vessels and everything in them, and two gardens of gold, their vessels and everything in them, and there is nothing preventing the people from seeing their Lord but the Ridâ’ of grandeur...
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upon His Face in the Garden of 'Adn.'

[449] 297 - (181) It was narrated from Šuhaib that the Prophet said: "When the people of Paradise have entered Paradise, Allah, Blessed is He and Most High, will say: 'Do you want anything more?' They will say: 'Have You not brightened our faces, and admitted us to Paradise, and saved us from the Fire?' Then He will remove the Veil, and they will not be given anything that is more dear to them than gazing upon their Lord [the Mighty and Sublime]."

[450] 298 - (...) It was narrated from Ḥammād bin Salamah with this chain (a Ḥadīth similar to no. 449), and he added: "Then he recited this Verse: 'For those who have done good is the best (reward) and even more...."[1]

Chapter 81. Knowing About The Seeing

[451] 299 - (182) Abû Hurairah narrated that some people said to the Messenger of Allah ﷺ: “O Messenger of Allah, will we see our Lord on the Day of Resurrection?” The Messenger of Allah ﷺ said: “Do you have to crowd together to see the moon on the night when it is full?” They said: “No, O Messenger of Allah.” He said: “Do you have to crowd together to see the sun when there are no clouds in front of it?” They said: “No [O Messenger of Allah!]” He said: “Similarly you will see Him. Allah will gather all the people on the Day of Resurrection, and will say: ‘Whoever used to worship anything, let him follow it.’ So those who used to worship the sun will follow the sun, those who used to worship the moon will follow the moon, and those who used to worship At-Tawâghît (false gods) will follow the false gods. There will remain this Ummah, including its hypocrites. Then Allah [Blessed is He and Most High] will come to them with an appearance other than the appearance which they recognize, and He will say: ‘I am your Lord.’ They will say: ‘We seek refuge in Allah from you. We will stay here until our Lord
comes, and when our Lord comes, we will recognize Him.' Then Allâh [Most High] will come to them with an appearance which they recognize, and will say: 'I am your Lord.' They will say: 'You are our Lord,' and they will follow Him. Then Aṣ-Ṣirāt (the Bridge) will be laid across Hell, and I and my Ummah will be the first ones to cross it. On that day, no one but the Messengers will speak, and the supplication of the Messengers will be: 'O Allâh, grant safety, grant safety!' In Hell there will be hooks like the thorns of Aṣ-Sa‘dān;[1] have you seen Aṣ-Sa‘dān?' They said: "Yes, O Messenger of Allâh!" He said: "They are like the thorns of Aṣ-Sa‘dān, except that no one knows how big they are except Allâh. They will snatch the people according to their deeds. Some of them will be doomed because of their deeds, and some will cross (the Bridge) and be saved. Then when Allâh has finished judging between His slaves, and He wants to bring out by His Mercy whomever He wills from among the people of Hell, He will command the angels to bring out of Hell whoever did not associate anything with Allâh - of those to whom Allâh, the Most High, wants to show mercy -

among those who said ‘Lâ îlâha illallâh.’ They will recognize them in the Fire, and they will recognize them by the marks of prostration - for the Fire will consume everything of the son of Adam except the marks of prostration - for Allâh has forbidden the Fire to consume the marks of prostration. They will be brought out of the Fire having been completely burnt, and Al-Hayat (the water of life) will be poured over them, and they will sprout like a seed sprouts in what the flood carries. Then Allâh [the Most High] will finish judging between His slaves, and there will be left one man with his face turned towards the Fire, and he will be last of the people of Paradise to enter Paradise. He will say: ‘O Lord, turn my face away from the Fire, for its smell has poisoned me and its flames have burned me.’ He will pray to Allâh as Allâh wills that he should pray, then Allâh, [the Blessed and] Most High, will say: ‘If I do that for you, will you ask for anything else?’ He will say: ‘I will not ask for anything else,’ and he will make as many pledges and promises to his Lord, the Mighty and Sublime, as Allâh wills. So Allâh will turn his face away from the Fire, and when he turns towards Paradise and sees it, he will remain silent for as long as Allâh wills that he should
remain silent. Then he will say: 'O Lord, bring me closer to the
gate of Paradise.' Allāh will say to him: 'Did you not give your
pledge and promise that you
would not ask Me for anything
more than that which I had given
to you? Woe to you, O son of
Ādam, how treacherous you are!' He will say: 'O Lord,' calling
upon Allāh, until He says to him:
'If I do that for you, will you ask
for anything else?' He will say,
'No, by Your Honor!' So he will
make as many pledges and
promises to his Lord as Allāh
wills, and Allāh will bring him
closer to the gate of Paradise.

"When he stands at the gate of
Paradise and all of Paradise lays
before him, and he sees the
goodness and joy that is therein,
he will remain silent for as long
as Allāh wills that he should
remain silent, then he will say: 'O
Lord, admit me to Paradise!' Allāh,
[the Blessed and] Most
High, will say: 'Did you not give
your pledge and promise that you
would not ask Me for anything
more than that which I had given
to you? Woe to you, O son of
Ādam, how treacherous you are!' He
will say: 'O Lord, I do not
want to be the most wretched of
Your creation,' and he will keep
praying to Allāh until Allāh,
[the Mighty and Sublime] will laugh
because of him, and when Allāh
laughs because of him, He will
say: ‘Enter Paradise.’ When he enters it, Allâh will say to him: ‘Wish (for whatever you want).’ So he will ask his Lord and wish (for whatever he wants) until Allâh reminds him of such and such, and when he has finished wishing, Allâh [Most High] will say: ‘You will have that and as much again.’”

(One of the narrators) ‘Atâ’ bin Yazîd said: “Abû Sa’îd Al-Khudrî was with Abû Hurairah, and he did not rebuke him in his narration for anything, until when Abû Hurairah narrated: ‘Allâh, the Mighty and Sublime, will say to that man: “You will have that and as much again.”’ Abû Sa’îd said: ‘And ten times as much: O Abû Hurairah!’ Abû Hurairah said: ‘All I remember is that he said: ‘You will have that and as much again.’ Abû Sa’îd said: ‘I bear witness that I remember that the Messenger of Allâh said: “You will have that and ten times as much.”’ Abû Hurairah said: “That man will be the last of the people of Paradise to enter Paradise.”

Abû Hurairah narrated that the people said to the Prophet: “0 Messenger of Allâh, will we see our Lord on the Day of Resurrection?” And he quoted a Hadîth similar to that of Ibrâhîm bin Sa’d (no. 451).
[453] 301 - (...) Hammâm bin Munabbih said: “This is what Abû Hurairah narrated from the Messenger of Allâh ﷺ,” and he quoted a Hadîth, among which he said: “And the Messenger of Allâh ﷺ said: ‘It will be said to the least among you in Paradise: ‘Wish (for whatever you want),’ and he will wish and wish, then it will be said to him: ‘Have you finished wishing?’ He will say: ‘Yes.’ It will be said: ‘You will have what you wished for and as much again.’”

[454] 302 - (183) It was narrated from Abû Sa'eed Al-Khudrî that some people at the time of the Messenger of Allâh ﷺ said: “O Messenger of Allâh, will we see our Lord on the Day of Resurrection?” The Messenger of Allâh ﷺ said: “Yes.” He said: “Do you have to crowd together to see the sun clearly at noon when there are no clouds? Do you have to crowd together to see the moon clearly on the night when it is full when there are no clouds?” They said: “No, O Messenger of Allâh.” He said: “You will not have to crowd
together to see Allāh, [Blessed be He and Most High] on the Day of Resurrection, just as you do not have to crowd together to see either of them. On the Day of Resurrection, a caller will announce: ‘Let every nation follow that which it used to worship,’ and there will be no one left of those who used to worship anything other than Allāh [Glorious is He], such as idols and stones, but they will fall into the Fire, until there will be no one left but those who used to worship Allāh, righteous and evildoers alike, and the remnants of the people of the Book.

“The Jews will be called and it will be said to them: ‘What did you worship?’ They will say: ‘We used to worship ‘Uzair the son of Allāh.’ It will be said to them: ‘You are liars, for Allāh has no wife nor son. What do you want?’ They will say: ‘We are thirsty, O Lord, give us to drink.’” It will be pointed out to them: ‘Why don’t you go there?’ And they will be gathered into the Fire, as if it is a mirage, parts of it consuming other parts, and they will fall into the Fire. Then the Christians will be called, and it will be said to them: ‘What did you worship?’ They will say: ‘We used to worship the Messiah, the son of Allāh.’ It will be said to them: ‘You are liars, for Allāh has no wife nor son. What do you want?’
They will say: ‘We are thirsty, O Lord, give us to drink.’ It will be pointed out to them: ‘Why don’t you go there?’ And they will be gathered into the Fire, as if it is a mirage, parts of it consuming other parts, and they will fall into the Fire. Then, when there is no one left but those who used to worship Allâh, both righteous and evildoers, the Lord of the Worlds [Glorious is He and Most High] will come to them with an appearance that is least to that which they know from before, and will say: ‘What are you waiting for? Every nation has followed that which they used to worship.’ They will say: ‘O Lord, we kept ourselves away from the people in the world even though we were in great need of them, and we did not keep company with them.’ He will say, ‘I am your Lord.’ They will say: ‘We seek refuge with Allâh from you, we do not associate anything with Allâh,’ (they will repeat this) two or three times. Then some of them will be on the verge of failing the test. He will say: ‘Is there any sign between Him and you by which you will recognize Him?’ They will say: ‘Yes.’ Then the Shin will be laid bare and there will be no one who prostrated to Allâh of his own accord but Allâh will grant him permission to prostrate, and there will be no one who
prostrated out of fear of the people and to show off, but Allâh will make his back unyeilding, and every time he tries to prostrate, he will fall on his back. Then they will raise their heads and He will have changed into the appearance that they knew from before. He will say: 'I am your Lord,' and they will say: 'You are our Lord.' Then Al-Jîsr (the Bridge) will be set up over Hell, and intercession will be permitted. They will say: 'O Allâh, grant safety, grant safety!'”

It was said: “O Messenger of Allâh, what is Al-Jîsr (the Bridge)?” He said: “A slippery place, in which there are hooks and spikes and thorns. In Najd there are thorns called As-Sa’dân. The believers will cross (the Bridge) like the blink of an eye, like lightning, like the wind, like birds and like the swiftest horses and camels. Some will cross safe and sound, some will be scratched then let go, and some will be piled up in the Fire of Hell, until the believers have been saved from the Fire. By the One in Whose Hand is my soul, none of you is more eager to claim a right than the believers will be on the Day of Resurrection when they seek help for their brethren who are in the Fire. They will say: ‘Our Lord, they used to observe fasting, offer Salât (obligatory prayers) with us
and perform *Hajj.* It will be said to them: ‘Bring out whomever you recognize,’ – for their faces will be forbidden for The Fire to burn– and they will bring out many people whom the Fire had consumed halfway up their calves or up to their knees. Then they will say: ‘Our Lord, there is no one left of those whom You commanded us to bring out.’ He will say: ‘Go back, and whomever you find with a Dinâr’s weight of goodness in his heart, bring him out.’ They will bring out many people, then they will say: ‘Our Lord, we have not left therein any of those whom You commanded us to bring out.’ Then He will say: ‘Go back, and whomever you find with half a Dinâr’s weight of goodness in his heart, bring him out.’ They will bring out many people, then they will say: ‘Our Lord, we have not left therein any of those whom You commanded us to bring out.’ Then He will say, ‘Go back, and whomever you find with a speck of goodness in his heart, bring him out.’ They will bring out many people, then they will say: ‘Our Lord, we have not left any goodness therein.’”

Abû Sa’eed Al-Khudrî used to say: “If you do not believe this *Hadîth* then recite if you wish: “Surely, Allah wrongs not even of the weight of an atom (or a small ant), but if there is any good
(done), He doubles it, and gives from Him a great reward."[1]

(The Prophet ﷺ said:) “Allâh will say: ‘The angels have interceded, and Al-Mu’mînûn (the righteous believers) have interceded, the Prophets have interceded, and there is no one left (to intercede) but the Most Merciful of those who show mercy.’ Then He will take a handful from Hell, and will bring out people who never did any good and who will have turned into charcoal. He will throw them into a river on the outskirts of Paradise that is called the River of Life (Al-‘Iayât), and they will emerge like seeds from that which is in the sun grows yellow and green and that which is in the shade turns white?”

“They said: “O Messenger of Allâh, it is as if you used to tend flocks in the desert.” He said: “They will emerge like pearls with jewels around their necks, and the people of Paradise will recognize them. These are the ones ransomed by Allâh, whom Allâh admitted to Paradise with no good deed that they did or sent on ahead. Then He will say: ‘Enter Paradise, and whatever you see is yours.’ They will say:

\[\text{[1] An-Nisâ’ 4:40.}\]
‘Our Lord, You have given us what You have never given to anyone else in all the worlds.’ He will say: ‘You will have something better than that with Me.’ They will say, ‘O Lord, what could be better than this?’ He will say, ‘My good pleasure, for I will never be angry with you again.’”

[455] It was narrated that Abû Sa’eed Al-Khudrî said: “We said: ‘O Messenger of Allâh, will we see our Lord?’ The Messenger of Allâh ﷺ said: ‘Do you have to crowd together to see the sun on a clear day?’ We said: ‘No...’” and he quoted the Hadîth until the end, and it is similar to the Hadîth of Hafṣ bin Maisarah (no. 454). After the words, “with no good deed that they did or sent on ahead,” he added: “It will be said to them: ‘You will have what you see and the same again.’”

Abû Sa’eed Al-Khudrî said: “I heard that the Bridge is narrower than a hair and sharper than a sword.”

In the Hadîth of Al-Laith it does not say: “They will say, ‘Our Lord, You have given us what You have never given to anyone in all the worlds’” and what is after it.
Chapter 82. Intercession And Bringing Those Who Believed In Tawhîd Out Of The Fire

[457] 304 - (184) It was narrated from Abû Sa‘eed Al-Khudrî that the Messenger of Allah ﷺ said: “Allâh will admit the people of Paradise to Paradise and He will admit whomever He wills by His mercy. And He will admit the people of the Fire to the Fire. Then He will say: ‘Look, and whomever you find with a mustard-seed’s weight of faith in his heart, bring him out.’ They will bring out people who have been burned, like charcoal, then they will be thrown into the River of Life (Al-Hayât) - or Rain (Al-Hayâ), from which they will emerge like seeds sprouting at the banks of the flood. Do you not see how they emerge yellow and curved?”

[456] 303 - (...) Zaid bin Aslam narrated with the same chain as the two of them (the previous narrations of Abû Sa‘eed Al-Khudrî and of Al-Laih), similar to the narration of Hâfs bin Maisarah, to its end, adding and subtracting a few things.

Chapter 82. Intercession And Bringing Those Who Believed In Tawhîd Out Of The Fire

[456] 302 - (...) And Zaid bin Abû Bakr bin Amma‘ bin Anas added: He will admit whomever He wills by His mercy. And He will admit the people of the Fire to the Fire. Then He will say: ‘Look, and whomever you find with a mustard-seed’s weight of faith in his heart, bring him out.’ They will bring out people who have been burned, like charcoal, then they will be thrown into the River of Life (Al-Hayât) - or Rain (Al-Hayâ), from which they will emerge like seeds sprouting at the banks of the flood. Do you not see how they emerge yellow and curved?”
It was narrated from ‘Amr bin Yahyâ with this chain. They (the narrators) said:
(The Messenger of Allâh ﷺ said:) “They will be thrown into a river called Life (Al-Hayât)” without any doubt.

According to the narration of Khâlid: (The Messenger of Allâh ﷺ said:) “As the refuse sprouts in the banks of the flood.”

And in the narration of Wuhaib: (The Messenger of Allâh ﷺ said:) “As a seed sprouts in the dark clay, or, what is carried by the flood.”

It was narrated that Abü Sa'eed said: “The Messenger of Allâh ﷺ said: ‘As for the people of the Fire who are its inhabitants, they will neither die nor live therein. But some people among you will be afflicted with the Fire because of their sins. Allâh, Most High, will cause them to die a kind of death therein, then when they have turned into coal, permission will be given for intercession. They will be brought out, group after group, and spread along the rivers of Paradise. Then it will be said: ‘O people of Paradise, pour water on them.’ And they will sprout like seeds in what was carried by the flood.’” A man said: “It is as if
the Messenger of Allâh ﷺ has been in the desert.”

[460] 307 - (...) A similar Hadîth (as no. 459) was narrated from Abû Sa'eed from the Prophet ﷺ, up to the words, “in what was carried by the flood,” but it does not mention what comes after that.

Chapter 83. The Last Of The People Of The Fire To Be Brought Out Of It

[461] 308 - (186) It was narrated that ‘Abdullâh bin Mas'ûd said: “The Messenger of Allâh ﷺ said: ‘I know the last of the people of the Fire to be brought out, and the last of the people of Paradise to enter therein. It will be a man who will emerge crawling from the Fire, and Allâh [Blessed be He and] Most High, will say to him: ‘Go and enter Paradise.’ He will come to it and it will appear to him to be full. He will go back and say: ‘O Lord, I found it full.’ Allâh [Blessed be He and] Most High, will say to him: ‘Go and enter Paradise.’ He will go to it and it will appear to him to be full. He will go back and say: ‘O Lord, I
found it full.' Allah, Most High, will say to him: 'Go and enter Paradise, and you will have the equivalent of the whole world and ten times as much.' He will say: 'Are You mocking me' - 'or laughing at me' - 'while You are the Sovereign?"' He said: "And I saw the Messenger of Allah laugh until his molars were visible."

[462] 309 - (...) It was narrated that 'Abdullâh said: "The Messenger of Allâh said: 'I know the last of the people of the Fire to emerge from the Fire. (It will be) a man who will come out of it crawling. It will be said to him: 'Go and enter Paradise.' He will go and enter it, and he will find that the people have already occupied their places. It will be said: 'Do you remember the time when you were in (Hell)?' He will say: 'Yes.' It will be said to him: 'Wish (for whatever you want).' So he will wish, then it will be said to him: 'You will have what you wished for and ten times as much as the world.' He will say: 'Are You mocking me when You are the Sovereign?""
He said: “And I saw the Messenger of Allâh laughing until his molars were visible.”

[463] 310 - (187) It was narrated from Ibn Mas’ûd that the Messenger of Allâh said: “The last one to enter Paradise will be a man who will walk once, stumble once and be burned by the Fire once. When he gets past it, he will turn to it and say: ‘Blessed be the One Who has saved me from you. Allâh has given me something that He has not given to the first and the last.’ A tree will be raised up for him, and he will say: ‘O Lord, bring me closer to this tree so that I might find shelter in its shade and drink of its water.’ Allâh, the Mighty and Sublime, will say: ‘O son of Âdam, perhaps if I give you that, you will ask Me for something else.’ He will say: ‘No, O Lord,’ and he will promise that he will not ask Him for anything else, and his Lord, the Most High, will excuse him because he has seen something that he cannot help wanting. So he will be brought near to it and he will take shelter in its shade and drink of its water. Then another tree will be raised up for him that is more beautiful than the first, and he will say: ‘O Lord, bring me closer to this tree so that I might drink of its water and take shelter in its shade, and...
I will not ask You for anything else.’ He will say: ‘O son of Adam, did you not promise Me that you would not ask Me for anything else?’ He will say: ‘Perhaps if I bring you near to it, you will ask Me for something else.’ He will promise that he will not ask Him for anything else, and his Lord, the Most High, will excuse him because he has seen something that he cannot help wanting. So he will be brought near to it and he will take shelter in its shade and drink of its water. Then another tree will be raised up for him at the gate of Paradise that is more beautiful than the first two. He will say: ‘O Lord, bring me closer to this tree so that I might take shelter in its shade and drink of its water, and I will not ask You for anything else.’ He will say: ‘O son of Adam, did you not promise Me that you would not ask Me for anything else?’ he will say: ‘No, O Lord, I will not ask You for anything else.’ His Lord, the Most High, will excuse him because he has seen something that he cannot help wanting. He will be brought close to it, and when he draws close to it, he will hear the voices of the people of Paradise and will say: ‘O Lord, admit me therein.’ He will say: ‘O son of Adam, what will make you stop asking? Will it please you if I give you the world and as much
again?' He will say: ‘O Lord, are You making fun of me when You are the Lord of the Worlds?’”

Ibn Mas'ūd laughed and said: “Why don’t you ask me why I am laughing? They said: ‘Why are you laughing?’ He said: “This is how the Messenger of Allāh laughed and they said: ‘Why are you laughing, O Messenger of Allāh?’ He said: ‘Because the Lord of the Worlds will laugh when he says: “Are You making fun of me while You are the Lord of the Worlds?” and He will say: “I am not making fun of you, but I am Able to do whatever I will.””

Chapter 84. The Status Of The Lowest People In Paradise

[464] 311 - (188) It was narrated from Abū Sa‘eed Al-Khudrī that the Messenger of Allāh said: “The lowest of the people of Paradise in status will be a man whose face Allāh will turn away from the Fire and turn his face towards Paradise. He will cause a shady tree to appear to him, and he will say: ‘O Lord, bring me near to this tree so that I will be in its shade.’”

And he quoted a Hadīth similar to that of Ibn Mas'ūd (no. 463), but he did not mention the words: “O son of Ādam, what will make you stop asking?”...
until the end of the Hadîth. And he added: “Allâh, the Most High, will remind him to ask for such-and-such, and when he has finished wishing, Allâh will say: ‘That will be yours and ten times as much.’ Then he will enter his house and his two wives from among Al-Ḥûr Al-ʿîn will enter upon him and will say: ‘Praise be to Allâh Who has created you for us and created us for you.’ And he will say: ‘No one has been given the like of that which I have been given.’”

[465] 312 - (189) It was narrated that Al-Mughirah bin Shu’bâh told the people from the Minbar - (one of the narrators) Sufyân said: “One of them, I think it was Ibn Abjar, attributed it to the Prophet (ﷺ)’ - “Mûsâ, ﷺ, asked his Lord: ‘Who will be the lowest of the people of Paradise in status?’ He said: ‘He will be a man who will come after I have admitted the people of Paradise to Paradise, and it will be said to him: “Enter Paradise.” He will say: “O Lord, how, when the people have taken their places and have taken what they have taken?” It will be said to him: “Would it please you if you had the like of what one of the kings of the world had?” He will say: “I would be pleased, O Lord.” He will say: “You will have that, and as much again, and as much again, and as much.
again, and as much again.” The fifth time, he will say: “I am pleased, O Lord.” He will say: “You will have that and ten times as much, and you will have what your heart desires, and what will delight your eyes.” He will say: “I am pleased, O Lord.’ ” (Mūsâ) said: ‘My Lord! Who will be the highest of them in status?’ He said: ‘They will be the ones whom I have chosen, and I have planted their honor with My Own Hand. I have set a seal over it so that no eye has seen, no ear has heard, nor has it entered the heart of man.’” He said: “And the confirmation thereof is in the Book of Allâh, the Mighty and Sublime: “No person knows what is kept hidden for them of joy as a reward for what they used to do.”[1]

[466] 313 - (...) Al-Mughîrah bin Shu’bah said on the ʿFinbar: “Mūsâ, ﷺ, asked Allâh, the Mighty and Sublime, about the lowest in reward of the people of Paradise...” and he quoted a similar Hadîth (as no. 465).

It was narrated that Abū Dharr said:

"The Messenger of Allāh ﷺ said:

'I know the last of the people of Paradise to enter Paradise, and the last of the people of Hell to be brought forth from it. (It will be) a man who will be brought forth on the Day of Resurrection, and it will be said: 'Show him his minor sins, and conceal from him his major sins.' So his minor sins will be shown to him, and it will be said: 'You did such-and-such on such-and-such a day, you did such-and-such on such-and-such a day.' He will say: 'Yes.' And he will not be able to deny it. And at the same time, he will be afraid that his major sins will be shown to him. Then it will be said to him: 'In place of every bad deed, you will have a good deed.' He will say: 'O Lord! I did things that I do not see here.'"

And I saw the Messenger of Allāh ﷺ laughing until his molars were visible.”

[467] 314 - (190) It was narrated that Abū Dharr said: "The Messenger of Allāh ﷺ said: "I know the last of the people of Paradise to enter Paradise, and the last of the people of Hell to be brought forth from it. (It will be) a man who will be brought forth on the Day of Resurrection, and it will be said: 'Show him his minor sins, and conceal from him his major sins.' So his minor sins will be shown to him, and it will be said: 'You did such-and-such on such-and-such a day, you did such-and-such on such-and-such a day.' He will say: 'Yes.' And he will not be able to deny it. And at the same time, he will be afraid that his major sins will be shown to him. Then it will be said to him: 'In place of every bad deed, you will have a good deed.' He will say: 'O Lord! I did things that I do not see here.'"

And I saw the Messenger of Allāh ﷺ laughing until his molars were visible.”

[468] 315 - (...) It was also narrated from Al-Aʿmash with this chain (no. 467).
Abû Zubârî narrated that he heard Jâbir ibn ‘Abdullâh being asked about the arrival of people on the Day of Resurrection. He said: “We will come on the Day of Resurrection from such-and-such” - look - that is, above the people. He said: “The nations will be called with their idols and what they used to worship, one after another. Then our Lord will come to us after that and will say: ‘Who are you waiting for?’ They will say: ‘We are waiting for our Lord.’ He will say: ‘I am your Lord.’ They will say: ‘Not until we look upon you.’ He will manifest Himself to them, laughing. Then He will set off with them and they will follow Him, and each one of them - hypocrite or believer - will be given a light, then they will follow Him on a Bridge over Hell there will be hooks and spikes, which will catch whomever Allâh wills. Then the light of the hypocrites will be extinguished and the believers will be saved. The first group will be saved with their faces (shining) like the moon.

[469] 316 - (191) Abû ‘Abdullâh narrated that he heard Jâbir ibn ‘Abdullâh being asked about the arrival of people on the Day of Resurrection. He said: “We will come on the Day of Resurrection from such-and-such” - look - that is, above the people. He said: “The nations will be called with their idols and what they used to worship, one after another. Then our Lord will come to us after that and will say: ‘Who are you waiting for?’ They will say: ‘We are waiting for our Lord.’ He will say: ‘I am your Lord.’ They will say: ‘Not until we look upon you.’ He will manifest Himself to them, laughing. Then He will set off with them and they will follow Him, and each one of them - hypocrite or believer - will be given a light, then they will follow Him on a Bridge over Hell there will be hooks and spikes, which will catch whomever Allâh wills. Then the light of the hypocrites will be extinguished and the believers will be saved. The first group will be saved with their faces (shining) like the moon.
when it is full, seventy thousand who will not be brought to account. Then those who follow them will be like the light of the stars in the sky, and so on. Then intercession will be permitted, and they will intercede until they bring out of the Fire everyone who said 'Lâ ilâha illallâh' and has in his heart goodness the weight of a grain of barley. They will be placed in the courtyard of Paradise, and the people of Paradise will start to sprinkle water on them until they sprout like something spouts from a flood, and their burns will disappear. Then he will ask, until he is given this world and ten times the like thereof.”

[470] 317 - (...) It was narrated from ‘Amr that he heard Jâbir say that he heard the Prophet with his own ears saying: “Allâh will bring some people out of the Fire and admit them to Paradise.”


of Allāh ﷺ said: ‘Some people will come out of the Fire, having been burned totally except the fronts of their faces, and they will enter Paradise.’”

[473] 320 - (...) Yazīd Al-Faqīr said: “I was infatuated with the views of the Khawārij. We set out with a large group, intending to perform Ḥajj, and then go and promote the views of the Khawārij to the people. We passed through Al-Madinah, and there we saw Jābir bin ‘Abdullāh narrating to the people from the Messenger of Allāh ﷺ, sitting by a pillar, and he mentioned the Jahannamiyyīn.[1] I said to him: ‘O Companion of the Messenger of Allāh (ﷺ)! What is this that you are narrating, when Allāh says: “Verily, whom You admit to the Fire, indeed, You have disgraced him...”[2] and: “Every time they wish to get away there from, they will be put back thereto...”[3]

“What is this that you are saying?” He said: ‘Do you read the Qur‘ān?’ I said: ‘Yes.’ He

[1] Those who would enter Paradise after having been in Hell.
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said: ‘Have you heard of the station of Muhammad — meaning, to which Allâh will raise him?’ I said: ‘Yes.’ He said: ‘That is the station of praise and glory belonging to Muhammad , by means of which Allâh will bring out whomever He wishes to bring out (from the Fire).’ Then he described how the Sirât (the Bridge over Hell) will be set up, and the people will cross over it.”

He said: “I am afraid that I did not memorize that. But he said that some people would be brought forth from the Fire after having been in it. They will come out as if they are branches of sesame. Then they will go into one of the rivers of Paradise, where they will wash themselves, then they will emerge (white and clean) like sheets of paper. We went back like and said: ‘Woe to you people! Do you think that this old man would tell lies about the Messenger of Allâh ?’ So we returned, and by Allâh none of us went out (to promote the views of the Khawârij) apart from one man.” - Or as Abû Nu‘aim said.

It was narrated from Anas bin Mâlik that the Messenger of Allâh said: “Four people will be brought out of the Fire and presented to Allâh, the Most High. One of them will turn and say: ‘O Lord, as You have
brought me out of it, do not send me back,' and Allâh will save him from it.”

[475] 322 - (193) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘Allâh, the Most High, will gather the people on the Day of Resurrection and they will be worried about that’” - (one of the narrators) Ibn ‘Ubaid said: “They will be inspired concerning that”[1] - “and they will say: ‘Why don’t we seek intercession with our Lord, the Mighty and Sublime, so that we might be relieved of our predicament?’ They will go to Âdâm - ﷺ - and will say: ‘You are Âdâm, the father of mankind. Allâh created you with His Own Hand and breathed into you a spirit from Him, and He commanded the angels to prostrate to you. Intercede for us with our Lord so that we might be relieved of the predicament we are in.’ He will say: ‘I am not capable of that.’ He will mention the mistake that he made, and he will feel shy before his Lord because of it. ‘But go to Nûh, the first Messenger whom Allâh, the Most High, sent.’ So they will go to Nûh, ﷺ, and he will say: ‘I am not capable of that.’ And he will

[1] Meaning, Allâh will inspire them to ask about intercession.
mention the mistake that he made, and he will feel shy before his Lord because of it. ‘But go to Ibrāhīm, whom Allāh took as Khalīl (a close friend).’

“So they will go to Ibrāhīm, and he will say: ‘I am not capable of that.’ And he will mention the mistake that he made, and he will feel shy before his Lord because of it. ‘But go to Mūsā to whom Allāh spoke and gave the Tawrâh.’ So they will go to Mūsā, and he will say: ‘I am not capable of that.’ And he will mention the mistake that he made, and he will feel shy before his Lord because of it. ‘But go to ‘Eisâ, a spirit from Allāh and His Word.’ So they will go to ‘Eisâ, a spirit from Allāh and His Word, and he will say, ‘I am not capable of that, but go to Muhammad, a slave whose past and future sins were forgiven.’”

Anas bin Mālik said: “The Messenger of Allāh said: ‘So they will come to me, and I will ask for permission to speak to my Lord, the Most High, and permission will be given to me. When I see Him, I will fall down in prostration and He will leave me (in that state of prostration) for as long as Allāh wills. Then it will be said: ‘O Muhammad, raise your head. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.’ So I will raise my
head and will praise my Lord, the Most High, with words of praise that my Lord, the Mighty and Sublime, will teach me. Then I will intercede, and a limit will be set for me. I will bring them out of the Fire and admit them to Paradise. Then I will go back and fall prostrate, and He will leave me (in that state of prostration) for as long as Allâh wills. Then it will be said: 'O Muhammad, raise your head. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.' So I will raise my head and will praise my Lord with words of praise that my Lord will teach me. Then I will intercede, and a limit will be set for me. I will bring them out of Hell and admit them to Paradise.'” - Anas bin Mâlik said: “I do not know whether it was the third time or the fourth time” - “Then I will say: 'O Lord, there is no one left in the Fire but those who have been detained by the Qur’ân,’” that is, those who are bound to abide therein forever.

Ibn ‘Ubayd said in his narration: “Qatâdah said: ‘That is, those who are bound to abide therein forever.’”

[476] 323 - (...) It was narrated that Anas said: “The Messenger of Allâh ﷺ said: ‘The believers will be gathered together on the Day of Resurrection, and they
will be worried about that" - or: "they will be inspired concerning that" - a Hadîth similar to that of Abû 'Awânah (no. 475). He said in the Hadîth: "Then I will come to Him - will come back - a fourth time, and I will say: 'O Lord, there is no one left but those who are detained by the Qur'ân.'"

[477] 324 - (...) It was narrated from Anas bin Mâlik that the Prophet of Allah said: "Allah, the Most High, will gather the believers on the Day of Resurrection and they will be inspired concerning that" - a Hadîth similar to theirs (no.476). The fourth time he said: "And I will say: 'O Lord, there is no one left in the Fire but those who have been detained by the Qur'ân.'" That is, those who are bound to abide therein forever.

[478] 325 - (...) Anas bin Mâlik narrated that the Prophet said: "Whoever says: 'La ilâha illallâh,' and has in his heart goodness the weight of a grain of barley will be brought out of the Fire. Then whoever says: 'La ilâha illallâh,' and has in his heart goodness the weight of a grain of wheat will be brought out of the Fire. Then whoever says: 'La ilâha illallâh,' and has in his heart goodness the weight of a speck will be brought out of the Fire."

Ibn Minhâl added in his report:
“Yazid said: ‘I met Shu’bah and narrated this Hadith to him, and Shu’bah said: ‘Qatadah narrated it to us from Anas bin Malik, from the Prophet ﷺ.’ Except that Shu’bah said: ‘A grain of corn (Zurrah)’ instead of a speck (Dhairah).”

[479] 326 - (…) Ma’bad bin Hilal Al-Anazi said: “We went to Anas bin Malik and took Thabit with us to introduce us. We came to him and he was praying Ad-Duha. Thabit asked permission for us to enter and we entered upon him. He seated Thabit with him on his bedding, and he said to him: ‘O Abu Hamzah, your brothers from Al-Basrah are asking you to tell them the Hadith about intercession.’

He said: ‘Muhammad ﷺ told us: ‘On the Day of Resurrection, the people will surge against one another like waves, then they will go to Adam, ﷺ, and will say:
‘Intercede for your offspring.’ He will say: ‘I am not capable of that, rather you should go to Ibrâhîm [אברך], for he is the Khalîlullâh (close friend of Allah), the Most High.’ So they will go to Ibrâhîm, and he will say: ‘I am not capable of that, rather you should go to Mûsâ [moshe], for he is the one with whom Allah, the Most High, spoke.’ They will go to Mûsâ, and he will say: ‘I am not capable of that, rather you should go to ‘Eisâ [jesus] for he is a spirit from Allah and His word.’ So they will go to ‘Eisâ and he will say: ‘I am not capable of that, rather go to Muhammad.’

“So they will come to me, and I will say: ‘I am for that.’ I will go and ask permission to speak to my Lord, and permission will be granted to me. I will stand before Him, and will praise Him with words of praise that I am not able to say now, but Allah, the Most High, will inspire me therewith. Then I will fall down prostrating to Him, and it will be said to me: ‘O Muhammad, raise your head. Speak, you will be heard; ask, it will be given to you; intercede and your intercession will be accepted.’ I will say: ‘O Lord, my Ummah! My Ummah!’ It will be said to me: ‘Go, and whoever has in his heart faith the weight of a grain
of wheat or barley, bring him out therefrom.’ So I will go and do that, then I will come back to my Lord, the Most High, and I will praise Him with those words of praise, then I will fall down prostrating to Him, and it will be said to me: ‘O Muḥammad, raise your head. Speak, you will be heard; ask, it will be given to you; intercede and your intercession will be accepted.’ I will say: ‘O Lord, my Ummah! My Ummah!’ It will be said to me: ‘Go, and whoever has in his heart faith the weight of a grain of mustard-seed, bring him out therefrom.’ So I will go and do that, then I will come back to my Lord and I will praise Him with those words of praise, then I will fall down prostrating to Him, and it will be said to me: ‘O Muḥammad, raise your head. Speak, you will be heard; ask, it will be given to you; intercede and your intercession will be accepted.’ I will say: ‘O Lord, my Ummah! My Ummah!’ It will be said to me: ‘Go, and whoever has in his heart faith that is smaller, smaller, smaller than a grain of mustard-seed, bring him out of the Fire.’ And I will go and do that.’”

(Ma‘bad bin Hilāl Al-‘Anazi continued) “This is the Ḥadīth of Anas that he narrated to us. Then we left him and when we
were in the upper part of Al-Jabbān we said: ‘Why don’t we go to Al-Hasan and greet him, while he is hiding in the house of Abū Khalīfah?’ So we went to him and greeted him, and we said: ‘O Abū Sa‘eed, we have come from the house of your brother Abū Hamzah, and we have never heard anything like the Hadīth he told us about intercession.’ He said: ‘Tell me.’ So we told him the Ḥadīth and he said: ‘Tell me more.’ We said: ‘He did not tell us any more than that.’ He said: ‘He narrated it to us twenty years ago when he was in good health, and (now) he has omitted something, but I do not know whether the Shaikh forgot, or if he did not want to tell it to you lest you become complacent.’ We said to him: ‘Tell us.’

He smiled and said: “Man is created of haste.\(^{[1]}\) - I only said that to you because I want to narrate the Ḥadīth to you. He (ﷺ) said: “Then I will go back to my Lord a fourth time and I will praise Him with those words of praise, then I will fall down prostrating to Him, and it will be said to me: ‘O Muhammad, raise your head. Speak, you will be heard; ask, it will be given to you; intercede

\(^{[1]}\) Al-‘Anbiyā’ 21:37.
and your intercession will be accepted.' I will say: 'O Lord, give me permission (to intercede) regarding those who said: 'Lā ilāha illallāh.' It will be said: 'That is not for you, but by My Might, Majesty, Greatness and Power, I shall bring forth whoever said: ‘Lā ilāha illallāh.'”

He (Ma'bad bin Hilāl Al-'Anazī) said: “I bear witness that Al-Hasan narrated this to us, and that he heard Anas bin Mālik, I think he said twenty years earlier, when he was in good health.”

[480] 327 - (194) It was narrated that Abū Hurairah said: “One day some meat was brought to the Messenger of Allāh and the foreleg, which he used to like, was offered to him. He took a bite, then he said: I will be the leader of mankind on the Day of Resurrection. Do you know why that is? On the Day of Resurrection Allāh will gather together the first and the last on one plain, so that they can all hear the caller and they can all be seen. Then the sun will be brought close. The people will suffer unbearable distress and anguish, and they will say to one another: ‘Don’t you see the state you are in? Don’t you see what has happened to you? Why don’t you look for someone who will intercede for you?’ -

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meaning with your Lord. The people will say to one another: 'Go to Ádam.' So they will go to Ádam and will say: 'O Ádam, you are the father of mankind, Allâh created you with His Own Hand, and breathed into you the soul that He had created for you, and commanded the Angels to prostrate to you. Intercede for us with your Lord. Do you not see the state we are in? Do you not see what has happened to us?' Ádam will say: 'My Lord is angry today in a way in which He has never been angry before, and will never be angry again. He forbade me the tree, but I disobeyed Him. Myself! Myself! Go to someone else, go to Nûh.' So they will go to Nûh - and will say: 'O Nûh, you are the first of the Messengers (of Allâh) who were sent to the earth, and Allâh called you a thankful slave. Intercede for us with your Lord. Do you not see the state we are in? Do you not see what has happened to us?' He will say: 'My Lord is angry today in a way in which He has never been angry before, and will never be angry again. I was granted a supplication and I prayed against my people. Myself! Myself! Go to Ibrâhîm. So they will go to Ibrâhîm, and will say: 'You are the Prophet of Allâh and His close
friend (Khalil) from among the people of earth. Intercede for us with your Lord. Do you not see the state we are in? Do you not see what has happened to us?’ Ibrâhîm will say to them: ‘My Lord is angry today in a way in which He has never been angry before, and will never be angry again’ - and he will mention his lies - ‘Myself! Myself! Go to someone else, go to Mûsâ.’ So they will go to Mûsâ and will say: ‘O Mûsâ, you are the Messenger of Allâh, Allâh favored you over all people with His Messages and by speaking to you. Intercede for us with your Lord. Do you not see the state we are in? Do you not see what has happened to us?’ Mûsâ will say to them: ‘My Lord is angry today in a way in which He has never been angry before and will never be angry again. I killed a soul whom I was not commanded to kill. Myself! Myself! Go to ‘Eîsâ.’ So they will go to ‘Eîsâ and will say: ‘O ‘Eîsâ, you are the Messenger of Allâh; you spoke to the people from the cradle and you are a Word from Him that He bestowed upon Mariam and a spirit created by Him. Intercede for us with your Lord. Do you not see the state we are in? Do you not see what has happened to us?’ ‘Eîsâ will say to them: ‘My Lord is angry today...
in a way in which He has never been angry before and will never be angry again,' but he will not mention any sin, 'Myself! Myself! Go to someone else. Go to Muḥammad. So they will come to me and will say: 'O Muḥammad, you are the Messenger of Allāh and the Last of the Prophets, Allāh forgave your past and future sins. Intercede for us with your Lord. Do you not see the state we are in? Do you not see what has happened to us?' So I will go and stand beneath the Throne, where I will fall down prostrating to my Lord. Then Allāh will inspire me with words of praise which He has never granted to anyone before me. Then He will say: 'O Muḥammad, raise your head. Ask, it will be given to you; seek intercession, and it will be granted to you.' I will raise my head and say: 'O Lord, my Ummah! My Ummah!' It will be said: 'O Muḥammad, let those of you Ummah who have no account to render enter Paradise through the right-hand gate of Paradise.' They will share all other gates with the people apart from that gate. By the One in Whose Hand is the soul of Muḥammad! The distance between the sides of two gates of Paradise is like the distance between Makkah and Buṣra.'
It was narrated that Abū Hurairah said: “A bowl of Thareed and meat was placed before the Messenger of Allâh, and he took the foreleg, which was the part of the sheep that he liked best, and took a bite, then he said: ‘I will be the leader of mankind on the Day of Resurrection.’ Then he took another bite and said: ‘I will be the leader of mankind on the Day of Resurrection.’ When he saw that his Companions were not asking about that, he said: ‘Are you not going to ask me how?’ They said: ‘How will that be, O Messenger of Allâh?’ He said: ‘The people will stand before the Lord of the Worlds...’” And he (the narrator) quoted a Hadîth of Abû Hayyân from Abû Zur‘ah (no.480), and he added with regard to Ibrâhîm: “He mentioned his saying concerning the stars: ‘This is my Lord,’ and his saying concerning their idols, ‘The biggest one of them did it,’ and his saying, ‘I am sick.’” Then he said: “By the One in Whose Hand is the soul of Muḥammad, the distance between the sides of two of the gates of Paradise and the two gate-posts is like the distance between Makkah and Hajar, or Hajar and Makkah.”

It was narrated that Hudâifah said: “The Messenger of Allâh said: ‘Allâh, Blessed be He and Most...’”
High, will gather the people together (on the Day of Resurrection), and the believers will stand until Paradise is brought near to them. They will go to Adam - ﷺ - and will say: ‘O our father! Ask for Paradise to be opened for us.’ He will say: ‘Were you expelled from Paradise for anything other than the error of your father Adam? I am not the one to do that. Go to my son Ibrâhîm, the Close Friend of Allâh (Khalîlillâh).’ But Ibrâhîm will say: ‘I am not the one to do that. I was a close friend from beyond, and beyond.[1] Go to Mûsâ to whom Allâh spoke directly.’ So they will go to Mûsâ - ﷺ - but he will say: ‘I am not the one to do that. Go to ‘Eisâ, the word of Allâh and a spirit created by Him.’ But ‘Eisâ - ﷺ - will say: ‘I am not the one to do that.’ Then they will go to Muḥâammad ﷺ and he will stand and permission will be granted to him (to open the Paradise). Trustworthiness and the ties of kinship will be sent and they will stand on either side of As-Sirât (the Bridge), on the right and left. The first of you will cross like lightning.’ I said: ‘May my father and mother by sacrificed for you, what does like lightning mean?’ He said: ‘Do you not see how the lightning strikes and returns in the blink of an eye? Then they will cross like the

wind, or like birds, or like swiftly-running men. People’s progress (of crossing the Bridge) will be in accordance with their deeds, and your Prophet will be standing on the Bridge saying: ‘O Lord, grant safety, grant safety.’ Then people’s deeds will fail them, until a man comes, able to move only by crawling. At the sides of the Sirât will be hooks, which are commanded to seize those whom they are commanded. Some will be scratched and saved, and others will be piled up in the Fire.’”

“By the One in Whose Hand is the soul of Abû Hurairah! The depth of Hell is (a distance of) seventy years.”

Chapter 85. Regarding the Saying of the Prophet: “I Will Be the First of the People to Intercede Concerning Paradise, and I Will Be the Prophet With the Greatest Number of Followers.”

[483] 330 - (196) It was narrated that Anas bin Mâlik said: “The Messenger of Allah said: ‘I will be the first of the people to intercede concerning Paradise, and I will be the Prophet with the greatest number of followers.’”

[484] 331 - (...) It was narrated that Anas bin Mâlik said: “The Messenger of Allah said: ‘I will be the Prophet with the
greatest number of followers on the Day of Resurrection, and I will be the first one to knock at the gate of Paradise.”"

[485] 332 - (...) Anas bin Mâlik said: “The Messenger of Allâh sæ said: ‘I will be the first one to intercede concerning Paradise. No Prophet was believed as I have been believed (by the people). Among the Prophets is a Prophet of whose people only one man believed in him.’”

[486] 333 - (197) It was narrated that Anas bin Mâlik said: ‘The Messenger of Allâh sæ said: ‘I will come to the gate of Paradise on the Day of Resurrection and will ask for it to be opened. The keeper will say: ‘Who are you?’ I will say: ‘Muḥammad.’ He will say: ‘I was commanded not to open it for anyone before you.’”

Chapter 86. The Prophet ﷺ Will Defer His Supplication In Order To Intercede For His Ummah

[487] 334 - (198) It was narrated from Abû Hurairah that the Messenger of Allâh sæ said:
“Every Prophet is granted a supplication (that will be answered), and I want to defer my supplication so that I may intercede for my Ummah on the Day of Resurrection.”

[488] 335 - (...) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Every Prophet has a supplication (that will be answered), and I want, if Allâh wills, to defer my supplication so that I may intercede for my Ummah on the Day of Resurrection.’”

[489] 336 - (...) A similar Hadîth (as no. 488) was narrated from Abû Hurairah, from the Messenger of Allâh ﷺ.

[490] 337 - (...) ‘Amr bin Abî Sufyân bin Aseed bin Jâriyah Ath-Thaqafî narrated that Abû Hurairah said to Ka‘b Al-Ahîr,
that the Prophet of Allâh ﷺ said:  

"Every Prophet has a supplication (that will be answered), and I want, if Allâh wills, to defer my supplication so that I may intercede for my Ummah on the Day of Resurrection."

Ka'b said to Abû Hurairah: “Did you hear that from the Messenger of Allâh ﷺ?” Abû Hurairah said: “Yes.”

[491] 338 - (199) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Every Prophet has a supplication that will be answered, and every Prophet hastened to offer this supplication. But I have deferred my supplication so that I may intercede for my Ummah on the Day of Resurrection, and it will be granted, if Allâh wills, for every one of my Ummah who dies not associating anything with Allâh.’”

[492] 339 - (…) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Every Prophet has a supplication that will be answered, which he will supplicate, and will be answered, and it will be granted to him. But I have deferred my supplication so that I may
intercede for my *Ummah* on the Day of Resurrection.”

[493] 340 - (...) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Every Prophet has a supplication which he will offer for his *Ummah* and it will be answered, but I want, if Allâh wills, to defer my supplication so that I may intercede for my *Ummah* on the Day of Resurrection.”

[494] 341 - (200) It was narrated by Qatâdah: “Anas bin Mâlik narrated to us that the Prophet of Allâh ﷺ said: ‘Every Prophet is granted a supplication for his *Ummah*, but I have deferred my supplication so that I may intercede for my *Ummah* on the Day of Resurrection.”

495] 342 - (...) It was also narrated from Qatâdah with this chain. Except that in the version of (one of the narrators) Wakî', he said: “He (ﷺ) said: ‘Which is given.’” And in the version of (one of the narrators) Abû Usâmah, he said: “From the Prophet (ﷺ).”
It was also narrated from Qatâdâh with this chain (as no. 495).

It was narrated from Al-Mu’tamir, from his father, from Anas that the Prophet of Allah ﷺ said... and he mentioned a Ḥadîth similar to that of Qatâdâh, from Anas (no. 495).

It was narrated from Abû Az-Zubair that he heard Mir bin ‘Abdullâh saying - from Prophet ﷺ: “Every Prophet has a supplication which he offered for his nation, but I have deferred my supplication so that I may intercede for my Ummah on the Day of Resurrection.”

Chapter 87. The Supplication Of The Prophet ﷺ For His Ummah And His Weeping Out Of Compassion For Them

It was narrated from ‘Abdullâh bin ‘Amr bin Al-‘Âṣ that the Prophet ﷺ recited
the saying of Allāh, the Most High, about Ibrāhīm, ﷺ: “O my Lord! They have indeed led astray many among mankind. But whosoever follows me, he verily, is of me”...[1] and the saying of “Eisâ, ﷺ: “If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise.”...[2] Then he raised his hands and said: “O Allāh! My Ummah! My Ummah! and wept.” Allāh, the Mighty and Sublime, said: “O Jibrīl! Go to Muhammad - although your Lord knows best - and ask him why he is weeping.” So Jibrīl, ﷺ, went to him and asked him, and the Messenger of Allāh ﷺ told him what he said. Although He knows best, Allāh said: “O Jibrīl, go to Muhammad and say: ‘I will make you pleased concerning your Ummah and not displeased.’”

Chapter 88. Clarifying That Whoever Died Upon Disbelief Then He Is In The Fire, And No Intercession Or Relationship With Those Who Are Close To Allāh Will Be Of Any Avail For Him

[500] 347 - (203) It was

narrated from Anas that a man said: “O Messenger of Allâh, where is my father?” He said: “In the Fire.” When he turned away, he called him back and said: “My father and your father are in the Fire.”

Chapter 89. Regarding The Saying Of Allâh, The Most High: “And Warn Your Tribe Of Near Kindred.”[1]

[501] 348 - (204) It was narrated that Abû Hurairah said: “When the following Verse was revealed: “And warn your tribe of near kindred”,[2] the Messenger of Allâh called the Quraish and they gathered. Then he spoke to them in general terms, addressing everybody. Then he addressed some specific individuals and clans, and said: ‘O Banû Ka'b bin Lu'ayy, save yourselves from the Fire! O Banû Murrah bin Ka'b, save yourselves from the Fire! O Banû ‘Abd Shams, save yourselves from the Fire! O Banû ‘Abd Manâf, save yourselves from the Fire! O Banû Hâshim, save yourselves from the Fire! O Banû ‘Abdul-Muţţalib, save yourselves from the Fire! O Fâţimah, save yourself from the Fire! I cannot do anything for you before Allâh, but you have

ties of kinship which I wish to uphold.”

[502] 349 - (...) It was also narrated from Abū ‘Awānah, from ‘Abdul-Malik bin ‘Umair with this chain, but the Hadīth of Jarīr (from him, no. 501) is more complete and appropriate.

[503] 350 - (205) It was narrated that ‘Āishah said: “When the following was revealed: “And warn your tribe of near kindred”,[1] the Messenger of Allāh ṣṣ stood up on Aṣ-Ṣafâ (mountain) and said: ‘O Fātimah bint Muhammad! O Ṣafīyyah bint ‘Abdul-Muttalib! O Banū ‘Abdul-Muttalib! I cannot do anything for you before Allāh. Ask me for whatever you want of my wealth.”


[505] 352 - (...) A similar Hadîth (as no. 504) was narrated from Abû Hurairah, from the Prophet.

[506] 353 - (207) It was narrated from At-Taimî from Abû ‘Uthmân, from Qabîşah bin Al-Mukhâriq and Zuhair bin ‘Amr saying: “When the following was revealed: ‘And warn your tribe of near kindred’, the Prophet of Allâh went to some large rocks by a mountain, and climbed on top of the largest one, then he called out: ‘O Banû ‘Abd Manâfîh! I am a warner. The likeness of me

and you is that of a man who sees the enemy so he goes to guard his family, but he fears that they may get there before him, so he calls out: ‘Yâ Sabâhâh (Be on your guard)’!

[507] 354 - (...) A similar report (as no.506) was narrated from Al-Mu'tamir, from his father, from Zuhair bin 'Amr and Qabišah bin Mukhâriq from the Prophet ﷺ.

[508] 355 - (208) It was narrated that Ibn 'Abbâs said: “When this Verse was revealed: “And warn your tribe of near kindred”, (And gather from them the sincere) [1] the Messenger of Allâh ﷺ went out and climbed As-Safâ, (mountain) then he called out: ‘Yâ Sabâhâh (Be on your guard)!’ They said: ‘Who is this that is calling out?’ They said: ‘Muhammad.’ They gathered around him, and he said: ‘O Banû So-and-so! O Banû So-and-so! O Banû ‘Abd Manâf! O Banû ‘Abdul-Muţtalib!’ They gathered around him and he said: ‘Do you think that if I told you that there was a cavalry emerging from the foot of this mountain, you would believe me?’ They said: ‘We have never known you to be a liar.’ He ﷺ said: ‘I am a

[1] It refers to Ash-Shu'arâ’ 26:214, as for the addition after it, An-Nawawi said: “It was Qur'ân revealed then its recitation was abrogated.”
warner to you of an imminent and severe punishment.’

“Abū Lahab said: ‘May you perish! Did you call us together only for this?’ Then he stood up, and this Sūrah was revealed: (Perish the two hands of Abū Lahab. And indeed he has perished)[1]

This is how Al-A’amoush (a narrator) recited it, until the end of the Sūrah.

[509] 356 - (...) It was narrated from Al-A’amoush with this chain. He said: “The Messenger of Allāh (ﷺ) climbed up Aṣ-Ṣafa one day and said: Yā Sabāḥah (Be on your guard)” - A Hadīth; similar to that of Abū Usāmah (no. 508), but he did not mention the revelation of the Verse: “And warn your tribe of near kindred”[2]

Chapter 90. The Intercession Of The Prophet For Abū Tālib And The Reduction Of His Punishment As A Result

[510] 357 - (209) It was narrated from Al-‘Abbās bin ‘Abdul-Muttaalib that he said: “O Messenger of Allāh (ﷺ), have you benefited Abū Tālib in some way, for he used to defend you and get angry for your sake?” He (العجم 90) - (باب شفاعة النبي لأبي طالب والتخيف عنه بسه) (التحفة 89)

[1] Referring to Sūrat Al-Masad (111), and that Al-A’mash recited it in a slightly different manner than what is popular.

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said: “Yes, he is in the shallowest part of the Fire. Were it not for me, he would be in the deepest part of the Fire.”

[511] 358 - (...) It was narrated that ‘Abdullâh bin Al-Hârith said: “I heard Al-‘Abbâs say: ‘I said: ‘O Messenger of Allâh, Abû Tâlib used to defend you and support you, and he got angry for your sake. Will that be of benefit to him?’ He said: ‘Yes, I found him in the depths of the Fire and brought him out to the shallowest part.’”

[512] 359 - (...) A Hadîth similar to that of Abû ‘Awânah (no. 510) was narrated from Sufyân with this chain from the Prophet ﷺ.

[513] 360 - (210) It was narrated from Abû Sa‘eed Al-
Khudrī that mention of (Prophet's) uncle Abū Tālib was made in the presence of the Messenger of Allāh ﷺ, and he said: “Perhaps my intercession will benefit him on the Day of Resurrection, and he will be placed in the shallowest part of the Fire, which will reach his ankles, causing his brain to boil.”

Chapter 91. The Least Severely Punished Of The People Of The Fire

[514] 361 - (211) It was narrated from Abū Sa'eed Al-Khudrī that the Messenger of Allāh ﷺ said: “The least severely punished of the people of the Fire will wear sandals of fire, and his brain will boil because of the heat of his sandals.”

[515] 362 - (212) It was narrated from Ibn 'Abbās that the Messenger of Allāh ﷺ said: “The least severely punished of the people of the Fire will be Abū Tālib, who will be wearing sandals because of which his brain will boil.”
Abū Ishāq said: “I heard Ān-Nu'mān bin Bāshīr delivering a Khutbah and he said: ‘I heard the Messenger of Allāh ﷺ say: ‘The least severely punished of the people of the Fire on the Day of Resurrection will be a man beneath whose feet will be placed two coals, because of which his brain will boil.’ ”

It was narrated that Ān-Nu'mān bin Bāshīr said: “The Messenger of Allāh ﷺ said: ‘The least severely punished of the people of the Fire will be a man who has sandals and sandalstraps of fire, because of which his brain will boil as a cooking pot boils. He will think that no one else is being punished as severely as he, but he will be the least severely punished of them.’ ”

Chapter 92. The Evidence That Whoever Dies Upon Disbelief, No Good Deed Will Benefit Him

It was narrated that ʿĀishah said: “I said: ‘O Messenger of Allāh, during the Jahiliyyah Ibn Judān used to uphold the ties of kinship and ʿĀishah ʿAbdullāh bint ʿAbbās said: ‘He used to prevent the gates of his house being shut, and prevented the doors of his house being opened, and prevented the entrance to his house.”
and feed the poor. Will that benefit him at all?’ He said: ‘It will not benefit him, because he did not say (even for) one day: ‘Lord forgive me my sins on the Day of Judgment.”’

Chapter 93. Allegiance To The Believers, And Forsaking Others And Disavowing Them

It was narrated that ‘Amr bin Al-‘As said: “I heard the Messenger of Allah say, out loud and not secretly: ‘The family of Abû Fulân (the father of so-and-so) are not my friends. My friends are Allah and the righteous believers.”’

Chapter 94. The Evidence That Groups Of Muslims Will Enter Paradise Without Being Called To Account, And Without Being Punished

It was narrated from Abû Hurairah that the Prophet said: “Seventy thousand of my Ummah will enter Paradise without being brought to account.” A man said: “O Messenger of Allah, pray to
Allâh to make me one of them.” He said: “O Allâh, make him one of them.” Then another man stood up and said: “O Messenger of Allâh, pray to Allâh to make me one of them. He said: “Ukkâshah has beaten you to it.”

[521] 368 - (...) Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say...” a Hadîth similar to that of Ar-Rabî’ (no. 520).

[522] 369 - (...) Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say: ‘A group of my Ummah, numbering seventy thousand, will enter Paradise with their faces shining like the moon when it is full.’” Abû Hurairah said: “Ukkâshah bin Mihsan Al-Asadi stood up, wrapping his Namirah[1] around him, and said: ‘O Messenger of Allâh, pray to Allâh to make me one of them.’ The Messenger of Allâh ﷺ said: ‘O Allâh, make him one of them.’ A man from

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[1] An-Nawawi said: “Namirah is a garment white with, black and red markings, as if it is made from the skin of a leopard (An-Namir), due to its similarity in colors. It is something that the Arabs wrap their waists with.”
among the *Ansâr* stood up and said: 'O Messenger of Allâh, pray to Allâh to make me one of them.' The Messenger of Allâh ﷺ said: 'Ukkâshah has surpassed you to it.'

[523] 370 - (217) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Seventy thousand of my *Umâmah* will enter Paradise in a single group, looking like the moon."

[524] 371 - (218) It was narrated that Muhammad - meaning Ibn Sîrîn - said: "Imrân narrated to me that the Prophet of Allâh ﷺ said: 'Seventy thousand of my *Umâmah* will enter Paradise without being brought to account.' They said: 'Who are they, O Messenger of Allâh?' He said: 'They are the ones who did not use cautery or ask others to perform *Ruqyah* for them, and upon their Lord do they rely.'

'Ukkâshah stood up and said: 'Pray to Allâh to make me one of..."
them.' He said: 'You will be one of them.' Another man stood up and said: 'O Prophet of Allâh, pray to Allâh to make me one of them.' He said: 'Ukkâshâh has surpassed you to it.'

[525] 372 - (...) It was narrated from 'Imrân bin Husain that the Messenger of Allâh ﷺ said: "Seventy thousand of my Ummah will enter Paradise without being brought to account." They said: "Who are they, O Messenger of Allah?" He said: "They are the ones who do not ask others to perform Ruqyah for them, nor follow omens, nor use cauterization, and they put their trust in their Lord."

[526] 373 - (219) It was narrated from Sahl bin Sa'd that the Messenger of Allâh ﷺ said: "Seventy thousand or seven hundred thousand" - Abû Hâzîm did not know which of them he said - "of my Ummah will enter Paradise, supporting one another and holding on to one another; the first of them will not enter until the last of them does so (i.e. they will all enter in a row, showing the width of gate of Paradise), and their faces will be like the moon when it is full."

[527] 374 - (220) Husain bin 'Abdur-Rahmân said: "I was with
Sa'eed bin Jubair and he said: ‘Who among you saw the shooting star last night?’ I said: ‘I did.’ Then I said: ‘I was not praying, but I was stung (by a scorpion).’ He said: ‘What did you do?’ I said: ‘I asked someone to recite Ruqyah for me.’ He said: ‘What made you do that?’ I said: ‘A Hadith which Ash-Sha'bî narrated to us.’ He said: ‘What did Ash-Sha'bî narrate to you?’ I said: ‘He narrated to us that Buraidah bin Husaib Al-Aslami said: “There should be no Ruqyah except for the evil eye or a sting.”’ He said: ‘He who acts according to what he has heard (from the Messenger of Allah ﷺ) has done well, but Ibn ‘Abbâs narrated to us that the Prophet ﷺ said: “The nations were shown to me and I saw a Prophet with a group of men, a Prophet with one or two men, and a Prophet accompanied by no one. Then a huge crowd was shown to me, and I thought that they were my Ummah, but it was said to me: ‘This is Müsâ and his people. But look at the horizon.’ I looked, and there was a huge crowd. Then it was said to me: ‘Look at the other horizon,’ and there was (another) huge crowd. It was said to me: ‘This is your Ummah, and among them are seventy thousand who will enter Paradise without being called to account or punished.’’’ Then he got up
and went into his house, and the people started discussing those who would enter Paradise without being called to account or being punished. Some of them said: “Perhaps they are the ones who always attended to the Messenger of Allâh ﷺ.” Some said: “Perhaps they are those who were born in Islam and did not associate anything with Allâh.” And they mentioned several ideas. Then the Messenger of Allâh ﷺ came out and said: “What are you discussing?” They told him, and he said: “They are the ones who did not perform Ruqyah nor ask others to do so, and did not follow omens, and upon their Lord did they rely.” ‘Ukkâshah bin Mihsan stood up and said: “Pray to Allâh to make me one of them.” He said: “You will be one of them.” Another man stood up and said: “Pray to Allâh to make me one of them.” He said: “‘Ukkâshah has surpassed you to it.”

[528] 375 - (...) Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said: ‘The nations were shown to me,’” then he narrated the rest of the Hadîth, similar to the Hadîth of Hushaim (no. 527), but he did not mention the first part of his Hadîth.
Chapter 95. Clarifying That This Ummah Will Form Half Of The People Of Paradise

[529] 376 - (221) It was narrated that 'Abdullâh said: "The Messenger of Allah ﷺ said to us: 'Would it not please you to be one-quarter of the people of Paradise?' We glorified Allah (i.e. said Allâhu Akbar in elation), then he said: 'Would it not please you to be one-third of the people of Paradise?' We said Allâhu Akbar, then he said: 'I hope that you will be half of the people of Paradise, and I will tell you about that. The Muslims among the disbelievers are like a white hair on a black bull, or like a black hair on a white bull.'"

[530] 377 - (...) It was narrated that 'Abdullâh said: "We were with the Messenger of Allah ﷺ in a tent, and there were nearly forty men present. The Messenger of Allah ﷺ said: 'Would it please you to be one-quarter of the people of Paradise?' We said: 'Yes.' He said: 'Would it please you to be one-third of the people of Paradise?' We said: 'Yes.' He said: 'By the One in Whose Hand is the soul of Muhammad! I hope that you will be half of the
people of Paradise. And that is because no one will enter Paradise but a Muslim soul, and among the people of *Shirk* you are like a white hair on the hide of a black bull, or like a black hair on the hide of a red bull.”

[351] 378 - (...) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ addressed us and leaned his back against a leather tent. He said: ‘No one will enter Paradise but a Muslim soul. O Allâh, have I conveyed (the message)? O Allâh, bear witness! Would you like to be one-quarter of the people of Paradise?’ They said: ‘Yes, O Messenger of Allâh!’ He said: ‘Would you like to be one-third of the people of Paradise?’ They said: ‘Yes, O Messenger of Allâh!’ He said: ‘I hope that you will be half of the people of Paradise, for among other nations you are like a black hair on a white bull, or like a white hair on a black bull.’”
Chapter 96. Allāh Will Say To Adam: “Bring Out The Portion Of The Fire; Nine Hundred And Ninety-Nine Out Of Every Thousand.”

[532] 379 - (222) It was narrated that Abû Sa'eed said: “The Messenger of Allâh ﷺ said: ‘Allâh, the Mighty and Sublime, will say: ‘O Âdam.’ He will say: ‘Here I am at Your service, all goodness is in Your Hand.’ (Allâh) will say: ‘Bring forth the portion of Hell.’ He will say: ‘What is the portion of Hell?’ He will say: ‘Nine hundred and ninety-nine out of every thousand.’ That is when every child will turn grey and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the torment of Allâh.’ That distressed them, and they said: ‘O Messenger of Allâh, which of us will be that man?’ He said: ‘Be of good cheer, for there will be a thousand from among Ya’jûj and Ma’jûj, and one man from among you.’ Then the Messenger of Allâh ﷺ said: ‘By the One in Whose Hand is my soul! I hope that you will be one-quarter of the people of Paradise.’ We (praised Allâh and) said (Allâhu Akbar). Then he said: ‘By the One in Whose Hand is my soul! I hope that you will be one-third of
the people of Paradise.’ We praised Allah and said (Allâhu Akbar). Then he said: ‘By the One in Whose Hand is my soul! I hope that you will be half of the people of Paradise. Your likeness among the nations is that of a white hair on the hide of a black bull or the mark on the foreleg of a donkey.’”

[533] 380 - (...) It was narrated from Al-A‘mash with this chain (a similar Hadîth as no. 532), except that they said: “On that Day you will be among the people like a white hair on a black bull or like a black hair on a white bull,” and they did not mention: “Like the mark on the foreleg of a donkey.”
Chapter 1. The Virtue Of Wuḍū’

[534] 1 - (223) It was narrated that Abû Mâlik Al-Ash'ârî said:
“The Messenger of Allâh ﷺ said:
‘Purification is half of faith, “Al-
Hamdu Lillâh” fills the Balance and “Subhân-Allâhi wal-hamdu Lillâh” fill - or fills - the space between heaven and earth.’[1] As-Salât (prayer) is light, As-
Sadaqa (charity) is proof, As-Sabr (patience) is illumination and the Qur’ân is evidence for you or against you. All people go out in the morning and sell themselves, either freeing themselves or condemning themselves.”

Chapter 2. The Obligation Of Purifying Oneself For The Šalât

[535] (224) It was narrated from Simâk bin Ḥarb, that Muṣ'ab bin
Sa’d said: “Abdullâh bin ‘Umar came to visit Ibn ‘Amir when he was sick and he said: ‘Won’t you supplicate to Allah for me, O Ibn ‘Umar?’ He said: ‘I heard the Messenger of Allah ﷺ say: ‘No Salât is accepted without Wudû’ (purification), and no charity (is accepted) that comes from Ghulâl,’ [1] and you were the governor of Al-Basrah.’”

[536] (...) A similar report (as no. 535) was narrated from Simâk bin Harb with this chain, from the Prophet ﷺ.

[537] 2 - (225) Abû Hurairah narrated from Muhammad the Messenger of Allah ﷺ - and he quoted several Ahâdîth, including: “The Messenger of Allah ﷺ said: ‘The Salât of one of you will not be accepted when he commits Hadath,[2] until he performs Wudû’.”

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[1] Goods pilfered from the spoils of war prior to their authorized distribution.
[2] Referring to those occurrences which invalidates Wudû’.
Chapter 3. The Description of Wudu' And Its Perfection

[538] 3 - (226) Humrán, the freed slave of ‘Uthmán, narrated that ‘Uthmán bin ‘Affân called for water for Wudu’, to perform Wudu’. He washed his hands three times, then he rinsed his mouth and nose, then he washed his face three times, then he washed his right hand up to the elbow three times, then he washed his left hand in like manner. Then he wiped his head, then he washed his right foot up to the ankle three times, then he washed his left foot in like manner. Then he said: “I saw the Messenger of Allâh performing Wudu’ as I have done it, then the Messenger of Allâh said: ‘Whoever performs Wudu’ as I have done it, then stands up and prays two Rak’ah in which he does not let his mind wander, he will be forgiven his previous sins.’”

(One of the narrators) Ibn Shihâb said: “Our scholars used to say: ‘This is the most complete Wudu’ that anyone may do for the Šalât.’”
It was narrated from Ḥumrān, the freed slave of ‘Uthmān, that he saw ‘Uthmān call for a vessel (of water). He poured some (water) onto his hands three times and washed them, then he put his right hand into the vessel (took out water) and rinsed his mouth and nose. Then he washed his face three times and his hands up to the elbows three times. Then he wiped his head, then he washed his feet three times. Then he said: “The Messenger of Allāh ﷺ said: ‘Whoever performs Wuḍū’ as I have just done it, then prays two Rak‘ah in which he does not let his mind wander, will be forgiven his previous sins.’”

Chapter 4. The Virtue Of Performing Wuḍū’ And Ẓalāt

It was narrated that Ḥumrān, the freed slave of ‘Uthmān, said: “I heard ‘Uthmān bin ‘Affān, while he was in the courtyard of the Masjid, and the Mu’ādh bin Jāhish came to him at the time of ‘Aṣr. He called for water for Wuḍū’ and performed Wuḍū’, then he said: ‘By Allāh, I am going to tell you a Ḥadīth which,
were it not for a Verse in the Book of Allâh,\(^\text{[1]}\) I would not have told you. I heard the Messenger of Allâh  say: “No Muslim man performs \textit{Wuḍû’} and performs \textit{Wuḍû’} well, then performs \textit{Ṣalāt}, but he will be forgiven for whatever (sins) come between that and the \textit{Ṣalāt} which follows it.”

\(^{[541]}\) (…) It was narrated from Hishâm with this chain (a similar \textit{Hadîth} as no. 540). In the \textit{Hadîth} of Abû Usâmah it says: “And performs \textit{Wuḍû’} well, then offers an obligatory prayer.”

\(^{[542]}\) 6 - (…) It was narrated that Ḥumrân said: “When ‘Uthmân performed \textit{Wuḍû’} he said: ‘By Allâh, I am going to tell you a \textit{Hadîth} which, by Allâh, were it not for a Verse in the Book of Allâh, I would not tell it to you. I heard the Messenger of Allâh  say: “No man performs

\(^{[1]}\) The Verse is: “Verily, those who conceal the clear proofs, evidences and the guidance which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by those who curse.” \textit{Al-Baqarah 2:159}. 
Wūdū' and does it well, then performs Šalāt, but he will be forgiven for whatever (sins) come between that and the Šalāt which follows it.”

[543] 7 - (228) Ishāq bin Sa‘eed bin ‘Amr bin Sa‘eed bin Al-‘Āṣ narrated: “My father told me that his father said: ‘I was with ‘Uthmān and he called for water for purification. He said: ‘I heard the Messenger of Allāh ﷺ say: ‘There is no Muslim man who, when the time for a Šalāt Maktābah (prescribed prayer) comes, performs Wūdū’ well, focuses with proper humility in his prayer and bows properly, but it will be an expiation for the sins that came before it, so long as he did not commit any major sin, and that applies for all time.’”

[544] 8 - (229) It was narrated that Humrān, the freed slave of ‘Uthmān, said: ‘I brought water for Wūdū’ to ‘Uthmān bin ‘Affān, and he performed Wūdū’, then he said: ‘Some people narrate Ahādīth from the Messenger of Allāh ﷺ, and I do not know what they are. But I saw the Messenger of Allāh ﷺ
performing *Wudū’* as I have just done it, then he said: “Whoever performs *Wudū’* in this manner will be forgiven for his previous sins, and his prayer and his walking to the *Masjid* will be *Nafīlah*.1

In the narration of Ibn ‘Abdah it is: “I came to ‘Uthmān and he performed *Wudū’*."

[545] 9 - (230) It was narrated from Abū Anas that ‘Uthmān performed *Wudū’* in *Al-Maqāid,*2 and he said: “Shall I not show you how the Messenger of Allāh ﷺ performed *Wudū’*?” Then he performed *Wudū’*, washing each part three times.

Qutaibah added in his narration: “Sufyān said: ‘Abū An-Nadr said that Abū Anas said: “And with him were some men from among the *Companions of the Messenger of Allāh* ﷺ.”

[546] 10 - (231) It was narrated that Jāmī‘ bin Shaddād Abū Sakhrah said: “I heard Humrān bin Abān say: ‘I used to bring (water for) purification to ‘Uthmān, and there was no day when he did not bathe with a

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1 Supererogatory acts of worship.
2 A place where ‘Uthmān used to meet with the people.
small amount of water. ‘Uthmân said: “The Messenger of Allâh ﷺ told us when we were returning from this prayer - Mi‘sar said: “I think it was ‘Asr’ - “I do not know, should I tell you about something, or not?” We said: “O Messenger of Allâh, if it is good, then tell us, and if it is not, then Allâh and His Messenger know best.” He said: “There is no Muslim who purifies himself and does so properly in the manner enjoined by Allâh, then offers these five prayers, but they will be an expiation for whatever (of sin) comes in between.”

11 - (…) It was narrated that Jâmi‘ bin Shaddâd said: “I heard Ƕmârân bin Abân telling Abû Burdah in this Masjid, during the governorship of Bishr, that ‘Uthmân bin ‘Affân said: ‘The Messenger of Allâh ﷺ said: “Whoever performs Wudû’ properly as enjoined by Allâh the Most High, then the five prescribed prayers will be an expiation for whatever (of sin) comes in between.”

This is the Hadîth of (one of the narrators) Ibn Mu‘âdh. In the Hadîth of Ghundar (one of the narrators) it does not mention...
the governorship of Bishr or the obligatory prayers.

[548] 12 - (232) It was narrated that 'Umān, the freed slave of 'Uthmān, said: "'Uthmān bin 'Affān performed Wudū' one day and performed Wudū' well, then he said: 'I saw the Messenger of Allāh صلی الله عليه وسلم performing Wudū' and doing it well, then he said: ‘Whoever performs Wudū’ like this, then goes out to the Masjid with no motive other than the prayer, his previous sins will be forgiven.'"

[549] 13 - (...) It was narrated from 'Umān, the freed slave of 'Uthmān, that 'Uthmān bin 'Affān said: "I heard the Messenger of Allāh صلی الله عليه وسلم say: ‘Whoever performs Wudū’ for prayer and does it well, then walks to the obligatory prayer, and offers the prayer with the people, or with the congregation, or in the Masjid, Allāh will forgive him his sins.'"
Chapter 5. The Five Daily Prayers, From One Jumu‘ah To The Next, And From One Ramadan To The Next, Are An Expiation For Whatever (Sins) Come In Between, So Long As One Avoids Major Sins

[550] 14 - (233) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “The (obligatory) five daily prayers, from one Jumu‘ah to the next, are an expiation for whatever (sins) come in between, so long as one does not commit major sins.”

[551] 15 - (...) It was narrated from Abū Hurairah that the Prophet ﷺ said: “The five daily prayers and from one Jumu‘ah to the next, are an expiation for whatever (of sin) comes in between.”

[552] 16 - (...) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ used to say: “The five daily prayers, from one Jumu‘ah to the next, and from one Ramadan to the next, are an expiation for whatever
(sins) come in between, so long as one avoids major sins.”

Chapter 6. Adh-Dhikr (The Remembrance) Which Is Recommended Following Wudu’

[553] 17 - (234) It was narrated that ‘Uqbah bin ‘Amir said: “We were charged with taking care of the camels. When my turn came, I brought them back in the evening and found the Messenger of Allah () standing up, addressing the people. I caught up with him when he was saying: ‘There is no Muslim who performs Wudu’ and does it well, then stands and prays two Rak’ah in which his heart is focused as he faces the Qiblah, but Paradise will be due to him.’ I said: ‘How good this!’ Someone who was in front of me said: ‘What came before it was even better.’ I looked and saw that it was ‘Umar. He said: ‘I see that you have just come; he said: “There is no one among you who performs Wudu’ and does it completely - or he said Fayusibuhu[1] - then says: ‘Ash-hadu An lâ ilâha illallâh, Wa Anna Muḥammadan ‘Abduhu Wa Rasûluh (I bear witness that none has the right to

[1] Whose meaning here is similar.
be worshipped but Allâh and that Muhammad is His slave and Messenger),’ but the eight gates of Paradise will be opened to him, and he will enter through whichever one he wishes.’’

[554] (...) It was narrated from ‘Uqbah bin ‘Amir Al-Juhanî that the Messenger of Allâh ﷺ said: and he mentioned a similar report (as no. 553), except that he said: “Whoever performs Wudâ’ then says: ‘Ash-hadu An lâ ilâha illallâh Wahdahâ La Sharîka Lahâ, Wa Anna Muhammadan Abduhâ Wa Rasâluh (none has the right to be worshipped but Allâh alone, with no partner or associate, and I bear witness that Muhammad is His slave and Messenger.)”

Chapter 7. Another Description Of Wudâ’

[555] 18 - (235) It was narrated from ‘Amr bin Yahyâ bin ‘Umârah, from his father, from ‘Abdullâh bin Zaid bin ‘Âsim Al-Ansârî - who was a Companion of the Prophet ﷺ - he said: “It was said to him: ‘Perform Wudâ’ for us as the Messenger of Allâh ﷺ did it.’ He called for a vessel (of water) and poured some of it onto his hands and washed them three times. Then he put his
hand in and brought it out, and rinsed his mouth and nose using one handful, and he did that three times. Then he put his hand in and brought it out and washed his face three times. Then he put his hand in and brought it out and washed his hands up to the elbows, washing each one twice. Then he put his hand in and brought it out and wiped his head, moving his hands forwards and backwards. Then he washed his feet up to the ankles. Then he said: ‘This is how the Messenger of Allah performed \textit{Wudū}.’”

[556] (...) A similar report (no. 555) was narrated from ‘Amr bin Yahyā with this chain, but he did not say: “Up to the ankles.”

[557] (...) It was narrated from ‘Amr bin Yahyā with this chain (a similar report as no. 555), and he said: “He rinsed his mouth and nose three times,” but he did not say: “With one handful.” And after the words: “moving his hands back and forth” he added: “He started at the front of his head then moved them towards the nape of his neck, then he brought them back to where he had started, and he washed his feet.”

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It was narrated from ‘Amr bin Yahyâ with chain similar to theirs, and he quoted the Hadîth (no. 555) and said: “He rinsed his mouth, snuffed water up into his nostrils with three handfuls.” He also said: “He wiped his head, moving his hands forwards and backwards once.”

Bahz said: “Wuhaib dictated this Hadîth to me. And Wuhaib said: “Amr bin Yahyâ dictated this Hadîth to me twice.”

[559] 19 - (236) ‘Abdullâh bin Zaid bin ‘Ásim Al-Mâzanî Al-Ansârî said that he saw the Messenger of Allâh performing Wudâ’. He rinsed his mouth, then his nose, then he washed his face three times, his right hand (upto forearm) three times, and the other three times, wiped his head with water other than what was left on his hand, and washed his feet until he had cleaned them.
Chapter 8. Odd Numbers
When Rinsing The Nose And Cleaning Oneself With Pebbles (Istijmār)

[560] 20 - (237) It was narrated from Abū Hurairah that the Prophet ﷺ said: “When any one of you cleans himself with pebbles, let him use an odd number, and when any one of you performs Wudū’, let him put water in his nostrils, then let him blow it out.”

[561] 21 - (...) It was narrated that Hammâm bin Munabbîh said: “This is what Abū Hurairah told us, from Muhammad the Messenger of Allâh ﷺ.” Then he mentioned a number of Ahâdîth, including the following: “The Messenger of Allâh ﷺ said: ‘When one of you performs Wudū’ let him put water in his nostrils then blow it out.’”

[562] 22 - (...) It was narrated from Abū Hurairah that the Messenger of Allâh ﷺ said: “Whoever performs Wudū’, let him rinse out his nose, and whoever cleans himself with pebbles, let him use an odd number.”

[563] (...) It was narrated from Ibn Shîhâb that Abû İdrîs Al-
Khawlānī said that he heard Abū Hurairah and Abū Sa‘eed Al-Khudrī say: “The Messenger of Allāh ﷺ said...” narrating something similar (to no. 562).

[564] 23 - (238) It was narrated from Abū Hurairah that the Prophet ﷺ said: “When one of you awakens from sleep, let him rinse his nose three times, for the Shaitān spends the night on his nose.”

[565] 24 - (239) Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘When one of you cleans himself with pebbles, let him use an odd number.’”

Chapter 9. The Obligation Of Washing The Feet Completely

[566] 25 - (240) It was narrated
that Sālim, the freed slave of Shaddād, said: “I entered upon ‘Āishah, the wife of the Prophet ﷺ, on the day that Sa’d bin Abī Waqqāṣ died, and ‘Abdur-Rahmān bin Abī Bakr came in and performed ṭuhūt in her house. She said: ‘O ‘Abdur-Rahmān, perform ṭudūh properly, for I heard the Messenger of Allāh ﷺ say: “Woe to the heels from the Fire.”

[567] (... ) Abū ‘Abdullāh, the freed slave of Shaddād bin Al-Hād narrated that he entered upon ‘Āishah - and he narrated something similar (as no. 566) from her, from the Prophet ﷺ.

[568] (... ) Sālim, the freed slave of Al-Mahrī, said: “‘Abdur-Rahmān bin Abī Bakr and I went out in the funeral procession of Sa’d bin Abī Waqqāṣ, and we passed by the door of ‘Āishah’s apartment...” and he narrated something similar (as no. 566) from her, from the Prophet ﷺ.
[569] (...) Sâlim, the freed slave of Shaddâd bin Al-Hâd said: “I was with ‘Aîshah...” and he narrated something similar from her, from the Prophet ﷺ (no. 566).

[570] 26 - (241) It was narrated that ‘Abdullâh bin ‘Amr said: “We came back with the Messenger of Allâh ﷺ from Makkah to Al-Madinah, and when we were at an oasis on the way, some people hastened at the time of ‘Âsr and performed Wudû’ in a hurry. We came to them and their heels were visibly dry and had not been touched by water. The Messenger of Allâh ﷺ said: ‘Woe to the heels from the Fire! Do Wudû’ properly.’”[1]

[571] (...) It was narrated from Mansûr with this chain (a similar Hadîth as no. 570), but in the Hadîth of Shu’bah it does not say: “Do Wudû’ properly.”

[1] Asbîghâl-Wudû’. They differ over the meaning, between being sure to wash each part totally, and washing each part three times, etc.
It was narrated that 'Abdullah bin 'Amr said: "The Messenger of Allah stayed behind during a journey that we were undertaking. Then he caught up with us when the time for "Salat Al-'Asr" was due. We started wiping (Namsahu) over our feet and he called out: 'Woe to the heels from the Fire!""

It was narrated from Abü Hurairah that the Prophet saw a man who had not washed his heels and he said: "Woe to the heels from the Fire."

It was narrated from Abü Hurairah that he saw some people performing Wudū' from a water vessel and he said: "Perform Wudū' properly, for I heard Abū Al-Qâsim say: 'Woe to the achilles-tendons from the Fire.'"
Chapter 10. The Obligation Of Completely Washing All The Parts To Be Washed When Purifying Oneself

It was narrated from جبیر that ‘Ubayr bin Al-Khaṭṭāb narrated that a man performed Ṯuḍū’ and omitted a place the size of a fingernail on his foot. The Prophet ﷺ saw him and said: “Go back and perform your Ṯuḍū’ properly,” so he went back, then he prayed.

Chapter 11. Sins Exit With The Water Of Ṭuḍū’

It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “When a Muslim - or a believer - performs Ṯuḍū’ and washes his face, every sin that he looked at with his eyes comes out from his face with the water - or with the last drop of the water. When he
washes his hands, every sin that he committed with his hands comes out from his hands with the water - or with the last drop of the water. When he washes his feet, every sin to which he walked with his feet comes out from his feet with the water - or with the last drop of the water - until he emerges cleansed of sins."

[578] 33 - (245) It was narrated that 'Uthmān bin ‘Affān said: "The Messenger of Allāh ḥabbā said: ‘Whoever performs Wūdā’ and performs Wūdā’ well, his sins come out of his body, even from beneath his nails.’”

Chapter 12. The Recommendation To Increase The Area Washed For The Forehead, Arms And Legs Well When Performing Wūdā’

[579] 34 - (246) It was narrated that Nu‘aim bin ‘Abdullāh Al-Mujmir said: “I saw Abū Hurairah performing Wūdā’. He

(المعجم 12 - (باب استحباب إطالة الغرة والتحجيل في الوضوء) (التحفة 12)
washed his face and performed *Wudu*' properly, then he washed his right hand as far as the first part of the upper arm, then his left hand as far as the first part of the upper arm. Then he wiped his head, then he washed his right foot as far as the first part of the calf, then his left foot as far as the first part of the calf. Then he said: ‘This is how I saw the Messenger of Allah performing *Wudu*’, and he said: ‘The Messenger of Allah said: You will be the ones with glimmering faces and limbs on the Day of Resurrection, because of performing *Wudu* properly. Whoever among you is able to, let him increase the brightness on his face and limbs.”

[580] 35 - (...) It was narrated from Nu‘aim bin ‘Abdullâh that he saw Abû Hurairah performing *Wudu*. He washed his face and his hands almost up to the shoulders, then he washed his feet up to the calves. Then he said: ‘I heard the Messenger of Allah say: ‘On the Day of Resurrection, my *Ummah* will come with glimmering faces and limbs because of the traces of *Wudu*, so whoever among you is able to increase the brightness of his face, let him do so.”
It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “My Cistern (Hawd) will be larger than the distance between Ayūh and ‘Adan. It will be whiter than snow and sweeter than honey mixed with milk, and its vessels are more numerous than the stars. I will block the people from approaching it as a man blocks the people’s camels from approaching his cistern.” They said: “O Messenger of Allāh, will you recognize us on that Day?” He said: “Yes, you will have a feature that none of the other nations will have. You will come to me with glimmering faces and limbs because of the traces of Wudū’.”

It was narrated that Abīl Hurairah said: “The Messenger of Allāh ﷺ said: ‘My Ummah will come to me at the Cistern (Hawd), and I will be driving the people away from it as a man drives another man’s camels away from his own camels.’ They said: ‘O Prophet of Allāh, will you recognize us?’ He said: ‘Yes. You will have a feature that no one else will have. You will come to me with glimmering faces and limbs because of the traces of Wudū’.”
But a group of you will be prevented from reaching me. I will say: ‘O Lord, these are from among my followers.’ An angel will reply and say to me: ‘Do you know what they innovated after you were gone?’

[583] 38 - (248) It was narrated that Ḥudhayfah said: “The Messenger of Allāh ﷺ said: ‘My Cistern (Hawd) will be larger than the distance between Aylah and ‘Adan. By the One in Whose Hand is my soul! I will be driving men away from it as a man drives strange camels away from his cistern.’” They said: “O Messenger of Allāh, will you recognize us?” He said: “Yes, you will come to me with glimmering faces and limbs because of the traces of Wudū’, and it will not be for anyone other than you.”

[584] 39 - (249) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ came to the graveyard and said: “Peace be upon the abode of believing people, and if Allāh wills we will join you soon. Would that we could see our brothers.” They said: “Are we not your brothers, O Messenger of Allāh?” He said: “You are my Companions. Our brothers are those who have not come yet.” They said: “How will
you recognize those of your Ummah who have not come yet, O Messenger of Allâh?” He said: “Do you not see that if a man has a horse that has a white blaze and white feet among horses that are all black, will he not recognize his horse?” They said: “Of course, O Messenger of Allâh!” He said: “You will come to me with glimmering faces and limbs (like the white markings of a horse) because of the traces of Wudû’. I will reach the Cistern (Hawd) before them. And Lo! Men will be driven away from my Cistern as stray camels are driven away. I will call out to them: ‘Come here!’ but it will be said: ‘They changed after you were gone.’ And I will say: ‘Away with you, away with you!’”

[585] (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ went out to the graveyard and said: “Peace be upon the abode of believing people, and if Allâh wills we will join you (soon),” narrating a Hadîth like that of Ismâ’îl bin Ja’far (no. 584), except that in (this) the Hadîth of Mâlik it says: “Then men will be driven away from my Cistern.”
Chapter 13. Adornment (In The Hereafter) Will Reach As Far As The Wuđâ’ Reached

[586] 40 - (250) It was narrated that Abû Ḥâzîm said: “I was behind Abû Hurairah while he was performing Wuđâ’ for Ṣalât. He washed his hand until he reached his armpit. I said to him: ‘O Abû Hurairah! What is this Wuđâ’?’ He said: ‘O Banû Farrûkh, Are you here? If I had known that you were here I would not have performed Wuđâ’ in this manner. I heard my close friend [\\*AV\\*] say: “Adornment (in the Hereafter) will reach as far as the Wuđâ’ reached.”

Chapter 14. The Virtue Of Isbâghil-Wuđâ’ (Performing Wuđâ’ Properly) During Times When It Is Difficult To Do So

[587] 41 - (251) It was narrated from Abû Hurairah that the Messenger of Allâh  said: “Shall I not tell you something by means of which Allâh erases sins and raises people in status?” They said: “Yes, O Messenger of Allâh!” He said: “Performing Wuđâ’ properly during times when it is difficult to do so, taking many steps to the Masjid (i.e., coming to Masjid even from
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afar), and waiting for prayer after prayer. That is your Ribât."[1]

[588] (...) It was narrated from Al-'Alâ’ bin ‘Abdur-Rahmân with this chain (a similar Hadîth as no. 587), but the Hadîth of Shu’bah does not mention Ar-Ribât. In the Hadîth of Mâlik the phrase is repeated twice: “That is your Ribât, that is your Ribât.”

Chapter 15. Siwâk (Tooth-Stick)

[589] 42 - (252) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Were it not that it would be too difficult for the believers” - according to the Hadîth of (one of the narrators) Zuhair: “for my Ummah” - “I would have commanded them to use the Siwâk for every Salât.”

[590] 43 - (253) It was narrated from Al-Miqdâm bin Shuraih

[1] To be at the ready or on guard, normally used to mean “guarding the frontier.” See Sûrah Al-’Imrân 3:200.
that his father said: “I asked ‘Āishah: ‘With what did the Prophet start when he entered his house?’ She said: ‘With the Siwâk.”

[591] 44 - (...) It was narrated from ‘Āishah that when the Prophet entered his house, he started with the Siwâk.

[592] 45 - (254) It was narrated that Abū Mūsā said: “I entered upon the Prophet and the edge of the Siwâk was on his tongue.”

[593] 46 - (255) It was narrated that Ḥudhaifah said: “When the Messenger of Allâh got up to perform Tahajjud, he cleaned his mouth with the Siwâk.”

[594] (...) It was narrated that Ḥudhaifah said: “When the Messenger of Allâh got up to pray at night” - a similar Hadîth (no. 593), but they did not say: “To perform Tahajjud.”
(595) 47 - (…) It was narrated from Hudhaifah that when the Messenger of Allâh ﷺ got up at night, he would clean his mouth with the Siwâk.

(596) 48 - (256) Ibn ‘Abbâs narrated that he stayed overnight with the Prophet of Allâh (ﷺ) one night. The Prophet of Allâh (ﷺ) got up at the end of the night, then he went outside and looked at the sky, then he recited these Verses from Āl ‘Imrân: “Verily, in the creation of the heavens and the earth, and in the alternation of night and day” until he reached: “Give us salvation from the torment of the Fire.” Then he went back to the house, cleaned his teeth with the Siwâk and performed Wudū’, then he stood and prayed. Then he lay down, then he got up and went outside and looked at the sky and recited those Verses, then he went back to the house, cleaned his teeth with the Siwâk.

and performed *Wuḍū’,* then he stood and prayed.

Chapter 16. The Characteristics Of The *Fitrah*

[597] 49 - (257) It was narrated from Abū Hurairah that the Prophet said: "The *Fitrah* is five things" - or "five things are part of the *Fitrah*" - "Circumcision, shaving the pubes, clipping the nails, plucking the armpit hairs, and trimming the moustache."

[598] 50 - (...) It was narrated from Abū Hurairah, that the Messenger of Allāh said: "The *Fitrah* is five things: Circumcision, shaving the pubes, trimming the moustache, clipping the nails and plucking the armpit hair."

[599] 51 - (258) It was narrated that Anas bin Mālik said: "Anas said: ‘A time limit was set for us for trimming the moustache, clipping the nails, plucking the
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armpit hairs and shaving the pubes: that was not to be left for more than forty days.”

600] 52 - (259) It was narrated from Ibn 'Umar that the Prophet said: “Trim the moustache and let the beard grow.”

601] 53 - (...) It was narrated from Ibn 'Umar that the Prophet ordered trimming the moustache and letting the beard grow.

602] 54 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh said: 'Be different from the idolators: Trim your moustaches and let your beards grow.'"

603] 55 - (260) It was narrated that Abû Hurairah said: "The Messenger of Allâh said: 'Trim the moustache and let the
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beard grow, differ from the Zoroastrians.”

[604] 56 - (261) It was narrated that ‘Āishah said: “The Messenger of Allah ﷺ said: ‘Ten things are part of the Fitrah: Trimming the moustache, letting the beard grow, using the Siwâk, rinsing the nose with water, cutting the nails, washing the finger joints, plucking the armpit hair, shaving the pubes and Intiqâs using water.”

(One of the narrators) Zakariyyâ’ said: “Muš‘ab said: ‘I have forgotten the tenth, but it may have been rinsing the mouth with water.”

Qutaibah added: “Waki’ said: ‘Intiqâs using water means Istinjâ’.”

[605] (...) A similar report (as no. 604) was narrated from Muš‘ab bin Shâbah with this chain, except that he said: ‘His father said: ‘I have forgotten the tenth.’”

[1] That is, cleaning the private area, using water.
Chapter 17. Cleaning Oneself After Relieving Oneself

[606] 57 - (262) It was narrated from 'Abdur-Rahmân bin Yazîd, from Salmân that it was said to him: "Your Prophet has taught you everything, even how to defecate?" He said: "Yes. He forbade us to face towards the Qiblah when defecating or urinating, or to clean ourselves with our right hands, or to clean ourselves with less than three pebbles, or to clean ourselves with dung or bones."

[607] (...) It was narrated that Salmân said: 'The idolators said to us: 'I think that your companion has taught you (everything), he has even taught you how to defecate.' He said: "Yes. He forbade any one of us to clean himself with his right hand, or to face towards the Qiblah, and he forbade us to use dung or bones, and he ( ...) said: 'No one of you should clean himself with less than three pebbles.'"
Jâbir said: "The Messenger of Allâh forbade us to wipe ourselves (after defecating) with bones or camel droppings."

It was narrated from Abû Ayyûb that the Prophet said: "When you go to relieve yourselves, do not face towards the Qiblah nor turn your backs towards it, whether you are urinating or defecating; rather face towards the east or west."

Abû Ayyûb said: "We arrived in Ash-Shâm and we found latrines that had been built facing towards the Qiblah. So we turn our faces away and ask Allâh for forgiveness."

It was narrated from Abû Hurairah that the Messenger of Allâh said: "When one of you sits to relieve himself, let him not face towards the Qiblah nor turn his back towards it."
It was narrated from Muḥammad bin Yahyā that his paternal uncle Wāsī‘ bin Ḥabbān said: “I was praying in the Masjid and ‘Abdullāh bin ‘Umar was leaning with his back towards the Qiblah. When I had finished my prayer, I came to him from one side and ‘Abdullāh said: ‘The people are saying that when you sit to relieve yourself, do not sit facing towards the Qiblah nor towards Bait Al-Maqdis (Jerusalem).’ ‘Abdullāh said: ‘I went up on the roof of a house and I saw the Messenger of Allāh sitting on two bricks, facing towards Jerusalem, relieving himself.’”

It was narrated that Jim ‘Umar said: “I went up on the roof of my sister Ḥafṣah’s house, and I saw the Messenger of Allāh sitting to relieve himself, facing towards Ash-Shām, with his back towards the Qiblah.”
Chapter 18. The Prohibition Of Cleaning Oneself With The Right Hand

[613] 63 - (267) It was narrated from ‘Abdullâh bin AbI Qatâdah that his father said: “The Messenger of Allâh ﷺ said: ‘None of you should hold his private part in his right hand when he is urinating, nor wipe himself with his right hand after defecating, or breathe into the vessel (while drinking).’"

[614] 64 - (...) It was narrated from ‘Abdullâh bin AbI Qatâdah that his father said: “The Messenger of Allâh ﷺ said: ‘When one of you enters Al-Aalâ’,¹¹ let him not touch his private part with his right hand.”

[615] 65 (...) It was narrated from Abû Qatâdah that the Prophet ﷺ forbade breathing into the vessel (while drinking), touching the private part with the right hand, or cleaning oneself with the right hand (after relieving oneself).

¹¹ The distant area one goes in order to relieve oneself.
Chapter 19. Starting On The Right When Purifying Oneself And In Other Matters

[616] 66 - (268) It was narrated that 'Aishah said: “The Messenger of Allâh liked to start on the right when purifying himself, when combing his hair and when putting on his sandals.”

[617] 67 - (...) It was narrated that ‘Aishah said: “The Messenger of Allâh liked to start on the right in all his affairs; when putting on his sandals, when combing his hair and when purifying himself.”

Chapter 20. The Prohibition Of Relieving Oneself In The Street Or In The Shade

[618] 68 - (269) It was narrated from Abû Hurairah that the Messenger of Allâh said: “Beware of the two things that provoke curses.” They said: “What are the two things that provoke curses, O Messenger of Allâh?” He said: “The one who relieves himself in the street where people pass, or in places where they seek shade.”
Chapter 21. Cleaning Oneself With Water After Defecating

[619] 69 - (270) It was narrated from Anas bin Mâlik that the Messenger of Allah ﷺ entered a garden, and a boy who was the youngest among us followed him with a jug of water. He placed it beside a lote-tree, and the Messenger of Allah ﷺ relieved himself then came out to us, having cleaned himself with that water.

[620] 70 - (271) Anas bin Mâlik said: “The Messenger of Allah (ﷺ) would enter Al-Khalâ’, and a young boy like myself and I would bring a vessel of water and an ‘Anazah’[1] and he would clean himself with the water.”

[621] 71 - (...) It was narrated that Anas bin Mâlik said: “The

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Messenger of Allâh ṣṣ used to go out to relieve himself, and I would bring him water with which he would wash himself.”

Chapter 22. Wiping Over The Khuff (Leather Socks)

[622] 72 - (272) It was narrated that Hammâm said: “Jarîr urinated, then he performed Wudū’ and wiped over his Khuff. It was said: ‘Do you do that?’ He said: ‘Yes; I saw the Messenger of Allâh ṣṣ urinate, then he performed Wudū’ and wiped over his Khuff.’”

Al-A’ámash said: “Ibrâhîm said: ‘They were impressed by this Hadîth, because Jarîr accepted Islam after Sûrat Al-Mâ‘idah was revealed.’”

[623] (...) It was narrated from Al-A’ámash with this chain with the same meaning as the Hadîth of Abû Mu‘âwiyah (no. 622), \( \text{حَدَّثَنـا} \text{يَحْيَى بن جَرِير} \)
except that according to the Hadīth of ‘Eisâ and Sufyân he said: “The companions of ‘Abdullâh were impressed by this Hadīth, because Jarîr accepted Islâm after Surat Al-Mā‘îdah was revealed.”

[624] 73 - (273) It was narrated that Hûdhaifah said: “I was with the Prophet ﷺ and we came to a garbage-dump of some people. He urinated standing, and I started to go away. He said: ‘Come closer (to shield).’ So I came closer until I was standing (behind him) at his heels, then he performed Wudâ’ and wiped over his Khuff.”

[625] 74 - (...) It was narrated that Abru Wâ’il said: “Abru Mûsâ was very strict with regard to urinating, and he used to urinate into a bottle. He said: ‘Among the Children of Israel, if any urine got onto the skin of one of them, he would cut it with scissors.’ Hûdhaifah said: ‘Would that your companion were not so strict, for I remember the Messenger of Allâh ﷺ and I walking together. He came to a garbage-dump behind a wall and he stood as any one of you would
stand and urinated. I turned to go away from him but he gestured to me to come (to shield), and I came and stood (behind him) at his heels until he had finished.

[626] 75 - (274) It was narrated from Al-Mughîrah bin Shu'bah that the Messenger of Allah ﷺ went out to relieve himself, and Al-Mughîrah followed him with a jug in which there was water, which he poured for him when he had finished, then he performed Wudâ’ and wiped over his Khuff.

In the narration of Ibn Rumh instead of “when” he said: “until.”

[627] (...) ‘Abdul-Wahhâb said: “I heard Yayâ bin Sa’eed narrate it with this chain (no. 626), and he said: ‘He washed his face and hands, wiped over his head, then he wiped over the Khuff.’”

[628] 76 - (...) It was narrated that Al-Mughîrah bin Shu’bah said: “While I was with the Messenger of Allah ﷺ one night, he went and relieved himself. Then he came and I poured (water) for him from a jug that I
had with me, then he performed Wudū‘ and wiped over his Khuff.”

[629] 77 - (...) It was narrated that Al-Mughirah bin Shu’bah said: “I was with the Prophet ﷺ on a journey, and he said: ‘O Mughirah, take the container.’ So I took it, then I went out with him. The Messenger of Allāh ﷺ disappeared from my sight and relieved himself, then he came back. He was wearing a Syrian cloak with narrow sleeves, and he tried to bring his arms out through the sleeves, but they were too narrow, so he brought his arms out from underneath it and I poured water for him. He performed Wudū‘ as for prayer, then he wiped over his Khuff, then he offered prayer.”

[630] 78 - (...) It was narrated that Al-Mughirah bin Shu’bah said: “The Messenger of Allāh ﷺ went out to relieve himself. When he came back I met him with the vessel and poured water for him. He washed his hands, then he washed his face, then he tried to wash his arms but the (sleeves of the) cloak was too narrow, so he brought his arms out from beneath the cloak and washed them, and he wiped his
head and wiped over his Khuff, then he led us in prayer.”

[631] 79 - (…) ‘Urwah bin Al-Mughîrah narrated that his father said: “I was with the Prophet  one night on a journey and he said to me: ‘Do you have any water with you?’ I said: ‘Yes.’ He got down from his mount and walked until he disappeared in the blackness of the night. Then he came back and I poured water for him from that vessel and he washed his face. He was wearing a wool cloak and he could not bring his arms out of it, so he brought them out from beneath the cloak, then he washed his arms and wiped his head. Then I bent down to take off his Khuff and he said: ‘Leave them, for I put them on while my two feet were Tahir (clean or pure),’ and he wiped over them.”

[632] 80 - (…) It was narrated from ‘Urwah bin Al-Mughîrah, from his father, that he helped the Prophet  to perform Wudu’. He performed Wudu’ and wiped over his Khuff, then he said: “I put them on while my two feet were Tahir.”
Chapter 23. Wiping Over The Forehead And The ‘Imâmah[1]

[633] 81 - (…) It was narrated from ‘Urwah bin Al-Mughîrah bin Shu‘bah that his father said: “The Messenger of Allâh ﷺ stayed behind and I stayed behind with him. When he had relieved himself he said: ‘Do you have any water with you?’ I brought him a jug and he washed his hands and face, then he went to uncover his arms, but the sleeves of his cloak were too tight, so he brought his arms out from beneath the cloak and threw the cloak over his shoulders. Then he washed his hands and wiped over his forehead and wiped over his ‘Imâmah and his Khuff. Then he came to the people who had got up to pray, and they were being led in prayer by ‘Abdur-Rahmân bin ‘Awf, who had led them in one Rak‘ah. When he realized that the Prophet ﷺ was there, he started to move backwards, but he ﷺ gestured to him (to stay where he was), so he led them in prayer. When he finished, the Prophet ﷺ and I stood up and prayed the Rak‘ah that we had missed.”

[634] 82 - (…) It was narrated

[1] Head covering; turban and the like.
from Ibn Al-Mughirah, from his father, that the Prophet of Allah wiped over the *Khuff*, the front of his head and his ‘Imamah’.

[635] (...) A similar report (as no. 654) was narrated from Ibn Al-Mughirah, from his father, from the Prophet ﷺ.

[636] 83 - (...) It was narrated from Bakr bin ‘Abdullâh, from Al-Hasan, from Ibn Al-Mughirah bin Shu’bah, from his father - Bakr said: “And I heard from Ibn Al-Mughirah - that the Prophet ﷺ performed *Wudû’*, and he wiped over his forehead, his ‘Imamah and his *Khuff*”.

[637] 84 - (275) It was narrated from Bilâl that the Messenger of Allah ﷺ wiped over his *Khuff* and *Khimâr*.
[638] It was narrated from Al-A’mash with this chain (a Hadith similar to no. 637). And he said in the Hadith: “I saw the Messenger of Allāh ﷺ...”

Chapter 24. Time-Limit For Wiping Over The Khuff

[639] 85 - (276) It was narrated that Shuraïh bin Hâni’ said: “I came to ‘Āishah and asked her about wiping over the Khuff. She said: ‘You should go to (‘Alî) Ibn Abî Tâlib and ask him, for he used to travel with the Messenger of Allāh ﷺ.’ So we asked him and he said: ‘The Messenger of Allāh ﷺ set a limit of three days and their nights (i.e., three nights) for the traveler, and one day and night for one who is not travelling.’”
A similar report (as no. 639) was narrated from Al-Hakam with this chain.

It was narrated that Shuraih bin Han‘î said: “I asked ‘Aishah about wiping over the Khuff and she said: ‘Go to ‘Ali, for he knows more about that than I do.’ So I went to ‘Ali...” and he quoted something similar (as no. 639) from the Prophet ﷺ.

Chapter 25. The Permissibility Of Performing All The Prayers With One Wudu’

It was narrated from Sulaimân bin Buraidah, from his father, that the Prophet ﷺ prayed all the prayers on the day of the Conquest (of Makkah) with one Wudu’, and he wiped over his Khuff. ‘Umar said to him: “Today you have done something that you did not do before.” He said: “I did it deliberately, O ‘Umar.”
Chapter 26. It Is Disliked For
The Person Who Wants To
Perform Wudū’, And Others,
To Put His Hand In The Vessel
(Containing Water) Before
Washing It Three Times, If He
Is Not Sure Whether
Something Impure Is On His
Hands Or Not

[643] 87 (278) It was narrated
from Abū Hurairah that the
Prophet ﷺ said: “When one of
you wakes up from sleep, let him
not put his hand in the vessel
until he has washed it three
times, for he does not know
where his hand was during the
night.”

[644] (...) It was narrated in the
Hadīth of Abū Mu‘āwiyah
(regarding the above narrated
Hadīth) that Abū Hurairah said:
“The Messenger of Allāh ﷺ said,” in the Hadīth of Waki’ he
said it is Marfū’ (attributed to the
Prophet ﷺ).

[645] (...) A similar report was
narrated (as no. 643) from Abū
Hurairah (with a different chain), from the Prophet ﷺ:

It was narrated from Abū Hurairah that the Prophet ﷺ said: “When one of you wakes up, let him pour water over his hand three times before putting his hand in his vessel, for he does not know where his hand was during the night.”

This Hadith was also narrated via several chains from Abū Hurairah from the Prophet ﷺ (as similar to no. 643). All of them said, “until he has washed it” and none of them said, “three times” except in the reports narrated from Jābir (no. 646), Ibn Al-Mūsāyyab, Abū Salamah, ‘Abdullāh bin Shaqīq, Abū Sāliḥ and Abū Razān. In their reports it mentions doing that three times.
Chapter 27. Ruling On What Was Licked By A Dog

[648] 89 - (279) It was narrated that Abū Hurairah said: “The Messenger of Allâh ﷺ said: ‘If a dog licks the vessel of any one of you, let him throw away its contents then wash it seven times.’”

[649] (...) A similar report (as no. 648) was narrated from Al-A’mash with this chain, but he did not say: “Let him throw away the contents.”
[650] 90 - (...) It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said: “If a dog drinks from the vessel of one of you, let him wash it seven times.”

[651] 91 - (...) It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘The purification of the vessel of one of you, if a dog licks it, is to wash it seven times, the first time with mud.’”

[652] 92 - (...) It was narrated that Hammâm bin Munabbîh said: “This is what Abū Hurairah narrated to us from Muhammad the Messenger of Allah ﷺ” - and he mentioned a number of Ḥadîth including: “The Messenger of Allah ﷺ said: ‘The purification of the vessel of one of you, if a dog licks it, is to wash it seven times.’”

[653] 93 - (280) It was narrated that Ibn Al-Mughaffal said: “The Messenger of Allah ﷺ ordered the killing of dogs, then he said: ‘What is the problem with them (the people) and the dogs?’ Then he granted a concession with
regard to hunting dogs and sheep dogs, and said: ‘If a dog licks the vessel of one of you, let him wash it seven times and rub it with mud the eighth time.’”

[654] (...) A similar report (as no. 653) was narrated from Shu‘bāh with this chain, except that in the report of Yahyā bin Sa‘eed it adds: “And he granted a concession with regard to sheep dogs, hunting dogs and farm dogs.” (Farm or) farming is not mentioned in any report but that of Yahyā.

Chapter 28. The Prohibition Of Urinating Into Standing Water

[655] 94 - (281) It was narrated from Jābir that the Messenger of Allāh ﷺ forbade urinating into standing water.

[656] 95 - (282) It was narrated from Abū Hurairah that the
Prophet said: “None of you should urinate into standing water and then wash himself with it.”

[657] 98 - (…) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from Muḥammad the Messenger of Allâh” - and he mentioned a number of Ahâdîth including: “The Messenger of Allâh said: ‘Do not urinate into standing water that does not flow, then wash yourself with it.’”

Chapter 29. Prohibition Of Performing Ghusl In Standing Water

[658] 97 - (283) It was narrated from Abû As-Sâ’ib, the freed slave of Hishâm bin Zuhair that he heard Abû Hurairah saying: “The Messenger of Allâh said: ‘None of you should perform Ghusl in standing water when he is Junub (in a state of sexual impurity).’” He said: “What should he do, O Abû Hurairah?” He said: “Let him scoop it out in handfuls.”
Chapter 30. The Obligation To Wash Away Urine And Other Impurities If They Result In The Masjid, And The Ground May Be Purified With Water, With No Need To Scrub It

[659] 98 - (284) It was narrated from Anas that a Bedouin urinated in the Masjid and some of the people got up (to deal with him), but the Messenger of Allâh ﷺ said: “Let him be, [and] do not interrupt him.” When he had finished, he called for a bucket of water and poured it over it.

[660] 99 - (...) Anas bin Mâlik said: “A Bedouin stood in the corner of the Masjid and urinated. The people shouted at him but the Messenger of Allâh ﷺ said: “Let him be.” When he had finished, the Messenger of Allâh ﷺ ordered that a bucket full of water be poured over his urine.
Anas bin Mālik said: “While we were in the Masjid with the Messenger of Allāh, a Bedouin came and stood and urinated in the Masjid.
The Companions of the Messenger of Allāh said: ‘Stop, stop!’ The Messenger of Allāh said: ‘Do not interrupt him; let him be.’ So they left him alone until he had finished urinating. Then the Messenger of Allāh called him and said to him: ‘These Masâjjid are not for any of this urine and filth; rather they are for the remembrance of Allāh, the Mighty and Sublime, and Ṣalāt, and reading Qur’ān,’ or as the Messenger of Allāh said it. Then he ordered a man from the people to bring a bucket of water and pour it over it.”

Chapter 31. The Ruling On The Urine Of A Nursing Infant And How To Wash It

It was narrated from ‘Aīshah, the wife of the Prophet, that babies would be brought to the Messenger of Allāh, and he would pray for blessing for them and put some soft, chewed dates in their
mommouths (*Tahnik*). A baby was brought to him and (the child) urinated on him. He called for some water and sprinkled it over the urine, but he did not wash it.

[663] 102 - (...) It was narrated that 'A'ishah said: “A nursing baby was brought to the Messenger of Allâh ﷺ and the baby urinated in his lap; he called for water and poured it over it.”

[664] (...) A Hadith similar to that of Ibn Numair (no. 662) was narrated from Hishâm with the same chain.

[665] 103 - (278) It was narrated from Umm Mihsan that she brought a son of hers that was not yet eating regular food to the Messenger of Allâh ﷺ and placed him in his lap, and he urinated. He (ﷺ) did not do any more than to sprinkle water over it.

[666] (...) It was narrated from Az-Zuhri (as no. 665) with this chain, and he said: “He called for some water and sprinkled it.”
[667] 104 (...) ‘Ubaidullâh bin ‘Abdullâh bin ‘Utba bin Mas’ûd narrated that Umm Qais bint Mihsan - who was one of the earliest Muhâjir (emigrant) women who had pledged allegiance to the Messenger of Allâh ﷺ, and was the sister of ‘Ukâshah bin Mihsan, one of Banû Asad bin Khuzaimah - told him that she brought a son of her's, who has not yet reached the age of eating regular food, to the Messenger of Allâh ﷺ. ‘Ubaidullâh said: “She told me that that son of her's urinated in the lap of the Messenger of Allâh ﷺ and the Messenger of Allâh ﷺ called for some water which he sprinkled on his garment, and he did not wash it thoroughly.”

Chapter 32. The Ruling On Semen

[668] 105 - (288) It was narrated from ‘Alqamah and Al-Aswad that a man stayed at ‘Àishah’s house, and in the morning he washed his garment. ‘Àishah said: “It would have been sufficient, if you saw it (the semen), to wash that place, and if you did not see it, to sprinkle water around it, for I remember scratching the garment (at the place of semen) of the Messenger of Allâh ﷺ
thoroughly, then he performed ُصلَّى in it.”

[669] 106 - (...) It was narrated that ‘Aishah said concerning semen: “I used to scratch it from the garment of the Messenger of Allâh ﷺ.”

[670] 107 - (...) A Hadîth similar to that of Khâlid from Abû Ma’shar (no. 668) was narrated from ‘Aishah concerning the scraping off of semen (with a different chain of narrators).

[671] (...) A similar Hadîth (as no. 668) was narrated from ‘Aishah.
It was narrated that ‘Amr bin Maimūn said: “I asked Sulaimān bin Yasār about semen that gets onto a man’s garment, should he wash it or wash the (whole) garment?” He said: “ʿĀishah told me that the Messenger of Allāh ﷺ used to wash the semen off, then go out to perform ʿSalāt in that garment, and I could see the traces of washing on it.”

[673] (…) It was narrated from ‘Amr bin Maimūn with this chain. As for Ibn Abī Zāʿīdah, his Ḥadīth is like that of Ibn Bishr (no. 672), that the Messenger of Allāh ﷺ used to wash off the semen. As for Ibn Al-Mubārak and ‘Abdul-Wāhid, according to their Ḥadīth she said: “I used to wash it from the garment of the Messenger of Allāh ﷺ.”

[674] 109 - (290) It was narrated that ‘Abdullāh bin Shihāb Al-Khawlānī said: “I was staying at ‘Āishah’s house, and I had a wet dream in my garment, so I dipped it in water. A slave girl of ʿĀishah saw me and told her, and ʿĀishah sent word to me, asking me: ‘What made you do that with your garment?’ I
said: ‘I saw what a sleeper sees in his dreams.’ She said: ‘Did you see something on it (the garment)?’ He said: ‘No.’ She said: ‘If you see something, then wash it, for I remember scratching it from the garment of the Messenger of Allâh ﷺ with my fingernail when it was dry.’”

Chapter 33. The Impurity Of Blood And How To Wash It

[675] 110 - (291) It was narrated that Asmâ’ said: “A woman came to the Prophet ﷺ and said: ‘Menstrual blood may get onto the clothes of any one of us; what should she do with it?’ He said: ‘She should scratch it (when it is dry), then rub it with water, then wash it, then pray in it.’”

[676] (…) A Hadîth similar to that of Yahyâ bin Sa‘eed (no. 675) was narrated from Hishâm bin ‘Urwah with this chain.
Chapter 34. The Evidence That Urine Is Impure And The Obligation To Take Precautions Concerning It

[677] 111 - (292) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ passed by two graves, and he said: ‘They are being punished, but they are not being punished for anything grave (i.e., it was not difficult to avoid). One of them used to walk around spreading malicious gossip, and the other did not protect himself from his urine.’ He (ﷺ) called for a palm branch, split it in two, then planted one piece on one grave and the other on the other grave. Then he said: ‘Perhaps it (the punishment) will be reduced for them so long as this does not dry out.’”

[678] (...) It was also narrated from Sulaimân Al-A’amash with this chain (a similar Hadîth as no. 677), except that he said: “The other one did not take precautions against urine.”
3. The Book Of Menstruation

Chapter 1. Touching A Menstruating Woman Above The Izâr (Waist Wrapper)

[679] 1 - (293) It was narrated that 'Aishah said: “If one of us was menstruating, the Messenger of Allâh ﷺ would tell her to put on a waist-wrapper (Izâr), then he would touch her.”

[680] 2 - (...) It was narrated that 'Aishah said: “If one of us was menstruating, the Messenger of Allâh ﷺ would tell her to put on a waist-wrapper if her menstrual flow was heavy, then he would touch her. She said: ‘Who among you can control his desire as the Messenger of Allâh ﷺ did?’”
3 (294) It was narrated that Maimūnah said: "The Messenger of Allāh used to touch his wives from above the waist-wrapper when they were menstruating.

Chapter 2. Lying Down With A Menstruating Woman Under A Single Cover

4 (295) It was narrated that Kuraib, the freed slave of Ibn ‘Abbās, said: "I heard Maimūnah, the wife of the Prophet, say: 'The Messenger of Allāh used to lie down with me, when I was menstruating, with a garment between me and him.'"

5 (296) It was narrated that Umm Salamah said: "While I was lying down with the Messenger of Allāh under a wool blanket, I menstruated. I slipped away and put on the dress I wore when menstruating. The Messenger of Allāh said to me: 'Has your menses
started?’ I said: ‘Yes.’ Then he called me and I lay down with him under the wool blanket.”

Zainab bint Salama (a narrator) said: “She and the Messenger of Allâh ﷺ used to perform Ghusl together from a single vessel, in the case of Janâbah.”

Chapter 3. It Is Permissible For A Menstruating Woman To Wash Her Husband’s Head And Comb His Hair; Her Leftovers Are Pure (Tâhir); And Regarding Reclining In Her Lap And Reciting Qur’ân

[684] 6 - (297) It was narrated that ‘Aishah said: “When the Prophet ﷺ was in I’tikaf, he would lean his head out to me and I would comb it, and he would not enter the house except to relieve himself.”

[685] 7 - (...) It was narrated from ‘Urwah and ‘Amrah bint ‘Abdur-Rahmân that ‘Aishah, the wife of the Prophet ﷺ, said: “I would enter the house for a need (when I was in I’tikâf), and while passing by I would inquire about the health of sick (in the family). And the Messenger of Allâh ﷺ
used to put his head out to me when he was in the Masjid, and I would comb it, and he did not enter the house except for a need when he was in I'tikaf.”

[686] 8 - (...) It was narrated that 'Āishah, the wife of the Prophet ﷺ, said: “The Messenger of Allâh ﷺ used to put his head out to me from the Masjid when he was in I'tikaf, and I would wash it while I was menstruating.”

[687] 9 - (...) It was narrated that 'Āishah said: “The Messenger of Allâh ﷺ used to lean his head out towards me when I was in my room, and I would comb his hair while I was menstruating.”

[688] - 10 - (...) It was narrated that 'Āishah said: “I used to wash the head of the Messenger of Allâh ﷺ while I was menstruating.”
[689] 11 - (298) It was narrated that 'Ā'ishah said: “The Messenger of Allāh ﷺ said to me: ‘Pass me the palm-fibre mat from the Masjid.’ I said: ‘I am menstruating.’ He said: ‘Your menstruation is not in your hand.’”

[690] 12 - (...) It was narrated that 'Ā'ishah said: “The Messenger of Allāh ﷺ told me to pass him the palm-fibre mat from the Masjid. I said: ‘I am menstruating.’ He said: ‘Give it to me; the menstruation is not in your hand.’”

[691] 13 - (299) It was narrated that Abū Hurairah said: “While the Messenger of Allāh ﷺ was in the Masjid, he said: ‘O 'Ā'ishah, pass me the garment.’ She said: ‘I am menstruating.’ He said: ‘Your menstruation is not in your hand.’ So she passed it to him.”
[692] 14 - (300) It was narrated that ‘Aishah said: “I would drink while I was menstruating, then I would pass it to the Prophet and he would put his mouth at the place where my mouth had been and drink. And I would nibble meat from the bone while I was menstruating, then I would pass it to the Prophet and he would put his mouth where my mouth had been.”

Zuhair (one of the narrators) did not mention “and drink.”

[693] 15 - (301) It was narrated that ‘Aishah said: “The Messenger of Allâh used to recline in my lap when I was menstruating, and recite Qur’ân.”

[694] 16 - (302) Thâbit narrated from Anas, that among the Jews, when a woman menstruated, they would not eat with her or stay with her in their houses. The Companions of the Prophet asked the Prophet (about that), and Allâh, the Mighty and Sublime, revealed: “They ask you concerning menstruation. Say:
“That is an *Adha* (a harmful thing), therefore, keep away from women during menses...” until the end of the Verse. The Messenger of Allâh ﷺ said: “Do everything except intercourse.” News of that reached the Jews and they said: “This man does not want to leave any of our affairs, but he differs from us therein.” Usaid bin Ḥudair and ‘Abbâd bin Bishr came and said: “O Messenger of Allâh, the Jews are saying such and such. Why don’t we have intercourse with them (the women)?” The face of the Messenger of Allâh ﷺ changed until we thought that he was angry with them, but when they went out, a gift of milk was sent to the Prophet ﷺ. He sent someone to bring them back and gave them (some of that milk) to drink, and they knew that he was not angry with them.

Chapter 4. *Madâhi* (Prostatic Fluid)

[695] 17 - (303) It was narrated that ‘Ali said: “I was a man who emitted a great deal of prostatic fluid, but I felt too shy to ask the Prophet ﷺ about that because of the position of his daughter. So I told Al-Miqdâd bin Al-Aswad to ask him, and he (ﷺ) said: ‘Let him wash his private part and perform *Wudū’.’”

[696] 18 - (...) It was narrated that ‘Alī said: “I felt too shy to ask the Prophet about prostatic fluid because of Fāṭimah, so I told Al-Miqdād to ask him, and he (ﷺ) said: ‘Wudū’ should be done for that.””

[697] 19 - (...) It was narrated that Ibn ‘Abbās said: “Ali bin Abī Ṭālīb said: ‘I sent al-Miqdād bin Al-Aswād to the Messenger of Allāh ﷺ to ask him about the prostatic fluid that comes out of a man, and how he should deal with it. The Messenger of Allāh ﷺ said: ‘Perform Wudū’ and sprinkle (wash) your private part.’ “

Chapter 5. Washing The Face
And Hands When Waking
From Sleep

[698] 20 - (304) It was narrated
from Ibn ‘Abbās that the Prophet ﷺ got up at night, relieved himself, washed his face and hands, then went back to sleep.

Chapter 6. It Is Permissible For One Who Is Junub To Sleep, But It Is Recommended For Him To Perform Wudū’ And Wash His Private Parts If He Wants To Eat, Drink, Sleep Or Have Intercourse

[699] 21 - (305) It was narrated from ‘Aishah that if the Messenger of Allah ﷺ wanted to sleep while he was Junub, he would perform Wudū’ as for prayer before going to sleep.

[700] 22 - (...) It was narrated that ‘Aishah said: “When the Messenger of Allah ﷺ was Junub and wanted to eat or sleep, he would perform Wudū’ [as for prayer].”
It was narrated from Ibn 'Umar, that 'Umar said:

"O Messenger of Allah, can one of us go to sleep while he is Junub?" He said: "Yes, if he performs Wudû.'"
[704] 25 - (...) It was narrated that Ibn ‘Umar said: “Umar bin Al-Khattab told the Messenger of Allah ﷺ that he became Junub at night, and the Messenger of Allah ﷺ said to him: ‘Perform Wudū’, and wash your private part, then sleep.’”

[705] 26 - (307) It was narrated that ‘Abdullâh bin Abî Qais said: “I asked ‘Aishah about the Witr of the Messenger of Allah ﷺ and he mentioned the Hadîth. I said: “What did he do in the case of Janâbah? Did he perform Ghusl before he slept, or sleep before he performed Ghusl?” She said: “He would do both. Sometimes he performed Ghusl and then slept, and sometimes he would perform Wudū’ and sleep.” I said: “Praise be to Allah Who has made the matter flexible.”

[706] (...) A similar report (as no. 705) was narrated from Mu‘âwiyah bin Šâlih with this chain.

[707] 27 - (308) It was narrated that Abû Sa‘eed Al-Khudrî said: The Messenger of Allah ﷺ said:
“When one of you has intercourse with his wife then wants to repeat it, let him perform Wuḍū’.”

(One of the narrators) Abū Bakr added in his report: “Between the two (acts) there should be Wuḍū’.” And he said: “If he wishes that it should be repeated.”

[708] 28 - (309) It was narrated from Anas that the Prophet used to go around to his wives with a single Ghusl.

Chapter 7. Women Are Obliged To Perform Ghusl If They Emit Fluid

[709] 29 - (310) Anas bin Mālik said: “While ‘Āishah was present, Umm Sulaim, who was the grandmother of Ishāq, came to the Messenger of Allāh and said to him: ‘O Messenger of Allāh, a woman may see what a man sees in his dream, and she may see in herself what a man...”
sees in himself."[1] 'Aishah said: 'O Umm Sulaim, you have disclosed women’s secrets, Taribat Yamínuk (may your right hand be rubbed with dust; this is a mild form of rebuke). He (ﷺ) said to 'Aishah: ‘Rather, your right hand should be rubbed with dust. Yes, let her perform Ghusl, O Umm Sulaim, if she sees that.”

[710] 30 - (311) It was narrated from Qatâdah that Anas bin Mâlik told them that Umm Sulaim narrated, that she asked the Prophet of Allah ﷺ about a woman who sees in her dreams what a man sees. The Messenger of Allah ﷺ said: “If a woman sees that, let her perform Ghusl.” Umm Salamah said: ‘I felt shy because of that, and I said: ‘Does that really happen?’” The Prophet of Allah ﷺ said: “How else does resemblance (of the child to either parent) happen? The water of the man is thick and white, and the water of the woman is thin and yellow. Whichever of them prevails, or comes first, the resemblance will be (to that parent).”

[711] 31 - (312) It was narrated

that Anas bin Mâlik said: “A woman asked the Messenger of Allah about a woman who sees in her dreams what a man sees in his dream. He said: ‘If she emits (fluid) as a man does, than let her perform Ghusl.’”

[712] 32 - (313) It was narrated that Umm Salamah said: “Umm Sulaim came to the Prophet and said: ‘O Messenger of Allah, Allah is not too shy to tell the truth. Does a woman have to perform Ghusl if she has a wet dream?’ The Messenger of Allah said: ‘Yes, if she sees water (discharge of fluid).’ Umm Salamah said: ‘O Messenger of Allah, can a woman have a wet dream?’ He said: ‘May your hands be rubbed with dust, how else would her child resemble her?’”

[713] (...) A similar Hadith (as no. 712) was narrated from Hishâm bin ‘Urwah with this chain, and he added: “She said: I said: “You have disclosed women’s secret.”
Urwah bin Az-Zubair narrated that 'Aishah, the wife of the Prophet ﷺ, told him that Umm Sulaim - Umm Banî Abî Ṭalhah - entered upon the Messenger of Allah ﷺ... a Hadith similar to that of Hishâm (no. 712), except that in it he said: “'Aishah said: ‘I said to her: ‘Fie on you! Do women see that?’”

It was narrated from ‘Aishah that a woman said to the Messenger of Allah ﷺ: “Should a woman perform Ghusl if she has a wet dream and sees water?” He said: “Yes.” ‘Aishah said to her: “May your hands be rubbed with dust.” The Messenger of Allah ﷺ said: “Let her be. Can the resemblance (of the child to either parent) come except through that? If her water prevails over that of the man, then the child will resemble his maternal uncles, and if the man’s water prevails over hers, then he will resemble his paternal uncles.”
Chapter 8. Description Of The (Fluid) Of The Man And Woman; The Child Is Created From The Water Of Both Of Them

Thawbân the freed slave of the Messenger of Allâh said: “I was standing beside the Messenger of Allâh when one of the Jewish rabbis came and said: ‘Peace be upon you, O Muḥammad.’ I gave him a shove that almost made him fall over. He said: ‘Why did you push me?’ I said: ‘Why don’t you say, “O Messenger of Allâh”?’ The Jew said: ‘We only call him by the name that his family gave him.’ The Messenger of Allâh said: ‘My name is Muḥammad, (a name) that my family gave to me.’ The Jew said: ‘I have come to ask you something.’ The Messenger of Allâh said: ‘Will it benefit you anything if I tell you?’ He said: ‘I will listen.’ The Messenger of Allâh scratched the ground with a stick that he had with him, and said: ‘Ask.’ The Jew said: ‘Where will the people be on the Day when the earth is changed to another earth, and the heavens (likewise)?’ The Messenger of Allâh said: ‘They will be in darkness near the Bridge.’ He said: ‘Who will be the first people to cross (the Bridge)’ He said: ‘The poor Muḥājirīn

[716] 34 - (315) Thawbân the freed slave of the Messenger of Allâh said: “I was standing beside the Messenger of Allâh when one of the Jewish rabbis came and said: ‘Peace be upon you, O Muḥammad.’ I gave him a shove that almost made him fall over. He said: ‘Why did you push me?’ I said: ‘Why don’t you say, “O Messenger of Allâh”?’ The Jew said: ‘We only call him by the name that his family gave him.’ The Messenger of Allâh said: ‘My name is Muḥammad, (a name) that my family gave to me.’ The Jew said: ‘I have come to ask you something.’ The Messenger of Allâh said: ‘Will it benefit you anything if I tell you?’ He said: ‘I will listen.’ The Messenger of Allâh scratched the ground with a stick that he had with him, and said: ‘Ask.’ The Jew said: ‘Where will the people be on the Day when the earth is changed to another earth, and the heavens (likewise)?’ The Messenger of Allâh said: ‘They will be in darkness near the Bridge.’ He said: ‘Who will be the first people to cross (the Bridge)’ He said: ‘The poor Muḥājirīn

(المعنى (8) - (باب بيان صفة مني الرجل والمرأة وأن الولد مخلوق من مائيهما) (الحجة 24)
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(emigrants).” The Jew said: “What will be presented to them when they enter Paradise?” He said: “The caudate (extra) lobe of the fish liver.” He said: “What food will be given to them after that?” He said: “The bull of Paradise, which used to graze along its edges, will be slaughtered for them.” He said: “What will their drink be?” He said: “From a spring there that is called Salsabil.” He said: “You have spoken the truth. I came to ask you about something that no one on earth knows except a Prophet, or one or two men.” He (ﷺ) said: “Will it benefit you anything if I tell you?” He said: “I will listen. I have come to ask you about the child.” He (ﷺ) said: “The water of the man is white and the water of the woman is yellow. If they meet and the Mani of the man prevails over the Mani of the woman, it will be a male, by Allah’s leave. If the Mani (seminal fluid) of the woman prevails over the Mani (seminal fluid) of the man, it will be a female, by Allah’s leave.” The Jew said: “You have spoken the truth; you are indeed a Prophet.” Then he left and went away. The Messenger of Allah (ﷺ) said: “This man asked me what he asked me, and I had no knowledge of any of that until Allah granted it to me.”

[717] (...) Mu‘āwiyyah bin Salâm
narrated a similar report (as no. 716) with this chain, except that he (Thawbân) said: "I was sitting beside the Messenger of Allâh ﷺ.”

Chapter 9. Description Of Ghusl In The Case Of Janâbah (Sexual Impurity)

[718] 35 - (316) It was narrated that ‘Aishah said: "When the Messenger of Allâh ﷺ performed Ghusl in the case of Janâbah, he would start by washing his hands, then he would pour water with his right hand into his left and wash his private part. Then he would perform Wudū’ as for prayer. Then he would take water (and pour it over his head) and make it reach the roots of his hair, using his fingers. When he saw that it was thoroughly wet, he would pour three handfuls of water over his head. Then he would pour water over the rest of his body, then he would wash his feet.”

[719] (...) It was also narrated from Hishâm (a similar Hadîth as no. 718) with this chain, but he did not mention washing the feet.
It was narrated by Wakil from ‘Aishah that the Prophet performed Ghusl from Janâbah. He started by washing his hands three times... and he mentioned a Hadith similar to that of Abû Mu‘âwiyah (no. 718), but he did not mention washing the feet.

It was narrated from ‘Aiah that when the Messenger of Allah performed Ghusl from Janâbah, he would start by washing his hands before he put his hand in the vessel, then he would perform Wudū’ as for prayer.

It was narrated that Ibn ‘Abbâs said: “My maternal aunt Maimûnah told me: ‘I brought the Messenger of Allah water to perform Ghusl from Janâbah. He washed his hands two or three times, then he put his hand in the vessel and poured some water over his private part and washed it with his left hand. Then he struck his left hand on the ground and rubbed it vigorously. Then he performed Wudū’ as for prayer,
then he poured three handfuls of water over his head, then he washed the rest of his body. Then he moved away from the spot where he had been standing, and washed his feet. Then I brought him the towel but he refused it."

[723] (...) It was narrated from Al-A'mash with this chain (a Hadith similar to no. 722) but it does not mention pouring three handfuls of water over the head. In the Hadith of Wakî it describes Wudû' in full, mentioning rinsing out the mouth and nose. In the Hadith of Abû Mu'âwiyyah there is no mention of the towel.

[724] 38 - (...) It was narrated from Ibn 'Abbâs, from Maimûnah, that the Prophet ﷺ was brought a towel, but he did not touch it, and he started to do like this with the water - meaning shake it off.

[725] 39 - (318) It was narrated that 'Aishah said: "When the Messenger of Allâh ﷺ
performed Ghusl from Janâbah, he would call for something like a vessel used for milking, and take water in his palm. He started with the right side of his head, then the left. Then he took water in both palms and poured it all over his head.”

Chapter 10. The Amount Of Water With Which It Is Recommended To Perform Ghusl In The Case Of Janâbah; A Man And Woman Washing From A Single Vessel; One Of Them Washing With The Left-Over Water Of The Other

[726] 40 - (319) It was narrated from 'Aishah that the Messenger of Allah used to perform Ghusl from Janâbah from a vessel like a Faraq.

[727] 41 - (...) It was narrated that 'Aishah said: “The Messenger of Allah performed Ghusl in a vessel like a Faraq[1] and he and I used to perform Ghusl using a single vessel.”

According to the Hadith of Sufyân: “With a single vessel.”

Qutaibah said: “Sufyân said:
'The Faraq is three Ṣâ‘ (a measure that equals four Mudd; about 3kg.)"

[728] 42 - (320) It was narrated that Abū Salamah bin ‘Abdur-Rahmān said: “I entered upon ‘Āishah along with her brother through breastfeeding, and he asked her about how the Prophet ﷺ performed Ghusl in the case of Janâbah. She called for a vessel the size of a Ṣâ‘, and performed Ghusl with a screen between us and her. She poured water over her head three times. He said: “The wives of the Prophet ﷺ used to cut their hair so that it came down to their earlobes.”

[729] 43 - (321) It was narrated that Abū Salamah bin ‘Abdur-Rahmān said: “‘Āishah said: ‘When the Messenger of Allāh ﷺ performed Ghusl, he would start

[1] In An-Nawawi’s commentary on Muslim, Al-Qâdi ‘Iyâd is quoted as saying: “This Hadith appears to mean that they saw only her head and the upper part of her body as she demonstrated Ghusl, which is only permissible for Mahram to see. One of them, ‘Abdullāh bin Yazid, was her brother through breastfeeding, and the other one, Abū Salamah, was her sister’s son through breastfeeding. He was breastfed by Umm Kulthūm, the daughter of Abū Bakr, both of them were Mahram to her. She set up the screen so that the lower part of her body could not be seen.”
with his right hand, pouring water onto it and washing it. Then he would pour water onto the harm (impurity) that was on him with his left hand. When he had finished that, he would pour water over his head.'

‘Aīshah said: ‘The Messenger of Allah said: “I used to perform Ghusl from a single vessel, when we were Junub.”’

[730] 44 - (…) It was narrated from Ḥafṣah bint ‘Abdur-Rahmān bin Abī Bakr - who was married to Al-Mundhir bin Az-Zubair - that ‘Aīshah told her that she and the Prophet used to perform Ghusl from a single vessel that held three Āmidd or something close to that (of water).

[731] 45 - (…) It was narrated that ‘Aīshah said: ‘The Messenger of Allah and I used to perform Ghusl of Junābah from a single vessel, dipping our hand into it alternately.’

[732] 46 - (…) It was narrated from Mu‘ādhah, from ‘Aīshah,
she said: “The Messenger of Allah ﷺ and I used to perform Ghusl from a single vessel, which was between myself and him. He would go ahead of me, and I would say: ‘Leave me some, leave me some.’” She said: “And they were both Junub.”

[733] 47 - (322) It was narrated that Ibn ‘Abbâs said: “Maimûnah told me that she used to perform Ghusl, she and the Prophet ﷺ, from a single vessel.”

[734] 48 - (323) Ibn ‘Abbâs narrated that the Messenger of Allah ﷺ used to perform Ghusl with the left-over water of Maimûnah.

[735] 49 - (324) Umm Salamah narrated that she and the Messenger of Allah ﷺ used to perform Ghusl from a single vessel, in the case of Janâbah.
50 - (325) Anas said: “The Messenger of Allâh ﷺ used to perform Ghusl with five Makkûk[1], and he performed Wudâ’ with one Makkûk.”

51 - (...) Anas said: “The Prophet ﷺ used to perform Wudâ’ with a Mudd and he used to perform Ghusl with a Šâ’, up to five Mudd.”

52 - (326) It was narrated that Safînah said: “The Messenger of Allâh ﷺ used to perform Ghusl with a Šâ’ of water in the case of Janâbah, and he used to perform Wudâ’ with a Mudd of water.”

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[1] According to Imâm An-Nawawi, a Makkûk is the same as a Mudd.
It was narrated that Safinah - (one of the narrators) said: Abū Bakr— the Companion of the Messenger of Allāh ﷺ, said: “The Messenger of Allah ﷺ used to perform Ghusl with a سلاح and purify himself with a مثقال.” In the narration of (one of the narrators) Ibn Hujr: “Or he said: ‘And a مثقال to purify him.’” And he said: [1] “And he was old, so I do not consider his narration trustworthy.”

Chapter 11. It Is Recommended To Pour Water Over The Head, And Elsewhere, Three Times

[740] 54 - (327) It was narrated that Jubair bin Mut‘îm said: “They (people) argued about Ghusl in the presence of the Messenger of Allâh ﷺ. One of them said: ‘As for me, I wash my head in such and such a manner.’ The Messenger of Allâh ﷺ said: ‘As for me, I pour three handfuls of water over my head.’”

[739] 53 - (...) It was narrated that Safinah - (one of the narrators) said: Abū Bakr— the Companion of the Messenger of Allāh ﷺ, said: “The Messenger of Allah ﷺ used to perform Ghusl with a سلاح and purify himself with a مثقال.” In the narration of (one of the narrators) Ibn Hujr: “Or he said: ‘And a مثقال to purify him.’” And he said: [1] “And he was old, so I do not consider his narration trustworthy.”

[1] That is, Abū Raiḥanah, one of the narrator, said this about Safinah.
It was narrated from Jubair bin Mu't'im that mention of Ghusl for Janâbah was made in the presence of the Prophet (ﷺ) and he said: "As for me, I pour water over my head three times."

It was narrated from Jâbir bin 'Abdullâh that a delegation from Thaqîf asked the Prophet (ﷺ): "Our land is cold, how should we perform Ghusl?" He said: "As for me, I pour water over my head three times."

It was narrated that Jâbir bin 'Abdullâh said: "When the Messenger of Allah (ﷺ) performed Ghusl for Janâbah, he would pour three handfuls of water over his head." Al-Ḥasan bin Muhammad said to him: "My hair is thick." Jâbir said: "O my
nephew! The hair of the Messenger of Allâh were thicker than your hair and better."

Chapter 12. Ruling On The Braids Of A Woman Who Is Doing Ghusl

[744] 58 - (330) It was narrated that Umm Salamah said: "I said: ‘O Messenger of Allâh, I am a woman with tightly braided hair; should I undo it for Ghusl from Janâbah?’ He said: ‘No; it is sufficient for you to pour three handfuls of water over your head, then pour water over you, and you will become pure.’"

[745] (...) It was narrated from Ayyûb bin Mûsâ with this chain. In the narration of ‘Abdur-Razzâq it says: “Should I undo them for (Ghusl following) menses and Janâbah?” He said: “No.” Then he mentioned something similar to the Hadîth
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of Ibn ‘Uyainah (no. 744).

[746] (...) It was narrated from Rawh bin Al-Qâsim: “Ayyüb bin Mûsâ narrated to us with this chain (a similar Hadîth as no. 744) and said: ‘Should I undo it and wash it in the case of Janâbah?’” And he did not mention menses.

[747] 59 - (331) It was narrated that ‘Ubaid bin ‘Umair said: “‘Âishah heard that ‘Abdullâh bin ‘Amr was telling the women to undo their braids when they performed Ghusl. She said: ‘How strange it is, that Ibn ‘Amr should tell the women to undo their braids when they perform Ghusl! Why doesn’t he tell them to shave their heads? The Messenger of Allâh ﷺ and I used to perform Ghusl from a single vessel, and I did not do more than pour water over my head three times (without undoing my braids).’”
Chapter 13. It Is Recommended For The Woman Who Is Performing Ghusl Following Menses To Apply A Piece Of Cloth Scented With Musk To The Site Of The Bleeding

[748] 60 - (332) It was narrated that 'Āishah said: “A woman asked the Prophet ﷺ how she should perform Ghusl following her menses. He told her how to perform Ghusl, then said that she should take a piece of cloth scented with musk and purify herself with it. She said: ‘How do I purify myself with it?’ He said: ‘Purify yourself with it, Suḥbān-Allāh (Glorious is Allāh)!’ and he covered his face” - (One of the narrators) Sufyān bin ‘Uyainah showed us how he covered his face with his hands - ‘Āishah said: “I pulled her towards me, because I understood what the Prophet ﷺ meant, and I said: ‘Follow the traces of blood with it.’”

[749] (...) It was narrated from 'Āishah that a woman asked the Prophet ﷺ: “How should I perform Ghusl when my menses ends?” He said: “Take a piece of cloth scented with musk and purify yourself with it.”
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mentioned something similar to the Hadīth of Sufyān (no. 750).

[750] 61 - (…) It was narrated from Ṣafīyyah and she narrates from ‘Āishah that ‘Āṣmā’ asked the Prophet ﷺ about Ghusl following menses. He said: “Let one of you take her water and Sidr (lote tree) leaves and clean herself well, then let her pour water over her head and rub it vigorously, so that it will reach the roots of her hair. Then let her pour the water over herself, then take a piece of cloth scented with musk and purify herself.” ‘Āṣmā’ said: “How should she purify herself?” He said: “Subḥān-Allāh (Glorious is Allah)! Purify yourself with it.” ‘Āishah said - as if she whispered it to her - “Follow the traces of blood.” And she asked him about Ghusl in the case of Janâbah. He said: “Let her take water and clean herself well - or clean herself thoroughly - then let her pour water over her head and rub it so that it reaches the roots of the hair, then let her pour water over herself.” ‘Āishah said: “How good the woman of the Anṣār were! They did not let shyness prevent them from understanding their religion properly.”

[751] (…) Shu‘bah narrated something similar (as no. 750) with this chain and said: “He ﷺ said: “
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Chapter 14. The Ghusl And The Prayer For A Woman Who Is Suffering Prolonged Vaginal Bleeding (Istihâdah)

[753] 62 - (333) It was narrated that 'Aishah said: “Fatimah bint Abi Wa'ab got a nosebleed, and she came to the Prophet ﷺ and said: ‘O Messenger of Allah, I am a woman who suffers from Istihâdah (prolonged vaginal bleeding) and I do not become pure. Should I give up As-Salât?’ He said: ‘No, rather that is from a vein and is not menstruation. When the time of your menstruation arrives, stop praying, and when it is ends, wash the blood from yourself and offer As-Salât.’”

[754] (...) A Hadith and chain

[752] (...) It was narrated that 'Aishah said: “Asma' bint Shaki entered upon the Messenger of Allah ﷺ and said: ‘O Messenger of Allah, how should one of us perform Ghusl when her menstruation ends?’” And he quoted the Hadith (no. 750), but he did not mention Ghusl from Janâbah.

[754] (...) وَقَالَتْ: إِنَّكَ رَسُولُ اللَّهِ! كَيْفَ تَعْتَمِدُ إِذَا أَذْهَبَتْ مِنَ الحَيْضَرَةِ وَسَاقَ الحَبِيبَةَ، وَلَمْ يَذْكُرْ فِيهِ عَُشٌ al-janâbah.
similar to that of Wālī (no. 753) was narrated from Hishām bin ‘Urwah. According to the narration of Qutaibah from Jarīr: “Fāṭimah bint Abī Ḥubais bin ‘Abdul-Muṭṭalib bin Asad, who was one of our womenfolk...”

He (Muslim) said: In the narration of (one of the narrators) Hammād bin Zaid is an additional statement, which we did not mention.¹

[755] 63 - (334) It was narrated from Ibn Shihāb, from ‘Urwah, from ‘Āishah that she said: “Umm Ḥabībah bint Jaḥsh asked the Messenger of Allāh ﷺ: ‘I suffer from Istihâdhah.’ He said: ‘That is only a vein, so perform Ghusl and pray.’ She used to perform Ghusl at the time of every prayer.”

Al-Laith bin Sa’d said: “Ibn Shihāb did not mention that the Messenger of Allāh ﷺ told Umm Ḥabībah bint Jaḥsh to perform Ghusl at the time of every prayer, but that it is something that she chose to do.” Ibn Rumh said in his report: “The daughter of Jaḥsh,” and he did not mention: “Umm Ḥabībah.”

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¹ The wording in question in Ḥammād bin Zaid’s narration was recorded by An-Nasā’i (323).
It was narrated from ‘Aīshah, the wife of the Prophet ﷺ, that Umm Ḥabībah bint Jaḥsh - the sister-in-law of the Messenger of Allāh ﷺ, who was married to ‘Abdur-Rahmān bin ‘Awf - suffered from Istihādah for seven years. She consulted the Messenger of Allāh ﷺ concerning that and the Messenger of Allāh ﷺ said: “That is not menstruation, rather it is a vein, so perform Ghusl and pray.”

‘Aīshah said: “She used to perform Ghusl in a wash-tub in the apartment of her sister Zainab bint Jaḥsh until the blood turned the water red.”

Ibn Shihāb said: “I told Abū Bakr bin ‘Abdur-Rahmān bin Al-Ḥārith bin Hishām about that, and he said: ‘May Allāh have mercy on Hind; if she had heard this verdict; she too was suffering from this ailment, and she used to weep a lot for not being able to offer Salāt.’”

(...)

[757] (…) It was narrated that ‘Aīshah said: “Umm Ḥabībah bint Jaḥsh came to the Messenger of Allāh ﷺ, and she had suffered from Istihādah for seven years…” (narrating) a Hadīth similar to that of ‘Amr bin Al-Ḥārith (no. 756), up to the
words: "The blood turned the water red," but he did not mention what comes after that.

[758] (...) It was narrated from 'Aishah that the daughter of Jahsh suffered from Istihâdhah for seven years... a similar Hadîth (as no. 756).

[759] 65 - (...) It was narrated that 'Aishah said: "Umm Habibah asked the Messenger of Allah about bleeding. 'Aishah said: 'I saw a tub full of blood, and the Messenger of Allah said to her: "Wait as long as you reckon your period used to last, then perform Ghusl and pray."

[760] 66 - (...) It was narrated from 'Irâk, from 'Urwah, that 'Aishah, the wife of the Prophet, said: "Umm Habi'ah bint Jahsh, who was married to 'Abdur-Rahmân bin 'Awf, complained to the Messenger of Allah about her bleeding. He
said to her: ‘Wait as long as you reckon your period used to last, then perform Ghusl.’ She used to perform Ghusl at the time of every prayer.”

Chapter 15. A Menstruating Woman Is Obliged To Make Up Missed Fasts But Not Prayers

[761] 67 - (335) It was narrated from Mu‘âdhah that a woman asked ‘Aishah: “Should one of us make up the prayers that she misses during her menses?” ‘Aishah said: “Are you a Harūriyyah? One of us would menstruate during the time of the Messenger of Allâh, then she was not ordered to make up (the prayers).”

[762] 68 - (...) It was narrated that Yazid said: “I heard Mu‘âdhah (say) that she asked ‘Aishah: ‘Should a menstruating woman make up missed prayers?’ ‘Aishah said: ‘Are you a Harūriyyah? The wives of the Messenger of Allâh used to menstruate, but did he tell
them to make up (the prayers)!

[763] 69 - (...) It was narrated that Mu‘ādhah said: “I asked ‘Aīshah: ‘Why does a menstruating woman have to make up missed fasts but not missed prayers?’ She said: ‘Are you a Harāriyyah?’ I said: ‘I am not a Harāriyyah, but I am asking.’ She said: ‘That used to happen to us and we were commanded to make up the fasts but we were not commanded to make up the prayers.’”

Chapter 16. Covering Oneself With A Garment And The Like While Performing Ghusl

[764] 70 - (336) Umm Hāni’ bint Abī Tālib said: “I went to the Messenger of Allāh during the year of the Conquest and I found him performing Ghusl, and his daughter Fātimah was screening him with a garment.”

[765] 71 - (...) Abū Murrah, the freed slave of ‘Aqīl, narrated that Umm Hāni’ bint Abī Tālib told him that during the year of the Conquest, she came to the Messenger of Allāh when he...
was in the upper part of Makkah, and the Messenger of Allah got up to perform Ghusl, and Fāṭimah screened him. Then he took his garment and wrapped it around himself, then he prayed eight Rak‘ah of ʿDuḥa prayer.

[766] 72 - (…) It was narrated from Sa‘eed bin Abī Hind with this chain (as no. 765), and he said: “His daughter Fāṭimah screened him with his garment, and when he had performed Ghusl he took it and wrapped himself in it, then he stood up and prayed eight Rak‘ah, and that was ʿDuḥa (Prayer).”

[767] 73 - (337) It was narrated from Ibn ‘Abbās that Maimūnah said: “I put some water out for the Prophet and screened him, and he performed Ghusl.”

Chapter 17. The Prohibition Of Looking At ‘Awrah

[768] 74 - (338) It was narrated
from ‘Abdur-Rahmân bin Abî Sa‘e’d Al-Khûdri, from his father, that the Messenger of Allah ﷺ said: “No man should look at the ‘Awrah of another man, and no woman should look at the ‘Awrah of another woman. No man should lie with another man under the same cover, and no woman should lie with another woman under the same cover.”

[769] (...) Ad-Dâhîk bin ‘Uthmân narrated it to us with this chain (a Hadîth similar to no. 768), but instead of ‘Awrah he said: “The nakedness of another man and the nakedness of another woman.”

Chapter 18. It Is Permissible To Bathe Naked When One Is Alone

[770] 75 - (339) It was narrated that Hammâm bin Munabbîh said: “This is what Abû Hurairah narrated to us from Muhammad, the Messenger of Allah ﷺ,” and he mentioned a number of Aḥâdîth, including the following: “The Messenger of Allah ﷺ said: ‘The Children of Israel used to bathe naked, looking at one another’s ‘Awrah. But Mûsâ, ﷺ, used to bathe alone, and they
said: “By Allâh, nothing is keeping Mûsâ from bathing with us except for the fact that he has a scrotal hernia.” “One day he went to perform Ghusl and he put his garment on a rock. The rock fled with his garment, and Mûsâ began to run after it, saying: “My garment, O rock! My garment, O rock!” until the Children of Israel saw the ‘Awrah of Mûsâ and said: “By Allâh, there is nothing wrong with Mûsâ.” Then the rock came to a standstill. He took his garment and struck the rock hard.”

Abû Hurairah said: “By Allâh, there were six or seven marks on the rock where Mûsâ had struck it.”

Chapter 19. Taking Care To Conceal One’s ‘Awrah

Jâbir bin ‘Abdullâh said: “When the Ka’bah was built, the Prophet and ‘Abbâs went to move a stone. Al-‘Abbâs said to the Prophet: ‘Put your Izâr (lower garment) up on your shoulders to protect them from the stone.’ He did that, then he fell to the ground. His eyes lifted up towards heaven (i.e., he became unconscious), then he got up and said: ‘My Izâr, my Izâr!’ and his Izâr was tied around him.”
Ibn Râfî’ said in his report: “On your neck;” he did not say, “on your shoulders,” (this happened when the Messenger of Allâh was in his childhood.)

[772] 77 - (...) Jâbir bin ‘Abdullâh narrated that the Messenger of Allâh ﷺ was moving stones for the (building of) Ka'bah with them, and he was wearing his Izâr. Al-'Abbâs - his paternal uncle - said to him: “O son of my brother, why don’t you undo your Izâr and put it on your shoulders to protect them from the stones?” So he undid it and put it on his shoulders, then he fell down, unconscious. He was never seen naked after that day.

[773] 78 - (341) It was narrated that Al-Miswar bin Makhramah said: “I was carrying a heavy rock, wearing a light Izâr. My Izâr slipped off and I was carrying the rock so I could not put my Izâr back until I had put the rock in its place. The Messenger of Allâh ﷺ said: ‘Go back and get your garment, and do not walk about naked.’”
Chapter 20. Screening Oneself When Urinating

(المعجم 20) - (باب التستر عند البول) (النحوة 54)

[774] 79 - (342) It was narrated that 'Abdullâh bin Ja'far said: "The Messenger of Allâh صلی الله عليه وسلم made me ride behind him one day, and he told me a secret which I will never tell to any of the people. When relieving himself, the Messenger of Allâh ﷺ liked to find a place where he was well concealed, a hill or a cluster of date-palms."

Chapter 21. At The Beginning Of Islam, Intercourse Did Not Necessitate Ghusl Unless Semen Was Emitted, Then That Was Abrogated And Ghusl Becomes Obligatory For Intercourse

(المعجم 21) - (باب بيان أن الجماع كان في أول الإسلام لا يوجب الغسل إلا أن ينزل المني وبيان نسخه وأن الغسل يوجب بالجماع) (النحوة 55)

[775] 80 - (343) It was narrated
from ‘Abdur-Rahmân bin Abî Sa’eed Al-Khudrî that his father said: “I went out with the Messenger of Allâh ﷺ on a Monday to Qubâ’, and while we were in (the land of) Banû Sâlim, the Messenger of Allâh ﷺ stood at the door of ‘Itbân and called out loudly to him. He came out, dragging his Izâr, and the Messenger of Allâh ﷺ said: ‘We made the man rush.’ ‘Itbân said: ‘O Messenger of Allâh, what do you think, if a man hastens to part from his wife and does not emit semen, what should he do?’ The Messenger of Allâh ﷺ said: ‘Water is for water.’”[1]

[776] 81 - (…) It was narrated from Abû Sa’eed Al-Khudrî that the Messenger of Allâh ﷺ said: “Water is for water.”

[1] Meaning, Ghusl must be performed when semen is emitted.
Abū Al-ʿAlâ’ bin Shikh-khîr said: “The Ḥâdīth of the Messenger of Allah ﷺ abrogated one another as Verses of the Qur’ān abrogated one another.”

It was narrated from Abū Saʿeed Al-Khudrî that the Messenger of Allâh ﷺ passed by a man from among the Ansâr and called for him. He came out with his hair dripping and he said: “Perhaps we made you rush?” He said: “Yes, O Messenger of Allâh.” He said: “If you hastened or did not emit semen, then you do not have to perform Ghusl, but you have to perform Wudū’.”

It was narrated that Ubayy bin Kaʿb said: “I asked the Messenger of Allâh ﷺ about a man who has intercourse with his wife but fails to ejaculate. He said: ‘Let him wash
of whatever has got on him from his woman, then perform \textit{Wudū’} and pray.”

[780] 85 - (...) It was narrated from Ubayy bin Ka‘b that the Messenger of Allâh ﷺ said, concerning a man who has intercourse with his wife but does not ejaculate: “Let him wash his private part and perform \textit{Wudū’}.”

[781] 86 - (347) Zaid bin Khâlid Al-Juhâni narrated that he asked ‘Uthmân bin ‘Affân: “What do you think if a man has intercourse with his wife but does not emit semen?” ‘Uthmân said: “He should perform \textit{Wudū’} as for prayer, and wash his private part.” ‘Uthmân said: “I heard it from the Messenger of Allâh ﷺ.”
‘Urwah bin Az-Zubair narrated that Abû Ayyûb informed him, that he heard that from the Messenger of Allâh (a similar Hadîth as no. 781).

Chapter 22. Abrogation Of “Water Is For Water,” And That It Is Obligatory To Perform Ghusl When The Two Circumcised Parts Meet

It was narrated from Abû Hurairah that the Prophet of Allâh said: “When a man sits between the four parts and toils with her, then Ghusl is obligatory.”

According to the Hadîth of Maţar: “Even if he does not ejaculate.”

[784] (...) A similar report (as no. 783) was narrated from Shu‘bah from Qtadah with this chain. Except that in the narration of Shu‘bah he said: “Then he struggles” and it was not said: “Even if he does not ejaculate.”

[785] 88 - (349) It was narrated that Abu Musa said: “A group of the Muhajireen and Ansar differed concerning that. The Ansar said: ‘Ghusl is not mandatory unless semen spurts forth or there is water (emission of fluid).’ The Muhajirun said: ‘When he has intercourse, Ghusl is mandatory.’ Abu Musa said: ‘I will answer you concerning that’. I went and asked permission to enter upon Aishah, and permission was granted to me. I said to her: ‘O my mother’ - or, ‘O Mother of the Believers’ - ‘I want to ask you about something but I feel shy.’ She said: ‘Do not feel too shy to ask me anything that you would ask your mother who gave birth to you, for I am your mother.’ I said: ‘What necessitates Ghusl?’ She said: ‘You have come to one who knows about that. The Messenger of Allah ﷺ said: ‘When a man sits between the four parts and...’
the two circumcised parts meet, then *Ghusl* is obligatory.”

[786] 89 - (350) It was narrated that ‘Aishah, the wife of the Prophet ﷺ, said: “A man asked the Messenger of Allah ﷺ about a man who has intercourse with his wife then he fails (to ejaculate). Do they have to perform *Ghusl*? ‘Aishah was sitting there, and the Messenger of Allah ﷺ said: ‘I do that, I and this one, then we perform *Ghusl*.'”

Chapter 23. Performing *Wudu’* After Eating Something That Has Been Touched By Fire

[787] 90 - (351) Zaid bin Thâbit said: “I heard the Messenger of Allah ﷺ say: ‘*Wudu’* (is required) for that which has been touched by fire.’”
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Chapter 24. Abrogation Of Wudū’ For That Which Has Been Touched By Fire

[788] (352) ‘Abdullāh bin Ibrāhīm bin Qāriz narrated that he found Abū Hurairah performing Wudū’ in the Masjid, and he said: “I am performing Wudū’ because of pieces of cottage cheese that I ate, because I heard the Messenger of Allāh ﷺ say: ‘Perform Wudū’ for that which has been touched by fire.”

[789] (353) Ibn Shihāb said: “Sa‘eed bin Khālid bin ‘Amr bin ‘Uthmān told me, when I narrated this Hadīth (no. 788) to him, that he asked ‘Urwah bin Az-Zubair about performing Wudū’ for that which has been touched by fire. ‘Urwah said: ‘I heard ‘Aishah, the wife of the Prophet ﷺ, say: ‘The Messenger of Allāh ﷺ said: ‘Perform Wudū’ for that which has been touched by fire.’”

[790] 91 - (354) It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ ate some lamb shoulder, then he offered
Salat, and he did not perform Wudū’.

[791] (...) It was narrated from Ibn ‘Abbās that the Prophet  ate some meat from the bone - or some meat - then he prayed and he did not perform Wudū’, or he did not touch water.

[792] 92 - (355) It was narrated from Ja’far bin ‘Amr bin Umayyah Ad-Damrī, from his father, that he saw the Messenger of Allah  cut (some meat) from a lamb shoulder and eat it, then he prayed and he did not perform Wudū’.

[793] 93 - (...) It was narrated from Ja’far bin ‘Amr bin Umayyah Ad-Damrī that his father said: “I saw the Messenger of Allah  cut (some meat) from a lamb shoulder and eat it, then the call to prayer was given. He got up, put down the knife
and prayed, and he did not perform Wudu’.”

[794] (...) A similar Hadith (as no. 793) was narrated by ‘Alî bin ‘Abdullâh bin ‘Abbâs from his father, from the Messenger of Allâh ﷺ.

[795] (356) It was narrated from Maimûnah, the wife of the Prophet ﷺ, that the Prophet ﷺ ate some lamb shoulder in her house, then he prayed and he did not perform Wudu’.

[796] (...) A similar Hadith (as no. 795) was narrated from Maimûnah, the wife of the Prophet ﷺ.

[797] 94 - (357) It was narrated that Abû Râfi’ said: “I bear witness that I used to grill sheep liver for the Messenger of Allâh ﷺ, then he prayed and he did not perform Wudu’.”

[798] 95 - (358) It was narrated from Az-Zuhrî, from ‘Ubaidullâh bin ‘Abdullâh, from Ibn ‘Abbâs that the Prophet ﷺ drank some milk, then he called for some
water and rinsed out his mouth and said: “There is some greasiness in it.”

[799] (...) A similar report (as no. 798) was narrated with the (previous) chain of ‘Uqayl, from Az-Zuhri.

[800] 96 - (359) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ got dressed, then he came out to offer Salat. A gift of bread and meat was brought to him and he ate three mouthfuls, then he led the people in prayer, and he did not touch any water (i.e. he did not perform Wuâ’il).

[801] (...) Muhammad bin ‘Amr bin ‘Atâ’ said: “I was with Ibn ‘Abbâs...” and he quoted a Hadith of Ibn Halhalah (no. 800). In it he said: “Ibn ‘Abbâs saw the Prophet ﷺ do that.” He said: “He offered Salat,” but he did not say, “he led the people.”
Chapter 25. (Performing)  

_Wudū’ After Eating Camel Meat_

[802] 97 - (360) It was narrated from Jâbir bin Samurah that a man asked the Messenger of Allâh ﷺ: “Should I perform _Wudū’_ after eating lamb?” He said: “If you wish, then perform _Wudū’_, and if not, then do not do it.” He said: “Should I perform _Wudū’_ after eating camel meat?” He said: “Yes, perform _Wudū’_ after eating camel meat.” He said: “Can I offer prayer in sheep pens?” He said: “Yes.” He said: “Can I pray in the area where camels rest?” He said, “No.”

[803] (…) A Hadîth similar to that of Abû Kâmil from Abû ‘Awânah was narrated from Jâbir bin Samurah (no. 802) from the Prophet ﷺ.
Chapter 26. Evidence That If A Person Is Certain That He Is In A State Of Purity, Then He Doubts Whether He Has Committed Ḥadāth (Broken His Wuḍū’), Then He Prays With His Purity Like That

[804] 98 - (361) It was narrated from Sa’eed, and ‘Abbād bin Tamīm, from his paternal uncle, that a complaint was made to the Prophet ﷺ about when one thinks that something has happened while he is praying. He (ﷺ) said: “Do not stop until you hear a sound or notice a smell.”

[805] 99 - (362) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘If one of you feels something in his stomach and is not sure whether something came out of him or not, let him not leave the Masjid (i.e., continue his prayer) unless he hears a sound or notices a smell.’”

Chapter 27. Hides Of Dead Animals Are Purified By Tanning

[806] 100 - (363) It was
narrated that Ibn ‘Abbâs said: “A sheep was given in charity to a freed slave woman of Maimûnah, but it died. The Messenger of Allâh ﷺ passed by it and said: ‘Why don’t you take its skin and tan it, and make use of it?’ They said: ‘It is dead, O Messenger of Allâh.’ He said: ‘It is only unlawful to eat it (the dead).’”

[807] 101 - (…) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ found a dead sheep; it had been given to a freed slave woman of Maimûnah from the charity. The Messenger of Allâh ﷺ said: “Why don’t you take its hide?” They said: “It is dead.” He said: “It is only unlawful to eat it.”

[808] (…) A report similar to that of Yûnus (no. 807) was narrated from Ibn Shihâb with this chain.
It was narrated from Ibn 'Abbâs that the Messenger of Allah passed by a sheep that had been thrown away; it had been given to a freed slave woman of Maimūnah from the charity. The Prophet said: "Why didn't they take its skin, tan it and make use of it?"

Ibn 'Abbâs narrated that Maimūnah told him: "There was a sheep that belonged to one of the wives of the Messenger of Allah and it died. The Messenger of Allah said: 'Why didn't you take its skin and make use of it?''"

It was narrated from Ibn 'Abbâs that the Prophet passed by a sheep belonging to a freed slave woman of Maimūnah, and he said: "Why didn't you make use of its skin?"
It was narrated that 'Abdullāh bin 'Abbās said: "I heard the Messenger of Allāh ﷺ say: 'If the skin is tanned it has become pure.'"

A Hādīth similar to that of Yahyā bin Yahyā (no. 812) was narrated from the Prophet ﷺ:

Abū Al-Khair said: "I saw Ibn Wa'lah As-Sabâ'I wearing an animal pelt and I touched it. He said: 'Why did you touch it (do you think it is impure)? I asked 'Abdullāh bin 'Abbās: 'We live in the west and with us there are Berbers and Zoroastrians who bring us a ram that they have slaughtered, and we do not eat of the meat they slaughter. And they bring us skins in which they put fat.' Ibn 'Abbās said: 'We asked the Messenger of Allāh ﷺ about that..."
and he said: ‘Its tanning is its purification.’


Chapter 28. Tayammum

[816] 108 - (367) It was narrated that ‘Aishah said: “We went out with the Messenger of Allah ﷺ on one of his journeys, and when we were in Al-Baidâ‘ - or in Dhât Al-Jaish - a necklace of mine broke (and fell off). The Messenger of Allah ﷺ started to look for it, and the people did...
likewise. They were not near any water source and they did not have any water with them. The people came to Abü Bakr and said: ‘Do you not see what ’Aishah has done? She has delayed the Messenger of Allâh ﷺ and the people with him. They are not near any water source and they do not have any water with them.’ Abû Bakr came and the Messenger of Allâh ﷺ was resting his head on my thigh and had gone to sleep. He said: ‘You have delayed the Messenger of Allâh ﷺ and the people. They are not near any water source and they do not have any water with them.’ Abû Bakr scolded me, and said whatever Allâh willed he should say. He started poking me in the side with his hand, and nothing prevented me from moving except the fact that the Messenger of Allâh ﷺ was resting on my thigh. The Messenger of Allâh ﷺ slept until morning came and there was no water. Then Allâh revealed the Verse of Tayammum, so they performed Tayammum. Usaid bin Ḥudair - who was one of the leaders - said: ‘This is not the first of your blessings, O family of Abû Bakr!’ ’Aishah said: “We made the camel that I had been riding get up, and we found the necklace underneath it.”
It was narrated from 'Aishah that she borrowed a necklace from Asmâ', but it got lost. The Messenger of Allah sent some of his Companions out to look for it, and the time of prayer came, so they prayed without Wudu'. When they came to the Prophet they complained to him about that, and the Verse of Tayammum was revealed. Usaid bin Hudair said: "May Allah reward you with good (O 'Aishah), for by Allah, you never have any problem but Allah grants you a way out and makes it a blessing for the Muslims."

It was narrated that Shaqiq said: "I was sitting with 'Abdullâh and Abû Mûsâ when Abû Mûsâ said: 'O Abû 'Abdur-Rahmân! If a man becomes sexually impure and cannot find any water for a month, what do you think he should do about offering Salat?' 'Abdullâh said: 'He should not do Tayammum even if he does not find water for a month.' Abû Mûsâ said: 'What about this Verse in Sûrat Al-Mâ'idah: "...and you find no water, then perform Tayammum with clean earth..."'? 'Abdullâh said: 'If

they were granted a concession because of this Verse, soon they would do *Tayammum* with clean earth if they found the water too cold.’ Abū Mūsā said to ‘Abdullāh: ‘Have you not heard what ‘Ammār said?: “The Messenger of Allāh ﷺ sent me on an errand and I became sexually impure. I could not find any water, so I rolled in the dust like an animal, then I came to the Messenger of Allāh ﷺ and told him about that. He said: ‘It would have been sufficient for you to do like this with your hands’ - then he struck the ground with his hands once, then wiped the left hand over the right, and the back of his hands and his face.’” ‘Abdullāh said: ‘Did you not notice that ‘Umar was not convinced by the words of ‘Ammār?”

[819] 111 - (...) It was narrated that Shaqīq said: “Abū Mūsā said to ‘Abdullāh...” and he quoted a Hadīth similar to that of Abū Mu'āwiyyah (no. 818), except that he said: “The Messenger of Allāh ﷺ said: ‘It would have been sufficient for you to do like this,’ and he struck his hands on the ground, then he shook off the dust and wiped his face and hands.”

[820] 112 - (...) It was narrated
from Sa'eed bin ‘Abdur-Rahmân bin Abza, from his father, that a man came to ‘Umar and said: “I became sexually impure but I could not find any water.” He said: “Do not pray.” ‘Ammâr said: “Do you not remember, O Commander of the Believers! When you and I were on a campaign and we became sexually impure and could not find any water. You did not pray, but I rolled in the dust and offer Salât. The Prophet said: ‘It would have been sufficient for you to strike your hands on the ground, then blow on them, then wipe your face and hands with them.’ ‘Umar said: ‘Fear Allah, O ‘Ammâr!’ I said: ‘If you wish, I will not narrate it.’"

(In another narration) from Dharr with the same chain that Al-Hakam mentioned. ‘Umar said: “We have left you with what you have said.”

[821] 113 - (...) It was narrated from Ibn ‘Abdur-Rahmân bin Abza from his father, that a man came to ‘Umar and said: “I became sexually impure but I could not find any water...” and he quoted the Hadîth, (no. 820) and added: “‘Ammâr said: ‘O
Commander of the Believers! If you wish, because of the right that Allah has given you over me, I will not tell anyone about it.”

[822] 114 - (369) It was narrated from ‘Umair, the freed slave of Ibn ‘Abbâs, that he heard him say: “Abdur-Rahmân bin Yasâr, the freed slave of Maimûnah, the wife of the Prophet ﷺ, and I came to Abû Al-Jahm bin Al-Hârîth bin Aṣ-Şimmah Al-Ansârî. Abû Al-Jahm said: ‘The Messenger of Allah ﷺ came from the direction of Bi’r Jamal and was met by a man who greeted him with Salâm. The Messenger of Allah ﷺ did not return the greeting [to him] until he went to a wall, and wiped his face and hands, then he returned the greeting.”

[823] 115 - (370) It was narrated from Ibn ‘Umar that a man passed by when the Messenger of Allah ﷺ was urinating. He greeted him, but he did not return the greeting.
Chapter 29. Evidence That The Muslim Does Not Become Impure

[824] (371) It was narrated from Abū Hurairah that he met the Prophet in one of the streets of Al-Madinah when he was sexually impure. He slipped away and went to perform Ghusl, and the Prophet noticed he was gone. When he came to him, he said: “Where were you, O Abū Hurairah?” He said: “O Messenger of Allah, you met me when I was sexually impure, and I did not like to sit with you until I had performed Ghusl.” The Messenger of Allah said: “Subhân-Allâh (Glorious is Allah)! The believer does not become impure.”

[825] 116 - (372) It was narrated from Hudhaifah that the Messenger of Allah met him while he was sexually impure, so he slipped away and performed Ghusl, then he came back and said: “I was sexually impure.” He said: “The Muslim does not become impure.”
Chapter 30. Remembering Allah, The Most High, When One Is Sexually Impure, And At Other Times

[826] 117 - (373) It was narrated that ‘Aishah said: “The Prophet used to remember Allah in all situations.”

Chapter 31. It Is Permissible For One Who Has Broken His Wudû’ To Eat, And There Is Nothing Disliked About Doing So, And Wudû’ Need Not Be Done Immediately

[827] 118 - (374) It was narrated from Ibn ‘Abbâs that the Prophet came out from where he relieved himself and some food was brought. They suggested Wudû’ to him and he said: “Am I going to offer Salât, that I should perform Wudû’?”

[828] 119 - (...) It was narrated from Sa‘eed bin Al-Ḥuwairith: “I heard Ibn ‘Abbâs say: ‘We were
with the Prophet when he came from where he relieved himself and some food was brought. It was said to him: Aren't you going to perform Wudu'? He said: Why? Am I going to prayer, that I should perform Wudu'?"

[829] 120 - ( ... ) It was narrated from Sa'eed bin Al-Huwairith, the freed slave of the family of As-Sâ'ib, that he heard 'Abdullâh bin 'Abbâs say: "The Messenger of Allah went to relieve himself, and when he returned, some food was offered to him. It was said to him: 'O Messenger of Allah, aren't you going to perform Wudâ'?" He said: 'Why? For prayer?'"

[830] 121 - ( ... ) Sa'eed bin Al-Huwairith narrated that he heard Ibn 'Abbâs say: "The Prophet relieved himself, then some food was brought to him, and he ate and did not touch water." (The narrator) said: "'Amr bin Dinâr added, narrating from Sa'eed bin Al-Huwairith, that it was said to the Prophet: 'Are you not going to perform Wudâ'? He said: 'I am not going to prayer, that I should do Wudâ'? 'Amr claimed that he heard this from Sa'eed bin Al-Huwairith."
Chapter 32. What Should Be Said When Entering The Area In Which One Relieves Himself

[831] 122 - (375) It was narrated from Anas that when the Messenger of Allah entered the area in which he relieved himself, he would say: "Allâhumma, innî a 'âd_/u bika min al-khubuthi wal-khabâ 'ith (O Allâh, I seek refuge in You from the male and female devils.)"

[832] (...) It was narrated from ‘Abdul-'Azîz with this chain, and he said: "A'âdhu billâhi min al-khubuthi wal-khabâ'ith (I seek refuge with Allâh from the male and female devils)."

Chapter 33. Evidence That Sleeping While Sitting Does Not Invalidate Wudû'

[833] 123 - (376) It was narrated that Anas said: "The Igâmah was called for prayer, and the Messenger of Allâh was conversing privately with a man. He did not get up to prayer until the people had fallen asleep."
[834] 124 - (...) It was narrated from ‘Abdul-‘Azîz bin Šuhaib that he heard Anas bin Mâlik say: “The Iqâmah was called for prayer, and the Prophet ﷺ was conversing privately with a man. He continued to speak with him until his Companions fell asleep, then he came and led them in prayer.”

[835] 125 - (...) It was narrated from Šhu‘bah, from Qatâdah who said: “I heard Anas say: ‘The Companions of the Messenger of Allâh ﷺ used to fall asleep, then they would offer Ṣalât without performing Wudū‘.’” I said: “Did you hear it from Anas?” He said: “Yes, by Allâh.”

[836] 126 - (...) It was narrated that Anas said: “The Iqâmah for ‘Ishâ’ prayer was called, and a man said: ‘I have a problem.’ The Prophet ﷺ went to speak to him privately, until the people - or some of the people - fell asleep, then they prayed.”
4. The Book Of As-Salât

Chapter 1. The Beginning Of The Adhân

[837] 1 - (377) Nâfi‘, the freed slave of Ibn ‘Umar, narrated that ‘Abdullâh bin ‘Umar said: “When the Muslims came to Al-Madinah, they would gather and they would wait for the time for the prayer to come, but no one would watch and announce the times. One day they spoke about that. Some of them said: (to call the people for prayers) ‘Use a bell like the bell of the Christians.’ Some of them said: ‘Use a horn like the horn of the Jews.’ ‘Umar said: ‘It is better to send a man to call (the people) to prayer.’ The Messenger of Allâh ﷺ said: ‘O Bilâl, get up and give the call to prayer.’”
Chapter 2. The Command To Say The Phrases Of The Adhân Twice And The Phrases Of The Iqâmah Once, Except The Phrase, ‘Prayer Is About To Begin,’ Which Is To Be Said Twice

[838] 2 - (378) It was narrated that Anas said: “Bilâl was ordered to say the phrases of the Adhân twice and the phrases of the Iqâmah once.”

Yahyâ added in his narration from Ibn ‘Ulayyah: “So I narrated it to Ayyüb, and he said: ‘Except for the Iqâmah.’”

[839] 3 - (…) It was narrated that Anas bin Mâlik said: “They (the people) said that the times of prayer should be announced by means of something that they would recognize (easily), and they suggested lighting a fire or striking a bell. Then Bilâl was ordered to say the phrases of the Adhân twice and the phrases of the Iqâmah once.”

[840] 4 - (…) Khâlid Al-Hadhâdhâ narrated with this chain: “When the numbers of people increased, they suggested that they should know…” a Hadîth similar to that of Ath-
They should kindle a fire.

Chapter 3. Description Of The Adhān

It was narrated from Abū Mahdhūrah that the Prophet of Allāh ﷺ taught him this Adhān: “Allāhu akbaru Allāhu akbar, Ashhadu an lâ ilāha illallāh, Ashhado an là ilāha illallāh; Ashhado anna Muḥammadan Rasūl Allāh, Ashhado anna Muḥammadan Rasūl Allāh (Allāh is Most Great, Allāh is Most Great; I bear witness that none has the right to be worshipped but Allāh, I bear witness that none has the right to be worshipped but Allāh; I bear witness that Muḥammad is the Messenger of Allāh, I bear witness that Muḥammad is the Messenger of Allāh).” Then he should go back and say: “Ashhado an là ilāha illallāh (I bear witness that none has the
right to be worshipped but Allah)," twice; "Ashhadu anna Muḥammadan Rasūl Allāh (I bear witness that Muḥammad is the Messenger of Allāh)," twice; "Hayya ‘alaṣ-ṣalāt (Come to prayer)," twice; "Hayya ‘alal-falāḥ (Come to prosperity)," twice. (One of the narrators) Isḥāq added: "Allāhu akbaru Allāhu akbar; Lā ilāha illallāh (Allah is Most Great, Allāh is Most Great; none has the right to be worshipped but Allāh)."

Chapter 4. It Is Recommended To Have Two Mu‘adhhdhin In A Single Masjid

[843] 7 - (380) It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ had two Mu‘adhhdhin: ‘Bilāl and Ibn Umm Maktūm, the blind man.’”

[844] (...) A similar report (as no. 843) was narrated from ‘Āishah.

Chapter 5. It Is Permissible For A Blind Man To Call The Adhān So Long As There Is A Man With Him Who Sees

[845] 8 - (381) It was narrated that ‘Āishah said: “Ibn Umm Maktūm used to call the Adhān for the Messenger of Allāh ﷺ, and he was blind.”
A similar report (as no. 845) was narrated from Hishâm with this chain.

Chapter 6. Refraining From Attacking People In Dâr Al-Kufr (Non-Muslim Lands) If The Adhân Is Heard Among Them

[847] 9 - (382) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ used to attack at dawn (during military expeditions), so that he could listen out for the Adhân. If he heard the Adhân then he would refrain from attacking, otherwise he would attack. He heard a man saying: ‘Allâhu akbaru Allâhu akbar’ and the Messenger of Allâh ﷺ said: ‘He is following the Fitrah.’ Then he said: ‘Ashhadu an lâ ilâha illallâh, Ashhadu an lâ ilâha illallâh’(I bear witness that none has the right to be worshipped but Allâh, I bear witness that none has the right to be worshipped but Allâh).’ The Messenger of Allâh ﷺ said: ‘You have escaped the Fire.’ They looked, and saw that he was a goatherd.”
Chapter 7. It Is Recommended
For The One Who Hears The
Mu’adhdhin To Repeat His
Words, Then To Send Salât
Upon The Prophet
And Ask Allâh To Grant Him Al-Wasîlah

(المعجم 7) - (باب استحباب القول
مثل قول المؤذن لمنسمعه ثم يصلي
على النبي ﷺ ثم يسأله الله له
الوسيلة) (التحفة 7)

[848] 10 - (383) It was narrated
from Abû Sa’eed Al-Khudrî that the Messenger of Allâh ﷺ said:
“When you hear the call (to prayer), say what the Mu’adhdhin
says.”

[849] 11 - (384) It was narrated
from ‘Abdullâh bin ‘Amr bin Al-
‘As that he heard the Prophet ﷺ say: “When you hear the
Mu’adhdhin, say what he says, then send Salât upon me, for
whoever sends Salât upon me, Allâh will send Salât upon him
tenfold. Then ask Allâh to grant me Al-Wasîlah, for it is a station
in Paradise which only one of the slaves of Allâh will attain, and I
hope that I will be the one. Whoever asks for Al-Wasîlah for
me, (my) intercession will be permissible for him.”
It was narrated that 'Umar bin Al-Khattāb said: "The Messenger of Allah ﷺ said: ‘If the Mu‘adhhdhin says: ‘Allāhu akbaru Allāhu akbar (Allāh is most great, Allāh is most great),’ and one of you says: ‘Allāhu akbaru Allāhu akbar (Allāh is most great, Allāh is most great);’ then he says: ‘Ashhadu an lâ ilāha illallāh (I bear witness that none has the right to be worshipped but Allāh),’ and you say: ‘Ashhadu an lâ ilāha illallāh (I bear witness that none has the right to be worshipped but Allāh);’ then he says: ‘Ashhadu anna Muḥammadan Rasūl-Allāh (I bear witness that Muḥammad is the Messenger of Allāh),’ and you say: ‘Ashhadu anna Muḥammadan Rasūl-Allāh (I bear witness that Muḥammad is the Messenger of Allāh);’ then he says: ‘Hayya ‘alas-ṣalāt (Come to prayer),’ and you say: ‘La hawla wa lâ quwwata illa Billāh (There is no power and no might except with Allāh);’ then he says: ‘Hayya ‘alal-falāh (Come to prosperity),’ and you say: ‘Lâ hawla wa lâ quwwata illa Billāh (There is no power and no might except with Allāh);’ then he says: ‘Allāhu akbaru Allāhu akbar (Allāh is most great, Allāh is most great),’ and you say: ‘Allāhu akbaru Allāhu akbar (Allāh is most great, Allāh is most great);’ then he says: ‘La
ilâha illâllâh (None has the right to be worshipped but Allâh),” and one of you says: “Lâ ilâha illâllâh (None has the right to be worshipped but Allâh),” from the heart, he will enter Paradise.”

[851] 13 - (386) It was narrated from Sa’d bin Abî Waqqâs that the Messenger of Allâh ﷺ said: “Whoever says when he hears the Adhân: ‘Ashhadu an lâ ilâha illâllâhu wahdâhû lâ sharîka lâhu, wa ashhadu anna Muhammaddan ’abduhu wa Rasûluh, ra’ditu Billâhi Rabban, wa bi-Mu’hammadin Rasûlân, wa bil-İslâmi deena (I bear witness that none has the right to be worshipped but Allâh, with no partner or associate, and I bear witness that Muhammad is His slave and Messenger; I am content with Allâh as my Lord, Muhammad as Messenger and Islam as my religion)” his sins will be forgiven.”

Ibn Rumh said in his report: “Whoever says, when he hears the Adhân, ‘Wa anâ ashhadu... (and I bear witness.)’” And Qutaibah did not mention his saying: “Wa anâ (And I).”

Chapter 8. The Virtue Of The Adhân, And The Sha’îtân Flees When He Hears It

[852] 14 - (387) It was narrated from Ṭalḥâh bin Yahyâ that his paternal uncle said: “I was with
Mu‘āwiyah bin Abī Suyfān when the Mu‘adhdhin came to him to call him to prayer. Mu‘āwiyah said: ‘I heard the Messenger of Allāh ﷺ say: “The Mu‘adhdhin will be the people with the longest necks on the Day of Resurrection.”

[853] (...) It was narrated that ‘Eisā bin Ṭalḥah said: “I heard Mu‘āwiyah say: ‘The Messenger of Allāh ﷺ said...’” a similar report (as no. 852).

[854] 15 - (388) It was narrated from Al-A‘māsh, from Abū Suyfān, that Jābir said: “I heard the Prophet ﷺ say: ‘When the Shayān hears the call to prayer, he goes away as far as Ar-Rawḥā’.”

Sulaimān (Al-A‘māsh) said: “I asked him about Ar-Rawḥā’, and he said: ‘It is thirty-six miles away from Al-Madinah.’”

[855] (...) It was narrated from Al-A‘māsh with this chain (a similar Hadīth as no. 854).
It was narrated from Abû Hurairah that the Prophet ﷺ said: "When the Shâitân hears the call to prayer, he runs away breaking wind so that he will not hear the sound. When it ends, he comes back and whispers (distractions), then when he hears the Iqâmah he runs away so that he will not hear the sound, then when it ends, he comes back and whispers (distractions)."

It was narrated that Abû Hurairah said: "The Messenger of Allah ﷺ said: 'When the Mu'âdhîn calls the Adhân, the Shâitân runs away quickly.'"

It was narrated that Suhail said: "My father sent me to Banû Ḥârîthah, and with me was a slave of ours - or a friend of ours. A voice called him by name from behind a wall. The one who was with me looked over the wall but could not see anything. I mentioned that to my father and he said: 'If I had known that that would happen to you, I would not have sent you.
But (in future) if you hear a voice (and do not see anything), then give the call to prayer, for I heard Abû Hurairah narrating that the Messenger of Allâh ﷺ said: “When the call to prayer is given, the Shaitân runs away quickly.”

[859] 19 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “When the call to prayer is given, the Shaitân runs away, breaking wind so that he cannot hear the call. When the call is over, he comes back, until the Iqâmah for prayer is given, then he runs away. Then when the Iqâmah is over he comes back and tries to distract a man, saying to him, ‘Remember such and such, remember such and such,’ reminding him of things that he did not remember before, until he does not know how many (Rak‘ah) he has prayed.”

[860] 20 - (...) A similar report (as no. 859) was narrated from Abû Hurairah from the Prophet ﷺ, except that he said: “Until the man does not know how he prayed.”
Chapter 9. It Is Recommended To Raise The Hands Level With The Shoulders When Saying The Opening Takbîr, When Bowing And When Rising From Bowing, But That Is Not To Be Done When Rising From The Prostration

[861] 21 - (390) It was narrated from Sâlim that his father said: "I saw the Messenger of Allâh ﷺ, when he started his prayer, he raised his hands until they were level with his shoulders, and (he also did that) before he bowed, and when he rose from bowing, but he did not raise them between the two prostrations."

[862] 22 - (…) It was narrated from Sâlim bin ‘Abdullâh that Ibn ‘Umar said: "When the Messenger of Allâh ﷺ stood up to offer Salât, he would raise his hands until they were level with his shoulders, then he would say the Takbîr. When he wanted to bow, he did that, and when he rose from bowing he did that, but he did not do that when he lifted his head from prostrating."
23 - (...)[863] It was narrated from Az-Zuhri with this chain, as Ibn Juraij said: "When the Messenger of Allah stood up to offer Salât, he raised his hands until they were level with his shoulders, then he said the Takbîr."

24 - (391)[864] It was narrated from Abî Qilābah that he saw Mâlik bin Al-Huwairith, when he prayed, saying the Takbîr then raising his hands. When he wanted to bow, he raised his hands, and when he raised his head from bowing he raised his hands. And he narrated that the Messenger of Allah used to do that.

25 - (...)[865] It was narrated from Abû `Awânah, from Qatâdah, from Naṣr bin ʿAṣîm, from Mâlik bin Al-Huwairith, that when the Messenger of Allah said the Takbîr, he raised his hands until they were level with his ears. When he bowed, he raised his hands until they were level with his ears, and
when he raised his head from bowing, he said: "Sami'a Allâhu liman ħamidah (Allah hears those who praise Him)," and did likewise.

[866] 26 - (...) It was narrated from Sa'eed, from Qatâdah with this chain, that he saw the Prophet of Allâh ﷺ, and he said: "Until they were level with his earlobes (as no. 864)."

Chapter 10. Affirming The Takbîr For Every Movement Up Or Down In The Prayer, Except When Rising From Rukû' When One Should Say: Sami'a Allâhu liman ħamidah (Allah Hears Those Who Praise Him)

[867] 27 - (392) It was narrated from Abû Salamah bin 'Abdur-Rahmân that Abû Hurairâh used to lead them in Salât. He said the Takbîr every time he moved up or down, and when he finished he said: "By Allah, I am the one among you whose Salât most closely resembles that of the Messenger of Allâh ﷺ."

[868] 28 - (...) It was narrated from Abû Bakr bin 'Abdur-Rahmân that he heard Abû Hurairâh say: "When the Messenger of Allâh ﷺ stood up to offer Salât, he would say the
Takbîr when he stood up, then he would say the Takbîr when he bowed. Then he would say: ‘Sami’a Allâhu liman ḥamidah (Allah hears those who praise Him)’ when he was straightening his back after bowing. Then, while he was standing he would say: ‘Rabbanâ wa lakal-izâmîd (our Lord, and to You is the praise).’ Then he would say the Takbîr when he went down in prostration. Then he would say the Takbîr when he raised his head, then he would say the Takbîr when he prostrated, then he would say the Takbîr when he raised his head. And he did that throughout the prayer until he finished. And he would say the Takbîr when he stood up after two Rak‘ah, after sitting.”

Then Abû Hurairah said: “I am the one among you whose prayer most closely resembles that of the Messenger of Allah ﷺ.”

[869] 29 - (…) Abû Bakr bin ‘Abdur-Rahmân bin Al-Ḥârîth narrated that he heard Abû Hurairah say: “When the Messenger of Allah ﷺ stood up to offer Salât, he would say the Takbîr when he stood up…” a Hadîth like that of Ibn Juraij (no. 868), but he did not mention the words of Abû Hurairah: “I am the one among you whose prayer most closely resembles that of the Messenger of Allah ﷺ.”
[870] 30 - (...) Abû Salamah bin 'Abdur-Rahmân narrated that when Abû Hurairah was appointed by Marwân as his governor in Al-Madinah, when he stood up to offer any obligatory prayer, he would say the Takbîr... and he mentioned a Hadîth similar to that of Ibn Juraij (no. 868). In his Hadîth he said: “When he had finished (praying) and said the Salâm, he turned to the people in the Masjid and said: ‘By the One in Whose hand is my soul! I am the one among you whose prayer most closely resembles that of the Messenger of Allah.’”

[871] 31 - (...) It was narrated from Abû Salamah that Abû Hurairah used to say the Takbîr in his prayer every time he moved up or down. We said: “O Abû Hurairah, what is this Takbîr?” He said: “It is how the Messenger of Allah offered Prayers.”

[872] 32 - (...) It was narrated from Suhayl, from his father, that Abû Hurairah used to say the Takbîr every time he moved up or down (in the prayer), and he narrated that the Messenger of Allah used to do that.
Chapter 11. It Is Obligatory To Recite Al-Fâtihah In Every Rak'ah; If A Person Cannot Recite Al-Fâtihah Or Cannot Learn It, Then He Should Recite Whatever Else He Can Manage
"The Messenger of Allah ﷺ said: ‘There is no prayer for the one who does not recite the Essence of the Qur’ân (Al-Fâtiḥah).’"

[876] 36 - (....) It was narrated from Ibn Shihâb that Maḥmûd bin Ar-Rabî’, in whose face the Messenger of Allah ﷺ sprayed water from their well, that ‘Ubâdah bin As-Sâmit told him, that the Messenger of Allah ﷺ said: "There is no prayer for the one who does not recite the Umm Al-Qur’ân (Essence of the Qur’ân - Al-Fâtiḥah)."

[877] 37 - (....) A similar report (as no. 876) was narrated from Az-Zuhrl with this chain, and he added the phrase: "Or more."

[878] 38 - (395) It was narrated from Al-‘Alâ bin ‘Abdur-Rahmân, from his father, from Abû Hurairah, that the Prophet ﷺ said: “Whoever offers a prayer in which he does not recite the Essence of the Qur’ân (Al-Fâtiḥah), it is deficient,” (repeating it) three times, “not
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complete.” It was said to Abû Hurairah: “We are behind the Imam.” He said: “Recite it to yourself, for I heard the Messenger of Allah say: ‘Allah, Most High, says: ‘I have divided As-Salât (the prayer) in half between Myself and My slave, and My slave will have that which he asks for. When the slave says: ‘Al-ḥamdu Lillâhi Rabbi-‘Alamîn (All the praises and thanks be to Allah, the Lord of the ‘Alamîn (mankind, jinn and all that exists)),’ Allah says: ‘My slave has extorted Me.’ When he says: ‘Mâliki yawmîd-dîn (The Only Owner and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection),’ Allah says, ‘My slave has glorified Me - and one occasion he said: My slave has entrusted his affairs to Me.’ When he says: ‘Iyyâka na‘budu wa Iyyâka nasta‘în (You Alone we worship, and You Alone we ask for help) (for each and everything),’ Allah says: ‘This is between M and My slave, and he will have what he asked for.” When he says, ‘Ihdinas-sirât al-mustaqîm, sirât allââîna an’amta ‘alayhim, ghayrib-maghûbî ‘alayhim wa lâd-dàllîn (Guide us to the Straight
Way, The way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger, nor of those who went astray,' Allah says: 'This is for My slave, and he will have what he asked for.'

Sufyân said: "Al-'Alâ bin 'Abdur-Rahmân bin Ya'qûb narrated it to me, I entered upon him while he was sick, in his house, and I asked him about it."

[879] 39 - (...) It was narrated from Al-'Alâ' bin 'Abdur-Rahmân that he heard Abû As-Sâ'îb, the freed slave of Hîshâm bin Zuhrah, say: "I heard Abû Hurairah say: 'The Messenger of Allah ﷺ said... (similar to Hadîth no. 876)"

[880] 40 - (...) Al-'Alâ' bin 'Abdur-Rahmân bin Ya'qûb narrated that Abû As-Sâ'îb, the freed slave of Banû 'Abdullâh bin Hîshâm bin Zuhrah, told him that he heard Abû Hurairah say: "The Messenger of Allah ﷺ said: 'Whoever offers a prayer in which he does not recite the Essence of the Qur'ân...' - a Hadîth like that of Sufyân (no. 878). In their Hadîth it says: 'Allah, the Mighty and Sublime, says: 'I have divided the prayer into two halves, between Myself and My slave, one half for Me, and one half for My slave.'"

[881] 41 - (...) Al-'Alâ' narrated:
"I heard from my father, and from Abū As-Sā'ib, who were both companions of Abū Hurairah: ‘Abū Hurairah said: ‘The Messenger of Allāh ﷺ said: ‘Whoever offers a prayer in which he does not recite the Opening of the Book, it is deficient,’ and he said it three times.’"

[882] 42 - (396) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “There is no prayer without recitation.” Abū Hurairah said: “What he recited out aloud to us, we recite out aloud to you, and what he recited quietly, we also recite quietly.”

[883] 43 - (...) It was narrated that ‘Atâ’ said: “Abū Hurairah said: ‘In every Ṣalāt you should recite (from the Qur’ān). What the Messenger of Allāh ﷺ made us hear, we make you hear, and what he recited quietly we recite quietly.’ A man said: ‘Even if I do not recite more than the Essence of the Qur’ān (Al-Fātihah)?’ He said: ‘If you recite more than that, that is better, but if you stop at that, it will suffice for you.’”
[884] 44 - (...) It was narrated that 'Atâ’ said: “Abû Hurairah said: ‘In every prayer there should be recitation. What the Prophet made us hear we make you hear, and what he recited quietly, we recite quietly. Whoever recites the Essence of the Book, that is sufficient, and whoever recites more than that, that is better.’”

[885] 45 - (397) It was narrated from Abû Hurairah that the Messenger of Allâh entered the Masjid and a man came in and offered Salât, then he came and greeted the Messenger of Allâh. The Messenger of Allâh returned the greeting and said: “Go back and pray, for you have not offered Salât.” The man went back and offered Salât as he had prayed before, then he came to the Prophet and greeted him, and the Messenger of Allâh said, “Wa ‘alaik as-salâm.” Then he said: “Go back and offered Salât, for you have not offered Salât.” When he had done that three times, the man said: “By the One Who sent you with the Truth, I cannot do more than that. Teach me.” He said: “When you stand up for Salât, say the Takbîr, then recite whatever you can of the Qur’ān. Then bow until you are at ease in bowing, then rise until you are...
standing up straight. Then prostrate until you are at ease in prostration, then sit up until you are at ease in sitting. Then do that throughout the entire prayer.”

[886] 46 - (...) It was narrated from Abū Hurairah that a man entered the Masjid and offered Salât and he quoted a Hadith similar to this (no. 885), but he added: “When you stand up to offer Salât, perform Wudu’ properly, then turn to face the Qiblah and say the Takbîr.”

Chapter 12. Prohibiting The Follower From Reciting Aloud Behind An Imam

[887] 47 - (398) It was narrated that ‘Imrân bin Husain said: “The Messenger of Allah led us in Zuhr - or ‘Asr - prayer and he said: ‘Which of you recited: Sabbih isma Rabbika al-a’la (Glorify the Name of your Lord the Most High) behind me?’[1] A man said: ‘I did, but I did not intend anything but good

[1] Sūrat Al-A’lā (87).
thereby.’ He said: ‘I knew that one of you was competing with me in it.’”

[888] 48 - (...) It was narrated from ‘Imrân bin Husain that the Messenger of Allâh ﷺ offered Zuhr prayer, and a man started to recite: Šabîh isma Rabbika al-‘álâ (Glorify the Name of your Lord the Most High)[1] behind him. When he had finished, he said: “Which of you recited?” or “Which of you was the reciter?” A man said: “I was.” He said: “I thought that one of you was competing with me in it.”

[889] 49 - (...) It was narrated from Qatâdah with this chain (a Hadîth similar to no. 887) that the Messenger of Allâh ﷺ offered Zuhr prayer and said: “I knew that one of you was competing with me in it.”

Chapter 13. The Proof Of Those Who Say That The Basmalah Should Not Be Recited Aloud

[890] 50 - (399) Muhammad bin

[1] Sûrat Al-A’lâ (87).
Ja’far narrated from Shu’bah, who said: “I heard Qatâdah narrate, that Anas said: ‘I prayed with the Messenger of Allâh, and with Abû Bakr, ‘Umar and ‘Uthmân, and I did not hear any of them reciting Bismillâhir-Rahmânir-Rahîm.’”

[891] 51 - (...) Abû Dâwud narrated from Shu’bah narrated with this chain... (a Hadîth similar to no. 890) and he added: “Shu’bah said: ‘I said to Qatâdah: ‘Did you hear it from Anas?’ He said: ‘Yes; we asked him about it.”

[892] 52 - (...) It was narrated from Al-Awzâ’î, from ‘Abdah; that ‘Umar bin Al-Khattâb used to recite these words out loud: “Subhân Allâhumma! Wa bi-hamdik, wa tabârakasmuk, wa ta’âla jadduk, wa là ilâha ghairuk. (Glory and praise be to You, 0 Allah! Blessed be Your Name, and exalted be Your Majesty, and there is no God but You.”

And, from Qatâdah, that he wrote to him, informing him, that Anas bin Mâlik had narrated to him: “I prayed behind the Prophet, Abû Bakr, ‘Umar and ‘Uthmân. They used to start

[1] That is, to Al-Awzâ’î, who narrated the first part from ‘Abdah.
their recitation with: 'Al-ḥamdu Lillāhi Rabbil-ʿĀlāmīn (All the praises and thanks be to Allāh, the Lord of the ‘Ālāmīn (mankind, jinn and all that exists)),' and they did not say, ‘Bismillāhir-Rahmānir-Rahīm at the beginning of their recitation, nor at the end.”

[893] (...) It was narrated from Al-Awzā’ī: “Iṣḥāq bin ʿAbdullāh bin Abī Taḥlah informed me, that he heard Anas bin Mālik mention that (a Ḥadīth similar to no. 890).”


[894] 53 - (400) It was narrated that Anas bin Mālik said: “While the Messenger of Allāh was among us one day, he took a nap, then he raised his head and was smiling. We said: ‘What has made you smile, O Messenger of Allāh?’ He said: ‘Just now a Sūrah was revealed to me,’ and he recited: ‘Bismillāhir-Rahmānir-Rahīm (In the Name of Allāh, the Most Gracious, the Most Merciful) ‘Verily, We have granted you (O Muḥammād) Al-Kawthar. Therefore turn in...”
prayer to your Lord and sacrifice. For he who hates you, he will be cut off.”[1] Then he said: ‘Do you know what Al-Kawthar is?’ We said: ‘Allâh and His Messenger know best.’ He said: ‘It is a river that my Lord, the Mighty and Sublime, has promised me, and there is much goodness in it. And it is a Hawd (cistern) to which my Ummah will come on the Day of Resurrection, its vessels like the number of stars. A man will be turned away from it and I will say: “Lord, he is one of my Ummah.” He will say: “You do not know what they innovated after you were gone.”

Ibn Hujr added in his Hadîth: “(He) was among us in the Masjid.” And he said: “What he innovated after you were gone.”

[895] (... It was narrated that Mukhtâr bin Fulful said: “I heard Anas bin Mâlik say: ‘The Messenger of Allâh ﷺ took a nap...’” a Hadît like that of Ibn Mushir (no. 894), except that he said: “A river that my Lord has promised me in Paradise, on which is a cistern.” And he did not mention “vessels the number of the stars.”

Chapter 15. Placing The Right Hand On The Left After Saying The Opening Takbir, Beneath The Chest And Above The Navel; And Placing The Hands On The Ground Level With The Shoulders When Prostrating

[896] 54 - (401) It was narrated that ‘Alqamah bin Wâ’il, and a freed slave of theirs, narrated from his father, Wâ’il b. Hûr, that he saw the Prophet P raise his hands when he started the prayer, and say the Takbir - Hamâm described it as being level with his ears - then he wrapped himself in his garment, and placed his right hand over his left. When he wanted to bow, he brought his hands out from his garment and raised them, then he said the Takbir and bowed. When he said, “Sami’a Allâhu liman hamidah (Allâh hears those who praise Him),” he raised his hands, and when he prostrated, he prostrated between his hands.”

Chapter 16. The Taşah-hud In The Prayer

[897] 55 - (402) It was narrated that ‘Abdullâh said: “When we offered Salât behind the Messenger of Allâh S, we used to say: ‘Peace (Salâm) be upon Allâh, peace be upon so-and-so.’ The Messenger of Allâh S said
to us one day: ‘Allâh is As-Salâm, so when one of you sits in prayer (during Qâ ‘ida), let him say: “At-Tahiyyâtu Lillâhi was-salawâtu wa-t-tayyibât; as-salâmu ‘alayka ayyuha-nabiyyu wa rahmatullahi wa barakatuhu; as-salâmu ‘alainâ wa ‘alâ ‘ibâd-illâhis-sâlihin. (All compliments, prayers and good words are due to Allâh; peace be upon you, O Prophet, and the mercy of Allâh and His blessings; peace be upon us and upon the righteous slaves of Allâh). For if you say that it will reach every righteous slave in the heavens and on earth. (Then say:) “Ashhâdhu an lâ ilâha illallâh, wa ajhhadu anna Muhammadan ‘abduhu wa Rasûluhu (I bear witness that there is none worthy of worship except Allâh and I bear witness that Muhammad is His slave and Messenger).” Then let him choose whatever supplications he wishes.”’

[898] 56 - (...) A similar report (as no. 897) was narrated from Shu’bah, from Ma’nûr with this chain, but he did not say: “Then let him choose whatever supplications he wishes.”

[899] 57 - (...) A similar report (as no. 897) was narrated from Zâ’idah, from Ma’nûr with this chain, and he said in the Hadith: “Then let him choose, after that, whatever supplications he wishes - or he likes.”
58 - (...) It was narrated that ‘Abdullâh bin Mas’ûd said: “When we sat (in Qâ’ida) with the Prophet ﷺ in Salât...” a Hadîth like that of Mansûr (no. 897), and he said: “Then let him choose, after that, some supplication.”

59 - (...) Ibn Mas’ûd said: “The Messenger of Allâh ﷺ taught me the Tashah-hud, with his hands between mine, as he taught me a Sûrah of the Qur’ân.”

60 - (403) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ used to teach us the Tashah-hud as he would teach us a Sûrah of the Qur’ân. He used to say: ‘At-Tahiyyâtul-mubârakâtus-salawâtut-tayyibât Lillâh; as-salâmu ‘alayka ‘alyhu an-nabiyyu wa rahmatu-Allâhi wa barakatuhu; as-salâmu ‘alaina wa ‘alâ ‘ibâdillâhis-sâlihîn. Ashhadu an lâ ilâha illallâh, wa aThhadu anna Muhammadan Rasâlullâh (All blessed compliments and good prayers are due to Allâh; peace be upon
you, O Prophet, and the mercy of Allâh and His blessings; peace be upon us and upon the righteous slaves of Allâh. I bear witness that there is none worthy of worship except Allâh and I bear witness that Muḥammad is the Messenger of Allâh)."

According to the report of Ibn Rumh: “As he would teach us the Qur’ân.”

[903] 61 - (...) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh used to teach us the Tashah-hud as he would teach us a Sûrah of the Qur’ân.”

[904] 62 - (404) It was narrated that Hitṭân bin ‘Abdullâh Ar-Raqâshî said: “I offered prayer with Abû Mûsâ Al-Ash’ârî and when he was sitting (in Qâ’ida), a man among the people said: ‘Has As-Salât been enjoined alongside Birr (righteousness) and Zakât?’ When Abû Mûsâ had finished the prayer, he turned and said: ‘Which of you is the one who said such and such?’ The people fell silent and he said: ‘Perhaps it was you, O Hitṭân, who said it?’ He said: ‘I did not say it, but I was afraid that you would be cross with me because of it.’ A man among the people said: ‘I said it, but I did not intend..."
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anything but good thereby.' Abû Mûsá said: 'Do you not know what you should say in your prayer?' The Messenger of Allâh addressed us and explained our Sunnah to us, and taught us our prayer. He said:

“When you offer prayer, make your rows straight and let one of you lead the others. When he says the Takbîr, then say the Takbîr; when he says: ‘Not (the way) of those who earned Your Anger, nor of those who went astray’ then say: ‘Amin,' and Allâh will answer you. When he says the Takbîr and bows, then say the Takbîr and bow. The Imam bows before you and raises his head before you.’

The Messenger of Allâh said: “The one makes up for the other. When he says ‘Sami'a Allâhu liman hamidah (Allâh hears those who praise Him),’ then say: ‘Allâhumma Rabbânâ lakal-hamd (O Allâh, our Lord, to You be praise),’ Allâh will hear you, for Allâh Most High has said, upon the tongue of His Prophet: ‘Sami'a Allâhu liman hamidah (Allâh hears those who praise Him).’ When he says the Takbîr and prostrates, then say the Takbîr and prostrate, for the Imam prostrates before you and rises before you.” The Messenger of Allâh said: “The one makes up for the other. And when you are sitting (i.e., in Qâ'ida), let the
first thing one of you says be: ‘At-
Taḥiyyaṭut-tayyibatuṣ-salawatu Līllāh, as-salamu ‘alaika ayyuhan-
habiyyu wa rahmatullāhi wa barakātuhu; as-salamu ‘alaina wa ‘alā ibādi Allāh al-salāhim,
āshهد أن لا إِلَّا اللَّه وَأَشْهَد أَن مَحْمُودِا
عَبْدُهُ وَرَسُولُهُ.’”

[905] 63 - (...) It was narrated
that Qatādah added: “And when
he recites, listen attentively.”
And it does not say in the Ḥadīth
of any of them:[1] “for Allāh, the
Mighty and Sublime, has said
upon the tongue of His Prophet
_SUBAHU liman hamidah
(Allāh hears those who praise
Him)” - except in the report
narrated by Abū Kāmil only from
Abū ‘Awānah.

Abū Ishāq said: Abū Bakr Ibn
Ukhti Abī An-Nadr spoke about
this Ḥadīth.[2]

So Muslim said: “Do you want
someone with a better memory
than that of Sulaimān?” So Abū

[1] That is, any in this chain who narrated it from Qatādah.

[2] Abū Ishāq is Ibrāhīm bin Muhammad bin Sufyān An-Naysābūrī, who reported this book
from Imām Muslim. And his saying that Abū Bakr spoke about it, means that he
criticized it.
Bakr said to him: "Then what about the Hadîth of Abû Hurairah?" He said: "It is Sahîh."

Meaning: "And when he recites, listen attentively." So he said: "To me, it is Sahîh." So he said: "Then why didn't you put it here?" He said: "I did not put everything here that is Sahîh in my view! I only put here what they have agreed upon."

[906] 64 - (...) It was narrated from Qatâdah with this chain, and he said in the Hadîth: "Allâh has decreed upon the tongue of His Prophet (ﷺ): 'Allâh hears those who praise Him.'"

Chapter 17. Sending Salât Upon The Prophet (ﷺ) After The Taşlâh-hud

[907] 65 - (405) It was narrated that Abû Mas'ûd Al-Ansârî said: "The Messenger of Allâh (ﷺ) came to us while we were in the gathering of Sa'd bin 'Ubâdah, and Bâshîr bin Sa'd said to him: 'Allâh has commanded us to send Salât upon you. O Messenger of Allâh! How should we send Salât..."
upon you?’ The Messenger of Allah ﷺ remained silent until we wished that he had not asked him, then the Messenger of Allah ﷺ said: ‘Say: “Allâhumma salî ‘alâ Muḥammadin wa ‘alâ âli Muḥammadin kamā šalayta ‘alâ âli Ibrâhîm, wa bârîk ‘alâ Muḥammadin wa ‘alâ âli Muḥammadin kamā bârakta ‘alâ âli Ibrâhîm feel-‘âlamîn, innaka hamîdun majîd (O Allâh, send Your Salât (grace, honor and mercy) upon Muḥammad and upon the family of Muḥammad, as You sent Your Salât upon the family of Ibrâhîm, and send Your blessings upon Muḥammad and the family of Muḥammad, as You sent Your blessings upon the family of Ibrâhîm among the nations, You are indeed Praiseworthy, Most Glorious).” And the Salâm is as you know.”

[908] 66 - (406) Ibn Abî Lailâ said: “Ka’b bin ‘Ujrah met me and said: ‘Shall I not give you a gift? The Messenger of Allah ﷺ came out to us and we said: “We know what it means to send Salâm upon you, but what does it mean to send Salât upon you?” He said: “Say: ‘Allâhumma salî ‘alâ Muḥammadin wa ‘alâ âli Muḥammadin kamâ šalayta ‘alâ âli Ibrâhîm, innaka hamîdun majîd; Allâhumma bârîk ‘alâ Muḥammadin wa ‘alâ âli Muḥammadin kamâ bârakta ‘alâ
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âli Ibrāhīm, innaka hamīdun majīd (O Allāh, send Your Salāt (grace, honor and mercy) upon Muḥammad and upon the family of Muḥammad, as You sent Your Salāt upon the family of Ibrāhīm, You are indeed Praiseworthy, Most Glorious. O Allāh, send Your blessings upon Muḥammad and the family of Muḥammad, as You sent Your blessings upon the family of Ibrāhīm, You are indeed Praiseworthy, Most Glorious).

[909] 67 - (...) A similar report (as no. 908) was narrated from Al-Ḥakam with this chain, but in the Hadīth of Misʿar it does not say: “Shall I not give you a gift?”

[910] 68 - (...) A similar report (as no. 908) was narrated from Al-ʿAʿmash, from Misʿar and Mālik bin Mīghwāl, all of them narrating from Al-Ḥakam, with this chain, except that he said: “Wa bārak ʿalā Muḥammad (And bless Muḥammad)” and he did not say: “Allāhumma”

[911] 69 - (407) Abū Humaid As-Ṣāʿīḍī narrated that they said: “O Messenger of Allāh, how should we send Salāt upon you?” He said: “Say: ‘Allāhumma ṣallī ʿalā Muḥammadin wa ʿalā azwājihi wa dhurriyyatihi kamā
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Chapter 18. Saying “Sami’a Allâhu liman ̱amidah”, “Rabbanâ wa Iakal-hamd”, and “Âmin”

salayta ‘alâ Ibrâhim, wa bârîk ‘alâ Muḥammadin wa ‘alâ azwâjihi wa dhurriyyatihi kamâ bârakta ‘alâ âli Ibrâhim, innaka ḥamâdun majid (O Allâh, send Your Salât (grace, honor and mercy) upon Muḥammad and upon his wives and offspring, as You sent Your Salât upon Ibrâhîm, and send Your blessings upon Muḥammad and upon his wives and offspring, as You sent Your blessings upon the family of Ibrâhîm. You are indeed Praiseworthy, Most Glorious).”

[912] 70 - (408) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Whoever sends Salât upon me once, Allâh will send Salât upon him tenfold.”

[913] 71 - (409) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “When the Imam says: ‘Sami’a Allâhu liman ̱amidah (Allâh hears those who praise Him),’ say: ‘Allâhumma Rabbâna la/cal-̱hamd (0 Allâh, our Lord, to You be praise).’ If a person’s saying coincides that with the angels’
saying it, his previous sins will be forgiven.”

\[914\] (...) A Hadith similar to that of Summayy (no. 913) was narrated from Abû Hurairah, from the Prophet ﷺ.

\[915\] 72 - (410) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “When the Imâm says ‘Amin’ (at the end of Al-Fâtiyah) then say ‘Amin,’ for if a person’s saying Amin coincides with that of the angels, his previous sins will be forgiven.”

Ibn Shihâb said: “The Messenger of Allâh ﷺ used to say, ‘Amin.’”

\[916\] 73 - (...) Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say...” a Hadith similar to that of Mâlik (no. 915), but he (the narrator) did not mention the words of Ibn Shihâb.

\[917\] 74 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said:
“When one of you says *Amin* in the prayer, and the Angels in heaven say *Amin*, if the one coincides with the other, then his previous sins will be forgiven.”

[918] 75 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘If one of you says *Amin* and the Angels in heaven say *Amin*, and the one coincides with the other, his previous sins will be forgiven.’”

[919] (...) A similar Hadîth (as no. 918) was narrated from Abû Hurairah, from the Prophet ﷺ.

[920] 76 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “When the reciter says: ‘(Not the way) of those who earned Your Anger, nor of those who went astray’ and those behind him say *Amin*; if a person’s saying it coincides with that of the inhabitants of the heavens, his previous sins will be forgiven.”
Chapter 19. Following The Imam

[921] 77 - (411) It was narrated that Az-Zuhri said: “I heard Anas bin Malik say: ‘The Prophet ﷺ fell from a horse and was injured on his right side. We entered upon him to visit him, and the time for prayer became due, so he led us in prayer sitting, and we offered prayer behind him sitting. When he had finished the prayer, he said: ‘The Imam has been appointed to be followed, so when he says the Takbîr, then say the Takbîr; when he prostrates, then prostrate; when he rises, then rise, and when he says: ‘Sami’a Allâhu liman hamidah,’ then say: ‘Rabbanâ wa lakal-hamd.’ And if he prays sitting, then you should all pray sitting.’”

[922] 78 - (...) It was narrated that Anas bin Malik said: “The Messenger of Allah ﷺ fell from a horse and was wounded, and he led us in prayer sitting down...” then he mentioned a similar report (as no. 921).

[923] 79 - (...) Anas bin Malik
narrated that the Messenger of Allâh ﷺ fell from a horse and his right side was injured... a Hadîth similar to theirs (no. 921), and he added: “And if he prays standing, then pray standing.”

[924] 80 - (...) It was narrated from Anas that the Messenger of Allâh ﷺ rode a horse and fell from it, and his right side was injured... a Hadîth similar to theirs (no. 921), and in it he said: “If he prays standing, then pray standing.”

[925] 81 - (...) Anas bin Mâlik narrated that the Prophet ﷺ fell from a horse and his right side was injured... and he quoted the Hadîth (no. 921), but did not include the extra material narrated by Yûnûs and Mâlik (no. 923, 924).

[926] 82 - (412) It was narrated that ‘Aîshah said: “The Messenger of Allâh ﷺ was sick and some of his Companions entered upon him to visit him. The Messenger of Allâh ﷺ offered prayers sitting down, and they followed him in prayer, standing up, but he gestured to them to sit down, so they sat down.”
down. When he had finished he said: ‘The Imám is appointed to be followed; when he bows, then bow; when he rises, then rise; and if he prays sitting then pray sitting.’”

[927] 83 - (...) A similar report (as no. 926) was narrated from Hishâm bin ‘Urwh with this chain.

[928] 84 - (413) It was narrated that Jâbir said: “The Messenger of Allah was sick and we prayed behind him while he was (offering prayers) sitting and Abû Bakr was repeating his Takbîr so that the people could hear. He turned to us and saw us standing, and gestured to us that we should sit, so we followed him in prayer, sitting down. When he had said the Salâm he said: ‘Just now you almost did what the Persians and Romans do; they stand for their kings when they are sitting. Do not do that. Follow your Imâm: if he prays standing then pray standing, and if he prays sitting then pray sitting.’”

[929] 85 - (...) It was narrated
that Jâbir said: "The Messenger of Allâh ﷺ led us in prayer and Abû Bakr was behind him. When the Messenger of Allâh ﷺ said the Takbîr, Abû Bakr said the Takbîr, so that we could hear it..." then he mentioned a Hadîth similar to that of Al-Laîth (no. 928).

[930] 86 - (414) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Imâm is appointed to be followed, so do not differ from him. When he says the Takbîr, then say the Takbîr; when he bows, then bow; when he says: 'Sami’â Allâhu liman hamidah,' then say ‘Allâhumma Rabbanâ lakal-hamd,' and when he prostrates then prostrate. And if he prays sitting, then you should all pray sitting."

[931] ... - (...) A similar report (as no. 930) was narrated from Abû Hurairah, from the Prophet ﷺ.

Chapter 20. The Prohibition Of Preceding The Imâm In Saying The Takbîr Or Anything Else

[932] 87 - (415) It was narrated
that Abū Hurairah said: "The Messenger of Allâh used to teach us, saying: 'Do not precede the Imâm. When he says the Takbir, then say the Takbir; when he says: "Nor of those who went astray" then say: 'Amin,' when he bows, then bow; when he says: 'Sami'a Allâhu liman hamidah,' then say: 'Allâhumma Rabbanâ lakal-ḥam.'"

[933] (... A similar report (as no. 932) was narrated from Abū Hurairah from the Prophet, except for the words, "When he says 'Nor of those who went astray', then say: 'Amin' and he added: 'And do not rise before him.'"

[934] 88 - (416) Abū Hurairah said: "The Messenger of Allâh said: 'The Imâm is a shield. If he is offering the prayer sitting, then pray sitting. When he says 'Sami'a Allâhu liman hamidah,' then say: 'Allâhumma Rabbanâ lakal-ḥam,' for if the words of the people of earth coincide with the words of the inhabitants of heavens, his previous sins will be forgiven for him.'"
Chapter 21. If The Imam Experiences An Excuse, From Illness, Or Travelling, Etc, He May Appoint Someone Else To Lead The People In Prayer; The One Who Offers Prayer Behind The Imam Sitting Because He Is Unable To Stand Must Stand If He Is Able To Do So; And The Abrogation Of Sitting Behind A Sitting Imam For Those Who Are Able To Stand

It was narrated that ‘Ubaidullâh bin ‘Abdullâh said: “I entered upon ‘Âishah and said to her: ‘Will you not tell

[935] 89 - (417) Abü Hurairah narrated that the Messenger of Allah said: “The Imam is appointed to be followed, so when he says the Takbîr, then say the Takbîr, when he bows, then bow; when he says: ‘Sami’a Allâhu liman hamidah,’ then say: ‘Allâhumma Rabbanâ lakal-hamid.’ If he is praying standing, then pray standing, and if he is praying sitting, then you should all pray sitting.”

[936] 90 - (418) It was narrated that ‘Ubaidullâh bin ‘Abdullâh said: “I entered upon ‘Âishah and said to her: ‘Will you not tell...
me about the illness of the Messenger of Allâh ﷺ? She said: ‘Yes. The Prophet ﷺ became very ill and said: “Did the people offered prayers?” We said: “No, they are waiting for you, O Messenger of Allâh.” He said: “Put some water in the tub for me.” We did that, and he performed Ghusl, then he tried to get up, but he fell unconscious. Then he came round and said: “Did the people offered prayers?” We said: “No, they are waiting for you, O Messenger of Allâh.” He said: “Put some water in the tub for me.” We did that, and he performed Ghusl, then he tried to get up, but he fell unconscious. Then he came round and said: “Did the people offered prayers?” We said: “No, they are waiting for you, O Messenger of Allâh.” The people were gathered in the Masjid, waiting for the Messenger of Allâh ﷺ to offer Isha’ prayer. The Messenger of Allâh ﷺ sent word to Abû Bakr, telling him to lead the people in prayer. The messenger came to him and said: “The Messenger of Allâh ﷺ is ordering you to lead the people in prayer.” Abû Bakr, who was a
tenderhearted man, said: "O 'Umar, lead the people in prayer." 'Umar said: "You are more entitled to do that." So Abû Bakr led them in prayer during those days. Then the Messenger of Allâh, ﷺ felt a little better, so he came out between two men (supporting him) - one of whom was Al-'Abbâs - to offer Zuhr prayer. Abû Bakr was leading the people in prayer, but when Abû Bakr saw him, he started to move back. But the Prophet, ﷺ gestured to him not to move back. He said to (the two men): "Seat me beside him." So they seated him beside Abû Bakr. Abû Bakr was offering prayers standing up, following the prayer of the Prophet, ﷺ, and the people followed the prayer of Abû Bakr, and the Prophet, ﷺ was sitting."

'Ubaidullâh said: "I entered upon 'Abdullâh bin 'Abbâs and said to him: 'Shall I not tell you what 'Aishah told me about the illness of the Prophet, ﷺ?' He said: 'Tell me.' So I told him what she had said, and he did not object to any part of it, except that he said: 'Did she tell you the name of the one who was with Al-'Abbâs?' I said: 'No.' He said: "That was 'Alî, may Allâh the Most High, be pleased with him."

[937] 91 - (...) It was narrated from 'Ubaidullah bin 'Abdullâh
bin ‘Utba, that ‘Āishah said: "The Messenger of Allāh ﷺ first fell sick in the house of Maimūnāh, and he asked his wives for permission to be looked after in the house of ‘Āishah, and they gave him permission. He came out with one hand on Al-Faḍl bin ‘Abbās, and the other hand on another man, dragging his feet along the ground."

‘Ubaidullāh said: "I told Ibn ‘Abbās about it and he said: ‘Do you know who the other man was, whom ‘Āishah did not name? It was ‘Alī.’"
‘Ali, may Allah be pleased with him.”

[939] 93 - (...) It was narrated that ‘Aishah, the wife of the Prophet ﷺ, said: “I tried to discourage the Messenger of Allah ﷺ from doing that, and the only thing that made me object so much was the fact that it never occurred to my heart that the people could ever love a man who would stand in his place after he was gone. I thought that whoever stood in his place would be regarded in a superstitious manner by the people, and I wanted the Messenger of Allah ﷺ to spare Abû Bakr such a thing.”

[940] 94 - (...) It was narrated that ‘Aishah said: “When the Messenger of Allah ﷺ entered my house, he said: ‘Tell Abû Bakr to lead the people in prayer.’ I said: ‘O Messenger of Allah, Abû Bakr is a tenderhearted man; when he recites Qur’ân he cannot control his tears. Why don’t you tell someone other than Abû Bakr to do it?’ By Allah, the only reason was that I did not want the

[1] Appointing Abû Bakr to lead the prayers.
people to regard with superstition the first man to stand in the place of the Messenger of Allâh ﷺ. I tried to dissuade him two or three times, but he said: ‘Let Abû Bakr lead the people in prayer. You are like the women around Yûsuf.’

[941] 95 - (...) It was narrated that ‘Aîshah said: “When the Messenger of Allâh ﷺ became very ill, Bilâl came to him to tell him it was time for prayers. He said: ‘Tell Abû Bakr to lead the people in prayer.’ I said: ‘O Messenger of Allâh, Abû Bakr is a man who is tender hearted, and when he stands in your place, the people will not be able to hear him. Why don’t you tell ‘Umar to do it?’ He said: ‘Tell Abû Bakr to lead the people in prayer.’ I said to Hafsah: ‘Tell him that Abû Bakr is a man who is tender-hearted, and when he stands in your place, the people will not be able to hear him. Why don’t you tell ‘Umar to do it?’ She said that to him, and the Messenger of Allâh ﷺ said: ‘You are like the woman around Yûsuf. Tell Abû Bakr to lead the people in prayer.’ So they told Abû Bakr and he led the people in prayer. When he started the prayer, the
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Messenger of Allāh \( 	ext{ ﷺ } \) felt a little better, so he stood up, supported by two men, with his feet dragging along the ground. When he entered the \textit{Masjid}, Abū Bakr heard him, and he started to move back, but the Messenger of Allāh \( 	ext{ ﷺ } \) gestured to him to stay where he was. The Messenger of Allāh \( 	ext{ ﷺ } \) came and sat on the left of Abū Bakr. The Messenger of Allāh \( 	ext{ ﷺ } \) was leading the people in prayer sitting down, and Abū Bakr was standing. Abū Bakr followed the prayer of the Prophet \( 	ext{ ﷺ } \), and the people followed the prayer of Abū Bakr.”

[942] 96 - (...) A similar report (as no. 941) was narrated from Al-A‘mash with this chain. In their \textit{Hadith} it says: “When the Messenger of Allāh \( 	ext{ ﷺ } \) became sick in what was to be his final illness.” In the \textit{Hadith} of Ibn Mushir it says: “The Messenger of Allāh \( 	ext{ ﷺ } \) was brought and seated beside him (Abū Bakr); the Prophet \( 	ext{ ﷺ } \) was leading the people in prayer, and Abū Bakr was making them hear the \textit{Takbîr}.” According to the \textit{Hadith} of ‘Eisā: “The Messenger of Allāh \( 	ext{ ﷺ } \) sat and led the people in prayer, and Abū Bakr was by
his side, and Abû Bakr was making the people hear.”

[943] 97 - (...) It was narrated from Hishâm, from his father (‘Urwah), that ‘Aîshah said: “The Messenger of Allâh ﷺ commanded Abû Bakr to lead the people in prayer when he was sick, and he used to lead them in prayer.”

‘Urwah said: “Then the Messenger of Allâh ﷺ felt a little better, so he came out and sat beside Abû Bakr, and Abû Bakr was leading the people in prayer. When Abû Bakr saw him, he moved backwards, but the Messenger of Allâh ﷺ gestured to him to stay where he was. The Messenger of Allâh ﷺ sat beside Abû Bakr and Abû Bakr was following the prayer of the Messenger of Allâh ﷺ, and the people were following the prayer of Abû Bakr.”

[944] 98 - (419) Anas bin Mâlik narrated that Abû Bakr used to lead the people in prayer during the final sickness of the Messenger of Allâh ﷺ until, on the Monday, when the people were lined up in rows in the Masjid, the Messenger of Allâh ﷺ drew back the curtain of the room and looked out at us. He was standing and his face was as
bright as a page of the *Muḥāf*.
The Messenger of Allāh  smiled, a bright smile, and we were filled with joy as we were praying, due to the fact that the Prophet  had come out. Abū Bakr stepped back on his heels to join the front row, because he thought that the Messenger of Allāh  was coming out to lead us in prayer. But the Messenger of Allāh  gestured to them, indicating them to complete their prayer. Then the Messenger of Allāh  went back in and drew the curtain, and the Messenger of Allāh  died that same day.

[945] 99 (…) It was narrated that Anas said: “The last glimpse we had of the Messenger of Allāh  was when he drew back the curtain on the Monday…” the same narration as previously mentioned *Aḥādīth*, but the *Hadīth* of Sāliḥ (no. 944) is more detailed.

[946] (…) Anas bin Mālik said: “When it was the Monday…” a similar *Hadīth* (as no. 944).
It was narrated that Anas said: "The Prophet of Allah did not come out to us for three days. Then the Iqâmah was called and Abû Bakr went forward (to lead the prayer). The Prophet of Allah lifted the curtain, and when the face of the Prophet of Allah appeared to us, there was nothing more dear to us than the face of the Prophet appearing to us. The Prophet of Allah gestured to Abû Bakr to go forward, then the Prophet of Allah drew the curtain and we did not see him until he died."

It was narrated that Abî Müsâ said: "The Messenger of Allah fell sick and his sickness grew worse. He said: 'Tell Abû Bakr to lead the people in prayer.' 'Äishah said: 'O Messenger of Allah, Abû Bakr is a tender hearted man, and when he stands in your place he will not be able to lead the people in prayer.' He said: 'Tell Abû Bakr to lead the people in prayer. You are like the women around Yûsuf.' So Abû Bakr led them in prayer during the lifetime of the Messenger of Allah."
Chapter 22. The Congregation Appointing Someone To Lead Them If The Imam Is Delayed And If There Is No Fear Of Negative Repercussions

[949] 102 - (421) It was narrated from Sahl bin Sa'd As-Sâ'i'di that the Messenger of Allah ﷺ went to Banû 'Amr bin 'Awf to resolve a dispute among them. The time for prayer became due, and the Mu'adhdhin came to Abû Bakr and said: “Will you lead the people in prayer, and I will say the Iqâmah?” He said: “Yes.” So Abû Bakr led the people in prayer, then the Messenger of Allah ﷺ came while the people were still praying. He came and stood in the row, and the people started clapping. Abû Bakr would not pay attention to anything while he was praying, but when the people’s clapping increased, he turned around and saw the Messenger of Allah ﷺ. The Messenger of Allah ﷺ gestured to him to stay where he was. Abû Bakr raised his hands, praising Allah, the Mighty and Sublime, for the command of the Messenger of Allah ﷺ. Then Abû Bakr moved backwards until he was level with the row, and
the Prophet came forward and (continued the) prayers. Then when he had finished he said: “O Abû Bakr, what prevented you from staying put when I told you to?” Abû Bakr said: “It is not for the son of Abû Quhâfah to pray in front of the Messenger of Allâh.” The Messenger of Allâh said: “Why did I see you clapping so much? If something happens to a man when he is in prayers, let him say: ‘Subhân-Allâh,’ for if he says ‘Subhân-Allâh’ it will be noted. Clapping is only for women.”

[950] 103 - (...) A Hadîth (with another chain) similar to that of Mâlik (no. 949) was narrated from Sahl bin Sa’d. In their Hadîth it says: “Abû Bakr raised his hands and praised Allâh, then he moved backwards behind him until he was standing in the row.”

[951] 104 - (...) It was narrated that Sahl bin Sa’d As-Sâ’îdî said: “The Prophet of Allâh went to reconcile between Banû ‘Amr bin ‘Awf...” a similar Hadîth (as no. 949). He added: “The Messenger of Allâh came through the rows until he was standing in the front row.” And it says that Abû Bakr moved backwards.
105 - (274) Al-Mughîrah bin Shu‘bah narrated that he went with the Messenger of Allâh ﷺ on the campaign to Tabûk. Al-Mughîrah said: “The Messenger of Allâh ﷺ went out (to relive himself). I carried a vessel of water for him, before Fajr prayer. When the Messenger of Allâh ﷺ came back to me, I started pouring water onto his hands from the vessel. He washed his hands three times, then he washed his face, then he went to roll the sleeves of his cloak back from his forearms but they were too tight, so he brought his arms inside the cloak and then brought them out from beneath it, and washed his forearms up to the elbows. Then he wiped over his Khuff, then he moved on.”

Al-Mughîrah said: “I came with him and we found that the people had appointed ‘Abdur-Rahmân bin ‘Awf to lead them in prayer. The Messenger of Allâh ﷺ caught up with one of the Rak‘âh, so he prayed the last Rak‘âh with the people, then when ‘Abdur-Rahmân bin ‘Awf said the Salâm, the Messenger of Allâh ﷺ stood up to complete his prayer. That startled the...
Muslims and they started to say *Subhān Allāh*. When the Prophet had finished his prayer, he turned to the people and said: ‘You did well,’ or, ‘You did the right thing,’ and was pleased that they had offered the prayer on time.”

[953] (...) A Hadīth similar to that of ‘Abbād (no. 952) was narrated from Ḥamzah bin Al-Mughīrah. Al-Mughīrah said: “I wanted to make ‘Abdur-Rahmān bin ‘Awf move back, but the Prophet ﷺ said: ‘Leave him.’”

Chapter 23. Men Saying The *Tasbih*[^1] And Women Clapping If They Notice Anything During The Prayer

[954] 106 - (422) Sa‘eed bin Al-Mūsāyyab and Abū Salamah bin ‘Abdur-Rahmān narrated that they heard Abū Hurairah say:

[^1]: Saying: *Subhān Allāh.*
"The Messenger of Allah ﷺ said: 'The Tasbîh is for men and clapping is for women.'"

Harmalah added in his report: "Ibn Shihâb said: 'I saw men from the people of knowledge saying the Tasbîh and pointing.'"

[955] 107 - (...) A similar report (as no. 954) was narrated from Abû Hurairah, from the Prophet ﷺ.

[956] A similar report was (as no. 954) narrated from Abû Hurairah, from the Prophet ﷺ, and he added: (The Tasbîh is for men and clapping is for women) while praying."
Chapter 24. The Command To Perform The Prayer Properly, To Complete It, And To Have Khuṣūḥ[1] In It

[957] 108 - (423) It was narrated that Abû Hurairah said: "The Messenger of Allah ﷺ prayed one day, then he finished and said: ‘O so-and-so, why don’t you offer prayers well? Why doesn’t the worshipper look at how he is praying when he prays? He is only praying for himself. By Allah, I can see behind me as well as I can see in front of me.”

[958] 109 - (424) It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: "Do you think that I face the Qiblah?"[2] By Allah, your bowing and prostrating are not hidden from me; I can see you behind my back.”

[959] 110 - (425) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "Bow and prostrate properly, for by

[1] Praying with full focus and humility.
[2] Meaning: “and that I do not know what you are doing?”
Allāh, I can see you behind me - or behind my back - when you bow and prostrate.”

Chapter 25. The Prohibition Of Preceding The Imâm While Bowing, Prostrating And So On

It was narrated that Anas said: “The Messenger of Allāh ﷺ led us in prayer one day, and when he had finished praying he turned to face us and said: ‘O people, I am your Imâm, so do not go ahead of me in bowing, prostrating, standing nor the turning,[1] for I can see

The meaning of “turning” is the Taslîm at the end of the prayer.
you from in front of me and behind me.’ Then he said: ‘By the One in Whose Hand is the soul of Muhammad! If you saw what I have seen, you would laugh little and weep much.’ They said: ‘What have you seen, O Messenger of Allah?’ He said: ‘I have seen Paradise and the Fire.”

[962] 113 - (...) This Hadith was narrated from Anas, from the Prophet; in the Hadith of Jarîr it does not mention, “nor the turning.”

[963] 114 - (427) Abû Hurairah said: Muhammad said: “Does the one who raises his head before the Imâm (does so) not fear that Allah may turn his head into the head of a donkey?”

[964] 115 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allah said: ‘The
one who raises his head when praying before the *Imâm* (does so) has no guarantee that Allâh will not turn him into a donkey.”

[965] 116 - (...) A similar report (as no. 964) was narrated from Abû Hurairah from the Prophet ﷺ, except that in the *Hadîth* of Ar-Rabî’ bin Muslim it says: “That Allâh will turn his face into the face of a donkey.”

Chapter 26. The Prohibition On Lifting One’s Gaze To The Heavens When in *Salât*

[966] 117 - (428) It was narrated that Jâbir bin Samurah said: “The Messenger of Allâh ﷺ said: ‘People should stop lifting their gaze to the heavens when in *Salât*, lest it does not return to them.’”
It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “People should stop lifting their gaze to the heavens when supplicating during the prayer, lest their sight be taken from them.”

Chapter 27. The Command To Be Calm During The Prayer And The Prohibition Of Gesturing With One’s Hand And Raising It When Saying The Salâm; And Completing The First Rows, Aligning In Them, And The Command To Come Together

It was narrated that Jâbir bin Samurah said: “The Messenger of Allâh ﷺ came out to us and said: ‘Why do I see you raising your hands like the tails of restless horses? Be calm when in prayer.’ Then he came out to us and saw us sitting in circles. He said: ‘Why do I see you in separate groups?’ Then he came out to us and said: ‘Why do you not make your rows as the Angels make their rows in the presence of their Lord?’ We said: ‘O Messenger of Allâh, how do the Angels make their rows in the presence of their Lord?’ He
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said: ‘They complete the first rows and they keep close together in the rows.’”

[969] (...) ‘Eisā bin Yûnus said: “Al-A’mash narrated something similar with this chain (as no. 968).”

[970] 120 - (431) It was narrated that Jâbir bin Samurah said: “When we prayed with the Messenger of Allâh ﷺ we used to say (at the completion of prayers): ‘As-salâmu ‘alaikum wa rahmatullâh, as-salâmu ‘alaikum wa rahmatullâh (Peace be upon you and the mercy of Allâh. Peace be upon you and the mercy of Allâh),’” and he gestured with his hand to either side. “The Messenger of Allâh ﷺ said: ‘Why do you gesture with your hands as if they were the tails of restive horses?’ Rather it is sufficient for one of you to put his hand on his thigh then say the Salâm to his brothers to his right and left.’”

[971] 121 - (...) It was narrated that Jâbir bin Samurah said: “I prayed with the Messenger of
Allāh ﷺ and when we said the Salām, we used to gesture with our hands - ‘As-salāmu ‘alāikum, As-salāmu ‘alāikum.’ The Messenger of Allāh ﷺ looked at us and said: ‘What is the matter with you? You are gesturing with your hands as if they were the tails of restless horses. When one of you says the Salām, let him turn to his companion (i.e., the one next in row) and not gesture with his hand.”

Chapter 28. Straightening The Rows; The Virtue Of The Front Row And Then The Next; Competing With One Another For The Front Row; The People Of Virtue Should Take Precedence And Be Closest To The Imām

[972] 122 - (432) It was narrated that Abū Maṣūd said: “The Messenger of Allāh ﷺ used to touch our shoulders when we were standing for prayers and he would say: ‘Make the rows straight and do not differ, lest your hearts differ. Let those who are most wise and possessing intellect be closest to me, then those who come after them, then those who come after them.”’

Abū Maṣūd said: “But today there is a great deal of discord among you.”
[973] (...) Ibn ‘Uyaynah narrated a similar report (as no. 972) with this chain.

[974] 123 - (...) It was narrated that ‘Abdullâh bin Mas’ûd said: “The Messenger of Allâh ﷺ said: ‘Let those of you who are most wise and possessing intellect be closest to me, then those who come after them’ - he said that three times - ‘and beware of the tumult of the marketplace.’”

[975] 124 - (433) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘Make your rows straight, for straightening the rows is part of the completion of the prayer.’”

[976] 125 - (434) It was narrated that Anas said: “The Messenger of Allâh ﷺ said: ‘Make your rows complete, for I can see you from behind my back.’”
[977] 126 - (435) It was narrated from Hammâm bin Munnabih, he said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh , and he mentioned a number of Ahâdîth, among which he said: “Make the rows straight in prayer, for making the row straight is part of praying well.”

[978] 127 - (436) An-Nu‘mân bin Bashîr said: “I heard the Messenger of Allâh say: ‘Either you straighten your rows or Allâh will create discord among your faces.’”[1]

[979] 128 - (...) An-Nu‘mân bin Bashîr said: “The Messenger of Allâh used to straighten our rows, as if he was straightening an arrow, until he saw that we had learned it. Then he came out one day and was about to say the Takbîr, when he noticed a man whose chest was sticking out from his ears. He said: “$\text{سُوْكِمُ أَوْ تُيَخَافِينَ اللهَ بِينَ وُجُوهُهُمُ}$."

the row. He said: ‘Slaves of Allâh! Make your rows straight or Allâh will cause discord among you.’”

[980] (...) Abû ‘Awanah narrated a similar report (as no. 979) with this chain.

[981] 129 - (437) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “If the people knew what there is (of reward) in the call (to prayer) and the first row, and they could find no other way then drawing lots, then they would draw lots. If they know what there is (of reward) in coming early to prayer, they would compete for it. If they knew what there is (of reward) in ‘Ishâ’ and Fajr prayer, they would come to them even if they had to crawl.”

[982] 130 - (438) It was narrated from Abû Sa‘eed Al-Khudrî that the Messenger of Allâh ﷺ saw some of his Companions going towards the back (rows of the Masjid). He said to them: “Come forward and follow me (in the prayer), and let those who are behind you follow
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you, for people will keep moving to the back until Allâh puts them back.”[1]

[983] (...) It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ saw some people in the back (rows) of the Masjid “and he narrated a similar report (as no. 982).

[984] 131 - (439) It was narrated from Abû Hurairah that the Prophet ﷺ said: “If you knew” - or “if they knew” - what there is (of reward) in the front row, there would be drawing of lots.”

Ibn Harb said: “...in the first row, there would be drawing of lots.”

[985] 132 - (440) It was narrated that Abû Hurairah said: “The best rows for men are at the front, and the worst are at the back; and the best rows for women are at the back, and the worst are at the front.”

[1] Meaning away from His mercy or Paradise.
Chapter 29. The Command To Women Who Are Praying Behind Men Not To Raise Their Heads From Prostration Before The Men Have Done So

[986] (...). It was also narrated from Suhail (as no. 985), with this chain.

Chapter 30. Women Going Out To The Masjid So Long As No Fitnah Results From That; and They Should Not Go Out Wearing Perfume

[987] 133 - (441) It was narrated that Suhail bin Sa’d said: “I saw men with the ends of their Iṣār (waist wrappers) tied around their necks like children, because there was not enough fabric in their Iṣār, (praying) behind the Prophet [SAW]. Someone said: ‘O women, do not raise your heads until the men have raised theirs.’”

[988] 134 - (442) It was narrated from Az-Zuhri that he heard Sālim narrate from his father that the Prophet [SAW] said: “If the wife of one of you asks for permission to go to the Masjid, let him not prevent her from doing so.”
[989] 135 - (...) ‘Abdullâh bin ‘Umar said: “I heard the Messenger of Allâh ﷺ say: ‘Do not prevent your women from going to the Masjid if they ask you for permission.”

Bilâl bin ‘Abdullâh said: “By Allâh, we will certainly prevent them.” ‘Abdullâh turned to him and rebuked him harshly, in a manner that I had never heard, and said: “I narrate to you from the Messenger of Allâh ﷺ and you say: ‘By Allâh, we will certainly prevent them!”

[990] 136 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ said: “Do not prevent the female slaves of Allâh from attending the Masjid of Allâh.”

[991] 137 - (...) It was narrated that ‘Umar said: “I heard the Messenger of Allâh ﷺ say: ‘If your womenfolk ask you for permission to go to the Masjid, then give them permission.”

[992] 138 - (...) It was narrated from Ibn ‘Umar that the
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Messenger of Allah ﷺ said: “Do not prevent the women from going out to the Masjid at night.”
A son of ‘Abdullāh bin ‘Umar said: “We will not let them go out lest that lead to mischief and suspicion.”

Ibn ‘Umar rebuked him and said: “I say, ‘the Messenger of Allah ﷺ said,’ and you say, ‘We will not let them!’”

[993] (...)
A similar Hadīth (as no. 992) was narrated from Al-A‘mash with this chain.

[994] 139 - (...)
It was narrated that Ibn ‘Umar said: “The Messenger of Allah ﷺ said: ‘Give the women permission to go to the Masjid at night.’ A son of his who was called Wâqid, said: ‘Then that will lead to mischief and suspicion.’

He struck him on the chest and said: ‘I narrate to you from the Messenger of Allah ﷺ and you say no!’”

[995] 140 - (...)
It was narrated from Bilāl bin ‘Abdullāh bin ‘Umar that his father said: “The Messenger of Allah ﷺ said: ‘Do not deny the woman their share of the Masjid, if they ask you for...”
permission.” Bilal said: “By Allah, we will not allow them.” Abdullah said to him: “I say: ‘the Messenger of Allah said,’ and you say: ‘We will not allow them!’”

[996] 141 - (443) It was narrated from Busr bin Sa’eed that Zainab Ath-Thaqafiyyah used to narrate that the Messenger of Allah said: “If one of you wants to attend ‘Isha’ (prayer), let her not put on perfume that night.”

[997] 142 - (…) It was narrated that Zainab, the wife of Abdullah, said: “The Messenger of Allah said to us: ‘If one of you attends the Masjid, let her not touch perfume.’”

[998] 143 - (444) It was narrated that Abu Hurairah said: “Any woman who has applied incense, let her not attend ‘Isha’ (prayer) with us.”

[1] Meaning the smell of burning incense in the house, which often occurred at night.
It was narrated from Ya'â, that is Ibn Sa'eed, from 'Amrah bint 'Abdur-Rahmân that she heard 'Aishah, the wife of the Prophet ﷺ, say: "If the Messenger of Allah ﷺ had seen what women have innovated, he would have forbidden them from attending the Masjid as the woman of the Children of Israel were forbidden (from attending their places of worship).” I said to 'Amrah: “Were the women of the Children of Israel forbidden from attending their places of worship?” She said: “Yes.”

A similar Hadîth (as no. 999) was narrated (from others) with this chain from Yahyâ bin Sa'eed.
Chapter 31. Moderation When Reciting Qur'ân In A Prayer When It Is To Be Recited Out Loud, And Making It Neither Too Loud Nor Too Soft, And When There Is The Fear Of Negative Consequences If It Is Recited Out Loud

[1001] 145 - (446) It was narrated that Ibn 'Abbâs said, concerning the saying of Allâh the Most High: "... And offer your Salât (prayer) neither aloud nor in a low voice..."[1] This was revealed when the Messenger of Allâh ﷺ was hiding in Makkah. When he led his Companions in prayer, he raised his voice when reciting Qur'ân, but when the idolators heard it, they reviled the Qur'ân, and the One Who had revealed it, and the one who had brought it. So Allâh said to His Prophet ﷺ: "...And offer your Salât (prayer) neither aloud..." lest the idolators hear your recitation, "... nor in a low voice...", lest your Companions be unable to hear it; let them hear the Qur'ân, but do not recite so loudly, "... but follow a way between...", meaning, neither too loud nor too soft."

[1002] 146 - (447) It was narrated that 'Âishah said,

concerning the saying of Allâh the Most High: "... And offer your Salât (prayer) neither aloud nor in a low voice..." [1] This was revealed concerning supplication.

[1003] (....) A similar report (as no. 1001) was narrated from Hishâm with this chain.

Chapter 32. Listening To The Recitation

[1004] 147 - (448) It was narrated that Ibn 'Abbâs said concerning Allâh’s saying: “Move not your tongue concerning it...”[2] “When Jibrîl brought the Revelation down to him (i.e. the Prophet ﷺ), he would move his tongue and lips with it, which was visibly hard for him. Then Allâh, the Most High revealed: “Move not your tongue concerning it to make haste therewith” meaning, in learning it. “It is for Us to collect it and to give you the ability to recite it.” We will preserve it in your heart and enable you to recite it. “And when We have recited it to you,

then follow its recitation,” meaning: We have sent it down, so listen to it. “Then it is for Us to make it clear,”[1] meaning: We will explain it on your tongue. So when Jibril came to him, he kept silent, and when he departed, he recited it as Allah promised he would.”

[1005] 148 - (...) It was narrated from Mūsā bin Abī ‘Aīshah, from Sa‘eed bin Jubair, that Ibn ‘Abbās said, concerning: “Move not your tongue concerning it to make haste there with.”[2] “The Prophet (ﷺ) experienced some hardship when the Revelation came to him, and he used to move his lips.” Ibn ‘Abbās said to me: “I will move my lips for you as the Messenger of Allah (ﷺ) used to move his lips,” and he moved his lips. “Sa‘eed said: “I will move my lips for you as Ibn ‘Abbās moved his lips,” and he moved them. - “Then Allah the Most High revealed: “Move not your tongue concerning it”[3] meaning: I will preserve it in your heart, then you will be able to recite it. “And when We have recited it to you, then follow its recitation”[4] meaning: so listen to it attentively, then it is for Us

to cause you to recite it. So when Jibrîl came to him, the Messenger of Allâh would listen, and when Jibrîl left, the Prophet would recite it as it had been recited to him.'

Chapter 33. Reciting Out Aloud In Aṣ-Ṣubh And Reciting To The Jinn

[1006] 149 - (449) It was narrated that Ibn ‘Abbâs said: ‘The Messenger of Allâh did not recite Qur’ân to the Jinn and he did not see them. The Messenger of Allâh set out with a group of his Companions, heading towards the market of ‘Ukâz. The devils had been prevented from hearing the news of heaven, and shooting stars had been sent against them. The devils went back to their people, who said: ‘What is the matter with you?’ They said: ‘Something is preventing us from hearing the news of heaven, and shooting stars have been sent against us.’ They said: ‘That can only be because something has happened; travel throughout the earth, east and west, and see what it is that is preventing you from hearing the news of heaven.’ So they went and traveled throughout the earth, east and west. The group that headed towards Tihâmah passed by when he (the Prophet
was in Nakhl, when they were headed towards the market of 'Ukáz, and he was leading his Companions in Fajr prayer. When they heard the Qur'án, they listened to it, and said: 'This is what has prevented us hearing the news from heaven.' They went back to their people and said: 'O our people, we have heard a wondrous Qur'án which guides to the right path; we have believed in it and we will never associate anyone with our Lord.' Then Allâh revealed to His Prophet Muḥammad ﷺ: Say: It has been revealed to me that a group of jinn listened (to this Qur'án)....”[1]

[1007] 150 - (450) It was narrated that 'Āmir said: “I asked ‘Alqamah: ‘Was Ibn Mas‘ûd present with the Messenger of Allâh ﷺ on the night of the jinn?’ ‘Alqamah said: ‘I asked Ibn Mas‘ûd: “Were any of you present with the Messenger of Allâh ﷺ on the night of the jinn?” He said: “No, but we were with the Messenger of Allâh ﷺ on that night, then we missed him and looked for him in the valleys and mountain passes. We feared that he had been taken by the jinn, or secretly murdered, and we spent the worst night that any people have ever spent. In the morning, he came from the

direction of Ḥīrā’, and we said: ‘O Messenger of Allāh, we missed you and we looked for you but did not find you, and we spent the worst night that any people have ever spent.’ He said: ‘Someone from the jinn came to call me, and I went with him and recited the Qur’ān to them.’ Then he set off with us and showed us their tracks and the traces of their fires. They asked him for provisions and he said: ‘You may have every bone on which the Name of Allāh has been mentioned that falls into your hands with plenty of meat on it, and all dung is food for your animals.’ The Messenger of Allāh ﷺ said: ‘Do not clean yourselves with them (after relieving yourselves), for they are the food of your brothers.’

[1008] (...) It was narrated from Dāwūd with this chain, as far as the words: “The traces of their fires. (no. 1007)”

Ash-Sha‘bī said: “They asked him for provision, and they were from among the jinn of Al-Jazīrah...”[1]

[1009] 151 - (...) It was narrated from ‘Abdullāh from the Prophet

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[1] A term used by them to refer to North Western Mesopotamia.
بُكِّرٍ بُنَّ أَبِيّ شَيْبَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسٍ عَنْ ذَاوِدٍ، عَنْ الشَّعَارِيِّ، عَنْ عَلْقَمَةٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صلى الله عليه وسلمه، قَالَ: وَأَنَّا نَبِيرَاهُمْ، وَلَمْ يَذْكَرَ مَا بَعْدَهُ.

[1010] 152 - (...) It was narrated that ‘Abdullâh said: “I was not with the Prophet on the night of the jinn, but I wished that I had been with him.”

[1011] 153 - (...) It was narrated that Ma’n said: “I heard my father say: ‘I asked Masrüq: ‘Who told the Prophet about the jinn on the night when they listened to the Qur’ân?’ He said: ‘Your father’ – meaning Ibn Mas’ûd – ‘told me that he (Prophet) was told about the jinn by the tree.”

Chapter 34. The Recitation For Zuhr And ‘Asr

[1012] 154 - (451) It was narrated that Abü Qatâdah said: “The Messenger of Allâh used to lead us in prayer, and he would recite the Opening of the Book (Al-Fâtihah) and two Sûrah
in Zuhr and ‘Asr, and let us hear a Verse sometimes. He used to make the first Rak‘ah lengthy in Zuhr, and the second Rak‘ah short, and he did likewise in As-Šubh.”

[1013] 155 - (...) It was narrated from ‘Abdullâh bin Abî Qatâdâh, from his father, that the Prophet ﷺ used to recite the Opening of the Book and a Sûrah in the first two Rak‘ah of Zuhr and ‘Asr, and he would let us hear a Verse sometimes, and in the last two Rak‘ah he would recite Al-Fâtiţah (only).

[1014] 156 - (452) It was narrated that Abû Sa‘e‘ed Al-Khûdârî said: “We estimated how long the Messenger of Allâh ﷺ stood during Zuhr and ‘Asr. We estimated that he stood during the first two Rak‘ah of Zuhr for as long as it takes to recite “Alif-Lâm-Mim. The revelation of the Book...”[1] We estimated that he stood in the last two Rak‘ah for

half that time. We estimated that he stood during the first two Rak‘ah of ‘Asr for as long as he stood during the last two Rak‘ah of Zuhr, and we estimated that he stood during the last two Rak‘ah for half of that.”

Abü Bakr did not mention “Alif-Lâm-Mîm. The revelation of the Book...” in his Hadîth, but he said: “As long as it takes to recite thirty Verses.”

[1015] 157 - (...) It was narrated from Abü Sa‘eed Al-Khudrî that the Prophet used to recite in the first two Rak‘ah of Zuhr prayer approximately thirty Verses in each Rak‘ah, and in the last two Rak‘ah approximately fifteen Verses, or he said: “Half of that.” In the first two Rak‘ah of ‘Asr he used to recite in each Rak‘ah approximately fifteen Verses, and in the last two Rak‘ah approximately half of that.”

[1016] 158 - (453) It was narrated from Jâbir bin Samurah that the people of Al-Kûfah complained about Sa‘d to ‘Umar bin Al-Khaṭṭâb, and they complained about his prayer.
‘Umar sent for him and he came. He told him how they had found fault with his prayer. He said: “I lead them in prayer according to the prayer of the Messenger of Allah and I do no more and no less than that. I make first two Rak‘ah long, and I make the last two short.” He said: “That is what I thought of you, Abû Ishâq.”

[1017] (... It was narrated from ‘Abdul-Malik bin ‘Umair, with this chain (a similar Hadîth as no. 1016).

[1018] 159 - (...) It was narrated that Abû ‘Awn said: “I heard Jâbir bin Samurah say: “Umar said to Sa‘d: “They are complaining about you in everything, even in prayer.” He said: “I make it long in the first two (Rak‘ah) and I make it short in the last two. I do not neglect to follow the example of the prayer of the Messenger of Allah.” He said: “That is what I thought of you.”

[1019] 160 - (...) A similar Hadîth (as no. 108) was narrated from Jâbir bin Samurah. He added: “He said: ‘Are these Bedouins teaching me how to offer Ṣalât?’”
[1020] 161 - (454) It was narrated that Abū Sa‘eed Al-Khudrī said: “The Ḥqāmah for Zuhr prayer would be called, and a person would go to Al-Baq‘, relieve himself, then perform Wūdūʾ and come back, and the Messenger of Allāh ﷺ would still be in the first Rak‘ah, because he made it so long.”

[1021] 162 - (...) It was narrated from Qaza‘ah who said: “I came to Abū Sa‘eed Al-Khudrī when he was surrounded by people, and when the people left him, I said: ‘I am not going to ask you what these people were asking you about, I am going to ask you about the prayer of the Messenger of Allāh ﷺ.’ He said: ‘There is nothing good in that for you.’ I repeated the question and he said: ‘The Ḥqāmah for Zuhr prayer would be called, and one of us would go to Al-Baq‘ and relieve himself, then go to his family and perform Wūdūʾ, then he would come back to the Masjid and the Messenger of Allāh ﷺ would still be in the first Rak‘ah.’”

[1] An-Nawawī said that this means: You will not able to do anything like the prayer of the Prophet ﷺ in terms of length or proper focus and humility; even if you try you will not be able to do it, and then you will have overburdened yourself, and will be one of those who learned some aspect of the Sunnah and then abandoned it.
Chapter 35. Recitation In As-Subh

[1022] 163 - (455) It was narrated that ‘Abdullâh bin As-Sâ’îb said: “The Messenger of Allah ﷺ led us in praying As-Subh in Makkah, and he started to recite Sûrat Al-Mu’minûn, until he reached the Verses that mention Mûsâ and Hârûn, peace be upon them, or ‘Eisâ, ﷺ’ - Muhammad bin ‘Abbâd was not sure, or there was a difference of opinion concerning that - “then the Prophet ﷺ was overcome by a cough, so he bowed.” ‘Abdullâh bin As-Sâ’îb was present on that occasion. According to the Hadith of ‘Abdur-Razzâq: “He cut short (his recitation) and bowed.”

[1023] 164 - (456) It was narrated from ‘Amr bin Huraith that he heard the Prophet ﷺ
reciting in Fajr: “And by the night as it departs”.[1]

[1024] 165 - (457) It was narrated that Qutbah bin Mâlik said: “I offered prayers and the Messenger of Allâh ﷺ led us in (that) prayer, and he recited: “Qâf. By the Glorious Qur’ân...”[2] until he reached: “And tall date palms”.[3] Then he started to repeat it, and I do not know what he said.”

[1025] 166 - (...) It was narrated that Qutbah bin Mâlik heard the Prophet (ﷺ) reciting in Fajr: “And tall date palms, with ranged clusters.”[4]

It was narrated from Ziyād bin ‘Ilâqah, from his paternal uncle, that he offered As-Subh (prayers) with the Prophet ﷺ and in the first Rak'ah he recited “And tall date palms, with ranged clusters.” [1] And perhaps he said: “Qâf.”

It was narrated from Jâbir bin Samurah that the Prophet ﷺ used to recite in Fajr: “Qâf. By the Glorious Qur’ân”,[2] and the rest of his prayers were short.

It was narrated that Simâk said: “I asked Jâbir bin Samurah about the prayer of the Prophet. He said: ‘He used to make his prayer short, and he did not pray like these people.’” And he told me that the Messenger of Allah ﷺ used to recite in Fajr “Qâf. By the glorious Qur’ân”[3] and similar Sûrah.

[1029] 170 - (459) It was narrated that Jâbir bin Samurah said: “The Prophet ﷺ used to recite in Zuhr: “By the night as it envelops”,[1] and something similar in ‘Asr, and in Subh he would recite something longer than that.”

[1030] 171 - (460) It was narrated from Jâbir bin Samurah that the Prophet ﷺ used to recite in Zuhr: “Glorify the Name of your Lord, the Most High” and in Subh something longer than that.[2]

[1031] 172 - (461) It was narrated from Abü Barzah that the Messenger of Allah ﷺ used to recite between sixty and one hundred Verses in Al-Ghadâh[3] prayer.

[1032] (...) It was narrated that Abû Barzah Al-Aslamî said: “The Messenger of Allah ﷺ used to recite between sixty and one hundred Verses in Fajr prayer.”

[3] That is the obligatory Fajr prayer.
It was narrated that Ibn ‘Abbâs said that Umm Al-Fadl bint al-Hârith heard him reciting: “By the winds (or angels or the Messengers of Allâh) sent forth one after another.” And she said: “O my son, your reading of this Sûrah reminded me that the last thing I heard the Messenger of Allâh reciting was this Sûrah, during Maghrib.”

(... It was narrated from Az-Zuhri with this chain (as no. 1033). In the Hadîth of Sâlih is the addition: “Then he did not offered prayers after that, until Allâh, the Mighty and Sublime, took him (in death).”

It was narrated from Muhammad bin Jubair bin Mu‘tîm, that his father
said: “I heard the Messenger of Allah reciting (Sūrah) At-Tūr in Maghrib.”

[1036] (...) A similar report (as no. 1035) was narrated from Az-Zuhri with this chain.

Chapter 36. Recitation During ‘Ishâ’

[1037] 175 - (464) Al-Barâ’ narrated that the Prophet was on a journey, and he prayed ‘Ishâ’ the later, and recited in one of the two Rak’ah: By the fig, and the olive.”[1]

[1038] 176 - (...) It was narrated that Al-Barâ’ bin ‘Azib said: “I offered ‘Ishâ’ (prayers) with the Messenger of Allah and he recited: “By the fig, and the olive.”[2]

1039  177 - (...) Al-Barâ’ bin ‘Azib said: “I heard the Prophet (ﷺ) recite: “By the fig, and the olive’ during ‘Ishâ’, and I have never heard anyone with a more beautiful voice than him.”

[1040]  178 - (465) It was narrated from Sufyân, from ‘Amr, that Jâbir said: “Mu‘âdh used to offer prayers with the Prophet (ﷺ), then he would go and lead his people in prayer. One night he offered ‘Ishâ’ with the Prophet (ﷺ), then he went to his people to lead them in prayer. He started to recite Sûrat Al-Baqarah, and one man turned aside, said the Salâm, then he prayed by himself and went away. They said to him: ‘Are you a hypocrite, 0 so-and-so?’ He said: ‘No, by Allâh, and I will go to the Messenger of Allâh (ﷺ) and tell him.’ He went to the Messenger of Allâh (ﷺ) and said: ‘O Messenger of Allâh (ﷺ), we are owners of camels used for watering. We work by day and Mu‘âdh offered ‘Ishâ’ with you, then he came and started to
recite Sūrat Al-Baqarah.’ The Messenger of Allāhﷺ turned to Mu‘ādh and said: ‘O Mu‘ādh, are you trying cause Fitnah?[1] Recite such-and-such, recite such-and-such.’


[1041] 179 - (...) It was narrated that Jābir said: “Mu‘ādh bin Jabal Al-Anārī led his companions in praying ‘Ijhā’ and he made it long for them. A man went away and prayed (separately), and Mu‘ādh was told about that, and said: ‘He is a hypocrite.’ When news of that reached the man, he went to the Messenger of Allāhﷺ and told him what Mu‘ādh had said. The Prophetﷺ said to him: ‘Do you want to cause Fintah, O Mu‘ādh? When you lead the people in prayer, recite: “By the sun and its brightness”,[6] “Glorify the Name of your Lord, the Most High”[7] “Read! In the Name of your Lord”[8]

[1] Meaning, to bring the people to trial, and repel them from the religion.
and: “By the night as it envelops.” \[1\]

[1042] 180 - (...) It was narrated from Jâbir bin ‘Abdullâh that Mu‘âdh bin Jabal used to pray ‘Ishâ’ the later with the Messenger of Allâh س, then he would go back to his people and lead them in that prayer.

[1043] 181 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “Mu‘âdh used to pray ‘Ithâ’ with the Messenger of Allâh س, then he would go to the Masjid of his people and lead them in prayer.”

Chapter 37. The Command To The Imâm To Make The Prayer Brief But Complete

[1044] 182 - (466) It was narrated that Abû Mas‘ûd Al-Ansârî said: “A man came to the Messenger of Allâh س and said: ‘I keep away from Fajr prayer because of so-and-so, because he makes it too long for us.’ I have never seen the Prophet س so

[1\(^{[1]}\) Al-Lail 92:1.]
angry in exhortation as he was that day. He said: ‘O people, there are among you some who repel others. Whoever among you leads the people in prayer, let him be brief, for among them are the elderly, the weak and those with urgent needs.’"

[1045] (...) A Hadith similar to that of Hushaim (no. 1044) was narrated from Ismâ'îl, with this chain.

[1046] 183 - (467) It was narrated from Abû Hurairah that the Prophet ﷺ said: “When one of you leads the people in prayer, let him make it brief, for among them are the young and the elderly, the weak and the sick. And when one of you offers prayers alone, let him pray as he likes.”

[1047] 184 - (...) It was narrated that Hammâm bin Munabbih said: “Abû Hurairah narrated to us from Muḥammad the Messenger of Allâh ﷺ,” - and he mentioned several Ahâdîth, among which was: The
Messenger of Allâh ﷺ said: ‘Whenever one of you stands to lead the people in prayer, let him make the prayer brief, for among them are the elderly, and among them are the weak. And when one of you stands to offer prayers alone, let him make his prayer as long as he likes.’”

[1048] 185 - (…) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘When one of you leads the people in prayer, let him make it brief, for among the people are the weak, the sick and those who have urgent needs.’”

[1049] (…) Abû Hurairah said: “The Messenger of Allâh ﷺ said…” a similar report (as no. 1048), except that, instead of “the sick,” he said “the elderly.”

[1050] 186 - (468) ʿUthmân bin Abî Al-ʿÂs Ath-Thaqafi narrated that the Prophet ﷺ said to him: “Lead your people in prayer.” He said: “I said: ‘O Messenger of Allâh, I have some misgivings
about that.’ He said: ‘Come closer.’ So I sat before him and he placed his hand in the center of my chest, then he said: ‘Turn around.’ Then he placed (his hand) on my back, between my shoulder blades. Then he said: ‘Lead your people in prayer. Whoever leads people in prayer, let him make it brief, for among them are the elderly, among them are the sick, and among them are those who have urgent needs. And when one of you offers prayer alone, let him pray however he wishes.’”

[1051] 187 - (...) ‘Uthmân bin Abî Al-‘Âş said: “The last instruction that the Messenger of Allâh  gave me was: ‘When you lead people in prayer, make the prayer brief for them.’”

[1052] 188 - (469) It was narrated from Anas that the Prophet  used to make his prayer brief yet complete.
[1053] 189 - (...) It was narrated from Anas that the Messenger of Allah ﷺ was one of those whose prayer was brief yet complete.

[1054] 190 (...) It was narrated that Anas bin Mâlik said: “I have never prayed behind any Imâm whose prayer was more brief yet more perfect that the Messenger of Allah ﷺ.”

[1055] 191 - (470) It was narrated that Anas said: “The Messenger of Allah ﷺ would hear the crying of a child with his mother, when he was offering As-Šalât, so he would recite a short Sûrah.”

[1056] 192 - (...) It was narrated that Anas bin Mâlik said: “The Messenger of Allah ﷺ said: ‘I start my Salât intending to make it long, then I hear the crying of
Chapter 38. Moderation In All Pillars Of The Prayer, And Making It Brief Yet Complete

[1057] 193 - (471) It was narrated that Al-Barâ’ bin ‘Azib said: “I observed the prayer of Muhammad and I noticed that his standing, his bowing, his standing after bowing, his prostration, his sitting between the prostrations, his prostration and his sitting between the Taslīm and departure were almost all equal in length.”

[1058] 194 - (...) It was narrated that Al-Hakam said: “Al-Kūfah was taken over by a man - and he named him - at the time of Ibn Al-Ash’ath. He commanded Abū ‘Ubaidah bin ‘Abdullāh to lead the people in prayer, and he used to pray, when he raised his head from bowing, he would stand for as long as it takes to say: ‘Allāhumma! Rabbanā lakal-
 ربما من الركوع قام فذر ما أقول: اللهم! رفعت الحمد، ملءُ السماوات وملءُ الأرض، وملاءُ ما شئت من شيءٍ بعد، أهملُ التعباء والمجيد، لا مانع ليما أعطيت، ولا مغطي ليما تعت، ولا ينفع ذا الجد بنك الجد.

 قال الحكم: فذكرت ذلك لعبد الرحمن بن أبي ليلى فقال: سمعت الجزار بن عاذب يقول: كنت صلاة رسل الله وركوعه، وإذا رفع رأسه من الركوع، ومجدده، وما بين الصجدتين، قريبًا من السواء.

 قال شعبة: فذكره ليمرعو بن مروة فقال: قد رأيت ابن أبي ليلى، فلما نكح صلاته هكذا.

[1059] (...) (105) حديثًا محدثًا بن المتنى وابن بشير قال: حديثًا محدثًا بن حذيفة: حديثًا شعبان عن الحكم أن مطر ابن ناجية لما ظهر على الخوفة: أمر أبا عبيدة أن يصلي بالناس... وسنا الخبيث.
[1060] 195 - (472) It was narrated from Thābit, that Anas said: “I try my best to lead you in prayer as I saw the Messenger of Allah lead us in prayer.”

He said: “Anas used to do something that I have not seen you do. When he raised his head from bowing, he would stand so long that one would think that he had forgotten, and when he raised his head from prostrating, he would remain so long that one would think that he had forgotten.”

[1061] 196 - (473) It was narrated that Anas said: “I have never prayed behind anyone who made the prayer so brief yet perfect as the Messenger of Allah did. The prayer of the Messenger of Allah was well balanced. And the prayer of Abū Bakr was well balanced, too. During the time of ‘Umar bin Al-Khaṭṭāb, he made the Fajr prayer lengthy. But when the Messenger of Allah said: ‘Sami‘a Allâhu liman ġamidah,’ he would stand for so long that we would think, he has forgotten. Then he would prostrate, and he would sit for so long between the two prostrations that would we think he has forgotten.”
Chapter 39. Following The Imam And Acting After Him

[1062] 197 - (474) It was narrated that ‘Abdullâh bin Yazîd said: “Al-Barâ’, who is not a liar, told me that they used to offer prayers behind the Messenger of Allâh [SAW], and when he raised his head from bowing, I would not see anyone bending his back until the Messenger of Allâh [SAW] had placed his forehead on the ground, then those who were behind him would go down in prostration.”

[1063] 198 - (…) ‘Abdullâh bin Yazîd said: “Al-Barâ’, who is not a liar, told me: ‘When the Messenger of Allâh [SAW] said: “Sami’a Allâhu liman fâwmidah,” none of us would bend his back until the Messenger of Allâh [SAW] had gone down in prostration, then we would go down in prostration after him.”

[1064] 199 - (…) It was narrated that Muḥârib bin Dithâr said: “I heard ‘Abdullâh bin Yazîd saying on the Minbar: ‘Al-Barâ’ told me that they used to offer prayers
with the Messenger of Allâh ﷺ. When he bowed, they bowed, and when he raised his head from bowing and said: "Sami'a Allâhu liman hamidah," we would remain standing until we saw that he had placed his forehead on the ground, then we would follow him.”

[1065] 200 - (...) It was narrated that Al-Barâ’ said: “We were with the Prophet ﷺ (during prayers) and none of us would bend his back until we saw that he had prostrated.”

Zuhair said: Sufyân narrated to us: The people of Al-Kûfah, Abân and others, narrated to us: “Until we saw him prostrating.”

[1066] 201 - (475) It was narrated that ‘Amr bin Huraih said: “I offered Fajr prayers behind the Prophet ﷺ and I heard him reciting: “So verily, I swear by the planets that recede (i.e. disappear during the day and appear during the night). And by the planets that move swiftly and hide themselves”.[1] And no man among us would bend his back until he had prostrated fully.”

Chapter 40. What Is To Be Said When Raising One’s Head From Bowing

[1067] 202 - (476) It was narrated that Ibn Abî Awfâ said: “When the Messenger of Allâh stood up from bowing, he would say: ‘Sami’a Allâhu liman hamidah. Allâhumma! Rabbanâ lakal-hamdu mil’as-samâwâti wa mil’al-ardi wa mil’a mà shi’ta min shai’in ba’d (Allâh hears those who praise Him; Allah our Lord, to You be praise, filling the heavens, filling the earth, and filling whatever You will besides that.)”

[1068] 203 - (...) It was narrated that ‘Ubaid bin Al-Hasan said: “I heard ‘Abdullâh bin Abî Awfâ say: ‘The Messenger of Allâh used to say this supplication: “Allâhumma Rabbanâ lakal-hamdu mil’as-samâwâti wa mil’al-ardi wa mil’a mà shi’ta min shai’in ba’d (Allâh our Lord, to You be praise, filling the heavens, filling the earth, and filling whatever You will besides that.)”

[1069] 204 - (...) ‘Abdullâh bin Abî Awfâ narrated that the Prophet used to say: “Allâhumma lakal-hamdu mil’as-
samâ'i wa mil'al-ardî wa mil'a mâ shi'ta min shai'in ba'd. Allâhumma! Tâhîrî bith-thalîjî, wa-l-barâdi, wa-l-mâ'il-bârid. Allâhumma! Tâhîrî minadh-dhunûbî wal-khAJâyâ kamâ yunaqqath-thawbul-abyadî min al-wasakh (Allâh Our Lord, to You be praise, filling the heavens, filling the earth, and filling whatever You will besides that. O Allâh, cleanse me with snow and hail and cool water. O Allâh, cleanse me from sin as a white garment is cleansed of dirt.)"

[1070] (...) It was narrated from Shu'bah with this chain (a Hadîth similar to no. 1069).

According to the report of Mu'âdh: "kamâ yunaqqath-thawbul-abyadî min ad-daran (As a white garment is cleansed of filth.)" According to the report of Yazid: " min ad-danas (from impurity.)"

[1071] 205 - (477) It was narrated that Abû Sa'eed Al-Khâdîrî said: "When the Messenger of Allâh ﷺ raised his head after bowing, he would say: ‘Rabbânâ lakal-hamdu mil'samâwâti wa mil'al-ardi wa mil'u mâ shi'ta min shai'in ba'du, ahlah-thanâ'i wal-majdi, ahaqqu mâ qâlal-abd, wa kullunâ laka 'abd. Allâhumma! La mâni'a limâ a'taita, wa lâ mu'ta limâ man'at, wa lâ yanfa'dhâl-jaddi minkal-jadd. (Our Lord, to You be
praise, filling the heavens, filling the earth, and filling whatever You will besides that. Lord of Glory and Majesty. The truest words that a slave can say, and all of us are Your slaves. O Allah, none can withhold what You bestow and none can bestow what You withhold, nor can the fortune of the fortunate avail him anything before You.

[1072] 206 - (478) It was narrated from Ibn ‘Abbâs that when the Prophet raised his head after bowing, he said: “Allâhumma! Rabbânâ lakal-hamdu mil’as-samâwâti wa mil’al-ardî wa mil’a mà ši’ta min shai’in ba’du. Ahlâth-thanâ’i wal-majdi, là mâni’â limâ a’taita, wa là mu’î limâ man’at, wa là yanfa’u dhâl-jaddi minkal-jadd. (0 Allah our Lord, to You be praise, filling the heavens, filling the earth, and filling whatever You will besides that. Lord of Glory and Majesty. None can withhold what You bestow and none can bestow what You withhold, nor can the fortune of the fortunate avail him anything before You.)”

[1073] (...) It was narrated from Ibn ‘Abbâs that the Prophet said: as far as the words: “mil’a mà ši’ta min shai’in ba’du” (filling whatever You will besides that),” and he did not mention the words that come after that.
Chapter 41. The Prohibition Of Reciting The Qur'an While Bowing And Prostrating

[1074] 207 - (479) It was narrated that Ibn 'Abbâs said: “The Messenger of Allâh ﷺ (during his fatal illness) drew back the curtain and the people were lined up in rows behind Abû Bakr. He said: ‘O people, there is nothing left of the glad tidings of Prophethood except a good dream that a Muslim sees or that is seen for him. Be it-known that I have been forbidden to recite the Qur'an when bowing or prostrating. As for bowing, glorify your Lord [the Mighty and Sublime] therein, and as for prostrating, strive in supplication, for it is deserving of a response (from your Lord).’”

[1075] 208 - (...) It was narrated that ‘Abdullâh bin ‘Abbâs said: “The Messenger of Allâh ﷺ drew back the curtain, and his head was bandaged during the sickness of which he died. He said: ‘O Allâh, have I conveyed (the message)?’ (And he repeated this) Three times.
‘There is nothing left of the glad tidings of Prophethood except a good dream that a Muslim sees or that is seen for him.’ Then he quoted a Hadîth similar to that of Sufyân (no. 1075).


[1077] 210 - (...) ‘Ali bin Abî Tâlib said: “The Messenger of Allâh forbade me from reciting the Qur'ân while I am bowing and prostrating. (in prayers)”

[1078] 211 - (...) It was narrated that ‘Ali bin Abî Tâlib said: “The Messenger of Allâh forbade me from reciting the Qur'ân while bowing and prostrating, but I do not say that he forbade you.”
[1079] 212 - (...) It was narrated that 'Ali said: "My beloved forbade me from reciting the Qur'an while bowing or prostrating."

[1080] 213 - (...) It was narrated from 'Ali from the Prophet. All the narrators said: "He forbade me from reciting the Qur'an when bowing." But they did not mention in their reports the prohibition of doing so when prostrating, as was mentioned by Az-Zuhrî, Zaid bin Aslam, Al-Walîd bin Kathîr and Dâwûd bin Qais.
(...) It was narrated from ‘Abdullāh bin Ḥunain, from ‘Alī (as no. 1079), but he did not mention prostration.

214 - (481) It was narrated that Ibn ‘Abbās said: "I was forbidden to recite Qur’ān when bowing." No mention of ‘Alī was made in the chain.

Chapter 42. What Is To Be Said While Bowing And Prostrating

215 - (482) It was narrated from Abū Hurairah that
the Messenger of Allâh ﷺ said: "The closest that a person is to his Lord is when he is prostrating, so say a great deal of supplication."

[1084] 216 - (483) It was narrated from Abû Hurairah that when he prostrated, the Messenger of Allâh ﷺ used to say: “Allâhummaghfírlî dhanbî kullahu diqqahu wa jillahu, wa awwalahu wa â/cjiirahu, wa ’alâniyatahu wa sirrahu (O Allah, forgive me all my sins, great and small, first and last, open and secret.)"

[1085] 217 - (484) It was narrated that ‘Aishah said: "The Messenger of Allâh ﷺ often used to say when he was bowing and prostrating: ‘Subhânak Allâhumma! Wa bihamdika, Allâhummaghfírlî (Glory and praise be to You, O Allah our Lord. O Allah, forgive me,)’ acting in accordance with the (command of) the Qur’aan.

[1086] 218 - (…) It was narrated that ‘Aishah said: "The Messenger of Allâh ﷺ often
used to say before he died: ‘Subhānāk Allāhumma! Wa bīhamdik. Astaghfiruka wa atūbu ilaik’ (Glory and praise be to You, I ask You for forgiveness and I repent to You.)’

She said: ‘I said: ‘O Messenger of Allāh, what are these words that I see that you have started to say?’ He said: ‘I was given a sign in my Ummah, and when I saw it I was to say these words. “When there comes the Help of Allāh and the Conquest (of Makkah)” until the end of the Sūrah.’”[1]

[1087] 219 - (...) It was narrated that ‘Āishah said: “From the time the Sūrah “When there comes the Help of Allāh and the Conquest (of Makkah)”[2] was revealed, I did not see the Prophet ﷺ offer any prayer but he also supplicated, or; he said during the prayer: ‘Subhānāk Allāhumma! Wa bīhamdik. Allāhumaghfirdī (Glory and praise be to You my Lord. O Allah, forgive me.)’”

[1088] 220 - (...) It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ often used to say: ‘Subhān Allāh, wa bihamdih. Astaghfirullāh wa atūbu ilaik’ (Glory and praise be to Allāh. I ask Allāh for forgiveness

and I repent to Him.)' I said: 'O Messenger of Allah, why do I see you often saying: "Subhân Allâh, wa bihamdih. Astaghîr Allâh wa atîbû ilaih" (Glory and praise be to Allâh. I ask Allâh for forgiveness and I repent to Him)?' He said: 'My Lord told me that I would see a sign in my Ummah, and that when I saw it, I was to say often "Subhân Allâh, wa bihamdih. Astaghîr Allâh wa atîbû ilaih" (Glory and praise be to Allâh. I ask Allâh for forgiveness and I repent to Him.)' And I have seen it: When there comes the Help of Allâh and the Conquest" - the conquest of Makkah - "And you see that the people enter Allâh’s religion (Islam) in crowds. So glorify the Praises of your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives..” [1]

[1089] 221 - (485) Ibn Juraij said: "I said to ‘Atâ’: ‘What do you say when you bow?’ He said: 'Subhânaka wa bihamdika lâ ilâha illa anta (Glory and praise be to You, there is none worthy of worship except You.)’ Ibn Abî Mulaikah told me that ‘Aishah said: ‘I noticed that the Prophet ﷺ was not there one night, and I thought that he had gone to one of his (other) wives. I looked for

him, then I came back, and I saw he was bowing or prostrating and saying: ‘Subhānaka wa biḥamdika lā ilāha illa anta (Glory and praise be to You, there is none worthy of worship except You.)’ I said: ‘May my father and mother be sacrificed for you! I was thinking of one thing and you were doing something else.’”

[1090] 222 - (486) It was narrated from Abū Hurairah that ‘Āishah said: “I noticed that the Messenger of Allāh was not in the bed one night, so I searched for him, and my hand fell on the sole of his foot. He was in the Masjid, with his feet held upright, and he was saying: ‘Allāhumma! Innī aʿūdhu bīriḍākā min sakhatika wa bimuʿaftīka min uqābatika, wa aʿūdhu bīka minka, lā uhṣī thanāʾan ‘alayka, anta kamā athnaita ‘alā nafsik (O Allāh, I seek refuge in Your pleasure from Your wrath, in Your forgiveness from Your punishment. I seek refuge in You from You. I cannot praise You enough; You are as You have praised Yourself.)”

[1091] 223 - (487) It was narrated from Muṭarrif bin ‘Abdullāh bin Ash-Shikh-khīr that ‘Āishah told him that the Messenger of Allāh used to say when he bowed and prostrated: “Subbūhun quddūsun rabbul-malāʾikati war-rūḥ
Chapter 43. The Virtue Of Prostration And Encouragement To Do So

[1093] 225 - (488) Ma’dân bin Abî Ṭalḥah Al-Ya’muri said: “I met Thawbân, the freed slave of the Messenger of Allâh ﷺ, and said: ‘Tell me of a deed that I may do, by which Allâh may admit me to Paradise’” - or he said: ‘Tell me of the most beloved of deeds to Allâh.’ He remained silent. I asked him (again) and he remained silent. I asked him a third time and he said: ‘I asked the Messenger of Allâh ﷺ about that and he said: You should prostrate to Allâh a great deal, for you will not perform one prostration to Allâh, but Allâh will raise you one degree in status thereby, and erase one sin for you.’”
Ma’dân said: “Then I met Abû Ad-Dardâ’ and asked him (the same question), and he said the same as Thawbân had said to me.”

[1094] 226 - (489) Rabî’ah bin Ka‘b Al-Aslamî said: “I used to stay overnight with the Messenger of Allâh ﷺ and bring him water for Wudû’ and whatever he needed. He said to me: ‘Ask.’ I said: ‘I ask to be with you in Paradise.’ He said: ‘Is there anything else?’ I said: ‘That is all,’ He said: ‘Help me to do that for you by prostrating a great deal.’”

Chapter 44. The Limbs Of Prostration And The Prohibition Of Tucking Up One’s Hair And Garment Or Having One’s Hair In A Braid When Praying

[1095] 227 - (490) It was narrated that Ibn ‘Abbâs said: “The Prophet ﷺ ordered that we should prostrate on seven bones, and he forbade tucking up one’s hair and garment.” This is the Hadîth of Yahyâ.

Abû Ar-Rabl’ (in his narration) said: “... on seven bones, and it was forbidden to tuck up one’s hair or garment: The (bones are of) the hands, the knees, the feet, and the forehead.”
[1096] 228 - (...) It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "I have been commanded to prostrate on seven bones, and not to tuck up my garment or hair."

[1097] 229 - (...) It was narrated from Ibn 'Abbâs: "The Prophet ﷺ was commanded to prostrate on seven (bones), and was forbidden to tuck up his hair or garment."

[1098] 230 (...) It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "I have been commanded to prostrate on seven bones: The forehead" - and he pointed to his nose - "the hands, the feet and the ends of the feet (toes), and not to tuck up my garment or hair."

[1099] 231 - (...) It was narrated from 'Abdullâh bin 'Abbâs that the Messenger of Allâh ﷺ said:
"I have been commanded to prostrate on seven (bones) and not to tuck up my hair or garment: The forehead, the nose, the hands, the knees and the feet."

[1100] (491) It was narrated from Al-'Abbâs bin ‘Abdul-Muțṭalib that he heard the Messenger of Allâh ﷺ say: "When a person prostrates, he prostrates on seven parts of the body: His face, his hands, his knees and his feet."

[1101] 232 - (492) It was narrated from ‘Abdullâh bin ‘Abbâs that he saw ‘Abdullâh bin Al-Hârîth offering prayers, and his hair was braided at the back. He went and started to undo it. When he finished prayers, he turned to Ibn ‘Abbâs and said: "What are you doing to my hair?" He said: "I heard the Messenger of Allâh ﷺ say: ‘The likeness of this one is that of a man who prays with his hands tied.'"
Chapter 45. Moderation In Prostration; Placing The Hands On The Ground, Keeping The Elbows Up, Away From The Sides, And Lifting The Belly Up Off The Thighs When Prostrating

[1102] 233 - (493) It was narrated that Anas said: “The Messenger of Allâh ﷺ said: ‘Be moderate in prostration; none of you should spread his forearms (along the ground) like a dog.”

[1103] (…) Shu’bah narrated it with this chain. In the Hadîth of Ibn Ja’far it says: “None of you should spread his forearms (along the ground) like a dog.”

[1104] 234 - (494) It was narrated that Al-Barâ’ said: “The Messenger of Allâh ﷺ said: ‘When you prostrate, place your palms (on the ground) and raise your elbows.”

[1105] 235 - (495) It was narrated from ‘Abdullâh bin Mâlik bin Buhainah that when the Messenger of Allâh ﷺ prayed, (in prostration) he would
spread his arms out so much that the whiteness of his armpits could be seen.

[1106] 236 - (...) It was narrated from Ja'far bin Rabî'ah, with this chain.

According to the report of ‘Amr bin Al-Hârith, when the Messenger of Allâh spread his arms so far apart that the whiteness of his armpits could be seen.

According to the report of Al-Laith, “When the Messenger of Allâh prostrated, he spread his arms so far apart that I could see the whiteness of his armpits.”

[1107] 237 - (496) It was narrated that Maimûnûh said: “When the Prophet prostrated, if a lamb wanted to pass beneath his arms, it could.”

[1108] 238 - (497) It was narrated that Maimûnûh, the wife of the Prophet, said: “When the Messenger of Allâh prostrated...”
prostrated, he kept his arms so far apart that the whiteness of his armpits could be seen from behind, and when he sat he rested on his left thigh.”

Chapter 46. The Description Of The Prayer, With What It Begins And Ends. The Description Of Bowing And Moderation Therein, And Of Prostration And Moderation Therein. Tashah-hud After Each Two Rak'ah Of Four Rak'ah Prayers. Description Of Sitting Between The Two Prostrations, And In The First Tashah-hud

[1109] 239 - (...) It was narrated that Maimūnah bint Al-Hârith said: “When the Messenger of Allâh ﷺ prostrated, he kept his arms so far apart that the whiteness of his armpits could be seen from behind.”
Messenger of Allâh ﷺ used to start his prayer with the *Takbir* and the recitation of *Al-hamdu Lillâhi Rabbi 'Alâmin*. When he bowed he neither kept his head up nor lowered it, but it was somewhere between the two. When he raised his head from bowing, he did not prostrate until he had stood up straight, and when he raised his head from prostrating, he did not prostrate again until he had sat up straight. After each two *Rak‘ah* he would recite *At-Tahiyyah*. He would lay his left foot along the ground and hold his right foot upright. He forbade *Uqbatish-Shaitân,*[1] and he forbade resting one’s forearms along the ground like a predator. And he used to conclude his prayer with the *Taslîm*.

According to the report of Ibn Numair from Abû Khâlid: “And he forbade ‘Aqibi Shaitân.”

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[1] Lit. The back of *Shaitân*. They differ over its description;
Chapter 47. The Sutrah
(Screen) For One Who Is
Praying, And The
Recommendation To Pray
Facing A Sutrah. The Ruling
On Passing In Front Of One
Who Is Praying, And
Preventing One Who Wants To
Pass In Front. It Is Permissible
To Lie Down In Front Of One
Who Is Praying, Praying
Towards One’s Mount, The
Command To Stand Close To
The Sutrah. The Height Of The
Sutrah, And Related Matters

[1111] 241 - (499) It was narrated from Mūsā bin Ṭalḥah that his father said: “The Messenger of Allāh ﷺ said: ‘When one of you places something like the back of a saddle in front of him (as a Sutra), let him pray and not worry about whoever passes beyond that.”

[1112] 242 - (...) It was narrated from Mūsā bin Ṭalḥah that his father said: “We were offering Ṣalāt and animals were passing in front of us. We mentioned that to the Messenger of Allāh ﷺ and he said: ‘Let one of you put something like the back of a saddle in front of him, then it will not matter whatever passes in front of him.”
Ibn Numair said: “It will not matter whoever passes in front of him.”

[1113] 243 - (500) It was narrated that ‘Aishah said: “The Messenger of Allah ﷺ was asked about the Sutrah (screen) for one who is praying. He said: ‘Like the back of a saddle.’”

[1114] 244 - (...) It was narrated from ‘Aishah that the Messenger of Allah ﷺ was asked during the campaign of Tabûk about the Sutrah (screen) for one who is praying. He said: “As the back of a saddle.”

[1115] 245 - (501) It was narrated from Ibn ‘Umar that when the Messenger of Allah ﷺ went out on the day of ‘Eid, he ordered that a Harbah[1] be placed in front of him (as Sutra), and he prayed facing it, with the people behind him. He used to...

do that when he traveled as well, hence the governors adopted that.

It was narrated from Ibn 'Umar that the Prophet \( \text{ﷺ} \) used to set up an 'Anazah\[1\] as Sutra and pray facing it.

Ibn Abi Shaibah added: 'Ubaidullâh said: “It was a Ḥarbah.”

It was narrated from Ibn 'Umar that the Prophet \( \text{ﷺ} \) faced his mount sideways when he was praying towards it.

It was narrated from Ibn 'Umar that the Prophet \( \text{ﷺ} \) used to pray facing his mount.

Ibn Numair said: “The Prophet \( \text{ﷺ} \) prayed facing a camel.”

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[1] A spear tipped stick that is shorter than a lance and longer than a staff.


[1119] 249 - (503) ‘Awn bin Abī Juḥaifah narrated that his father said: “I came to the Prophet in Makkah while he was in Al-Abtah, in a tent of red leather. Bilāl came out with his (left over) Wūdū’ water, and those who got some wiped themselves with it. Then the Prophet came out, wearing a red Ḥullah (dress). It is as if I can see the whiteness of his shins. He performed Wūdū’ and Bilāl call the Adhān, and I watched his face moving to this side and that, to the right and the left as he said: ‘Ḥayya ‘alāṣ-salāt, ḥayya alal-falāḥ (come to prayer, come to prosperity).’ Then an Anazah was set up for him (as Sutra), and he went forward and prayed Zuhr with two Rak‘ah Qaṣr, (shortened as he was traveling) with donkeys and dogs passing in front of him and not being stopped. Then he prayed ‘Aṣr with two Rak‘ah, then he continued to offer two Rak‘ah prayers until he returned to Al-Madīnah.”

[1120] 250 - (...) ‘Awn bin Abī Juḥaifah narrated that his father saw the Messenger of Allāh in a tent of red leather, and he saw Bilāl bring out his (left over) Wūdū’ water. I saw the people racing to get it; those who got some wiped themselves with it, and those who did not get any took some of the moisture from the atmosphere...
their companions’ hands. Then I saw Bilâl bring out an ‘Anazah and set it up (as Sutra), and the Messenger of Allâh came out wearing a red Hullah (dress) rolling (it) up.\[1\] He led the people in praying two Rak‘ah, facing the ‘Anazah, and I saw people and animals pass in front of ‘Anazah.

\[1121\] 251 - (...) It was narrated from ‘Awn bin Abî Juhaifah, from his father, from the Prophet - a Hadîth similar to that of Sufyân and ‘Umar bin Abî Zâ’idah (no. 1120), with some additions according to some of them (the narrators).

According to the Hadîth of Mâlik bin Mighwal: “When it was noon, Bilâl came out and gave the call to prayer.”

\[1122\] 252 - (...) It was narrated that Al-Ḥakam said: “I heard Abû Juhaifah say: ‘The Messenger of Allâh came out at noon to Al-Bâthâ, and he performed Wudâ’ and prayed Zuhr with two Rak‘ah and ‘Asr with two Rak‘ah, and there was an ‘Anazah in front of him.”

\[1\] Meaning, lifting it due to being in a hurry,
Shu`bah said: "‘Awn added, narrating from his father Abû Juhaifah: ‘And women and donkeys were passing beyond it.’"

[1123] 253 - (…) Shu`bah narrated a similar report (as no. 1122) with both chains. The Hadith of Al-Hakam adds: “And the people started to take from his left over Wudû’ water.”

[1124] 254 - (504) It was narrated that Ibn ‘Abbâs said: “I came riding on a female donkey, and at that time I was on the brink of adolescence. The Messenger of Allâh was leading the people in prayer in Minâ. I passed in front of the row, and I dismounted and sent the donkey to graze, and I joined the row, and no one rebuked me for that.”

[1125] 255 - (…) It was narrated that ‘Abdullâh bin ‘Abbâs said that he came riding on a donkey and the Messenger of Allâh was standing praying in Minâ during the Farewell Pilgrimage,
leading the people in prayer. The donkey passed in front of part of the row, then he dismounted, and joined the people in the row.

[1126] 256 - (...) It was narrated from Az-Zuhrl with this chain. “He said: ‘And the Prophet was praying in ‘Arafah.’”

[1127] 257 - (...) It was narrated from Az-Zuhrl with this chain but he did not mention either Minâ nor ‘Arafah. And he said: “During the Farewell Pilgrimage or, during the Conquest (of Makkah).”

Chapter 48. Preventing One Who Wants To Pass In Front Of A Praying Person

[1128] 258 - (505) It was narrated from Abû Sa’eed Al-Khudrî that the Messenger of Allah said: “If one of you is praying, he should not let anyone pass in front of him, and he should stop him if he can. If he insists, then let him fight him, for he is a devil.”
Abū Sālīḥ As-Sammān said: "I will tell you what I heard and saw from Abū Sa‘eed. While I was with Abū Sa‘eed, he was praying one Friday facing something that was screening him from the people. A young man from Banû Abî Mu‘a‘īt came and wanted to pass in front of him. He pushed him in his chest, and (the young man) looked but could not find any way to get by except by passing in front of Abū Sa‘eed. So he came back, and he pushed him in the chest harder than he had the first time. He stood up and insulted Abū Sa‘eed, then he pushed through the crowds, and he left, and then he entered upon Marwān and complained to him about what had happened. Abū Sa‘eed entered upon Marwān and Marwān said to him: 'What is the matter with you and your brother’s son? He came and complained about you.' Abū Sa‘eed said: 'I heard the Messenger of Allāh ﷺ say: “If one of you prays facing towards something that is screening him from the people, and someone wants to pass in front of him (and the Sutrah), let him push him in the chest, and if he insists then let him fight him, for he is a devil.”'
[1130] 260 - (506) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: “If one of you is praying, he should not let anyone pass in front of him, and if he insists then let him fight him, for there is a devil with him.”


[1132] 261 - (507) It was narrated from Busr bin Sa'eed that Zaid bin Khâlid Al-Juhânî sent him to Abû Juhaim to ask him what he heard from the Messenger of Allâh ﷺ about one who passes in front of a person who is praying. Abû Juhaim said: “The Messenger of Allâh ﷺ said: ‘If the one who passes in front of one who is praying knew what (sin) he incurs, he would realize that waiting for forty is better than passing in front of him.’”

Abû An-Nadr said: “I do not know whether he said forty days, or months, or years.”
Chapter 49. The Praying Person Standing Close To The Sutrah

[1134] 262 - (508) It was narrated that Sahl bin Sa'd Al-Sa'îd said: “Between the place where the Messenger of Allah prostrated and the wall there was a space where a sheep could pass.”

[1135] 263 - (509) It was narrated from Salamah bin Al-Akwa’ that he used to seek out a spot close to where the Mushaf was kept (i.e., the place where Othman bin ‘Affan used to keep the Mushaf) to offer voluntary prayers. And he said that the Messenger of Allah used to seek out that spot; and between the Minbar and the Qiblah there was a space where a sheep could pass.
[1136] 264 - (...) Yazid said:
"Salamah used to seek out a spot
by the pillar that is next to where
the Mushaf is kept. I said to him:
'O Abu Muslim, I see that you
are keen to pray next to that
pillar.' He said: 'I saw the
Messenger of Allah  keen to
pray in that spot.'"

Chapter 50. The Height Of
That Which Serves As A Sutrah
For The One Who Is Praying

[1137] 265 - (510) It was
narrated from 'Abdullâh bin Aş-
Şâmît, from Abû Dharr, who
said: "The Messenger of Allah  said: 'When one of you stands to
offer prayer, he will be screened
if he has something in front of
him that is like the back of a
saddle. If he does not have
something in front of him that is
like the back of a saddle, then his
prayer will be interrupted if a
donkey, a woman or a black dog
passes in front of him.'"

I said: "O Abû Dharr! What is
the difference between a black
dog, and a red or yellow dog?"
He said: "O son of my brother, I
asked the Messenger of Allah  the same question and he said:
'The black dog is a devil.'"
(...) A similar Hadîth (as no. 1138) was narrated from Ḥumaid bin Hilâl with the chain of Yûnus.

[1138] 266 - (511) It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘Prayer is interrupted by (passing in front of a praying person of) a woman, a donkey and a dog, but something like the back of a saddle protects against that.’”
Chapter 51. Lying In Front Of One Who Is Praying

[1140] 267 - (512) It was narrated from ‘Urwah, from ‘Aishah: “The Messenger of Allah used to pray at night, and I would be lying between him and the Qiblah, like he was facing a body during Janâzah.”

[1141] 268 - (...) It was narrated that ‘Aishah said: “The Messenger of Allah used to pray at night, and I would be lying between him and the Qiblah throughout his prayer, and when he wanted to pray Witr, he would wake me up and I would pray Witr too.”

[1142] 269 - (...) It was narrated that ‘Urwah bin Az-Zubair said: “‘Aishah said: ‘What interrupts prayer?’ We said: ‘A woman and a donkey.’ She said: ‘Is a woman an evil beast? I remember lying in front of the Messenger of Allah (like the dead) body for Janâzah, while he was praying.’”
[1143] 270 - (...) It was narrated from 'Aishah that mention was made in her presence of that which interrupts the prayer - a dog, a donkey and a woman. 'Aishah said: "You have likened us to donkeys and dogs! By Allâh, I saw the Messenger of Allâh ﷺ praying while I was lying on the bed, between him and the Qiblah. Then I needed to relieve myself, and I did not like to sit up and disturb the Messenger of Allâh ﷺ, so I slipped out from the foot of the bed."

[1144] 271 - (...) It was narrated that 'Aishah said: "You have likened us to dogs and donkeys! I remember lying on the bed, and the Messenger of Allâh ﷺ would come and stand level with the middle of the bed and offer prayers. I did not like to disturb him, so I slipped out from the foot of the bed, and slipped out from beneath the cover."
It was narrated that `Aishah said: “I was sleeping in front of the Messenger of Allah, and my legs were in front of him as he faced the Qiblah. When he prostrated he nudged me and I drew up my legs, and when he stood up, I straightened them out again. And there were no lamps in the houses in those days.”

Maimūnah, the wife of the Prophet said: “The Messenger of Allah used to offer prayers when I was opposite him and I was menstruating, and sometimes his garment would touch me when he prostrated.”

It was narrated that `Aishah said: “The Prophet used to offer prayers at night while I was by his side and I was menstruating. I would be wearing a garment and some of it would be covering him.”
Chapter 52. Praying In A Single Garment, And How It Should Be Worn

[1148] 275 - (515) It was narrated from Abū Hurairah that someone asked the Messenger of Allah about offering ِسَلَات in a single garment. He said: “Does each of you have two garments?”

[1149] (...) Something similar (to no. 1148) was narrated from Sa'eed bin Al-Músâyyab and Abū Salamah, from Abū Hurairah, from the Prophet .

[1150] 276 - (...) It was narrated that Abū Hurairah said: “A man called out to the Prophet and said: ‘May one of us offer ِسَلَات in a single garment?’ He said: ‘Does each of you have two garments?’”

[1151] 277 - (516) It was
narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “None of you should offer prayer in a single garment of which no part is over his shoulders.”

[1152] 278 - (517) It was narrated from Hishâm bin 'Urwah, from his father, that 'Umar bin Abî Salamah told him: "I saw the Messenger of Allâh ﷺ offering prayer in a single garment in the house of Umm Salamah, wrapping it around himself and placing its ends on his shoulders."[1]

[1153] (...) This was also narrated from Hishâm bin 'Urwah from his father (a Hadîth similar to no. 1152).

[1154] 279 - (...) It was narrated that 'Umar bin Abî Salamah said: "I saw the Messenger of Allâh ﷺ offering prayer in the house of

[1] The garment was worn in the following manner: He took one end and placed it over his right shoulder, bringing it out from under the left arm, and placed the other end over the left shoulder, bringing it out from under the left arm; the two ends were then tied over the chest.
Umm Salamah, wearing a single garment, and he had crossed the ends of it over one another.”

[1155] 280 - (...) It was narrated that ‘Umar bin Abī Salamah said: “I saw the Messenger of Allāh ﷺ offering prayer in a single garment, wrapping it around himself, with its ends crossed.”

“Eisā bin Hammâd added in his report: “over his shoulders.”

[1156] 281 - (518) It was narrated that Jâbir said: “I saw the Prophet ﷺ offering prayer in a single garment, wrapping it around himself.”

[1157] 282 - (...) It was also narrated from Sufyân, with this chain (a Hadīth similar to no. 1152).

According to the Hadīth of Ibn Numair: “I entered upon the Messenger of Allāh ﷺ...”
[1158] 283 - (...) Ābul Az-Zubair Al-Makkī narrated that he saw Ḥābīr bin Abdullāh offering prayer in a single garment, wrapping it around himself, even though he had other garments. Ḥābīr said that he had seen the Messenger of Allāh ﷺ doing that.

[1159] 284 - (519) It was narrated from Ḥābīr that Ābū Sa‘īd Al-Khudrī told him that he entered upon the Prophet ﷺ and said: “I saw him praying on a reed mat on which he was prostrating, and I saw him praying in a single garment, wrapping it around himself.”

[1160] 285 - (...) It was also narrated from Al-A‘mash, with this chain (a Ḥadīth similar to no. 1159).

According to the report of Ābū Kuraib: “Wrapping it around himself.”
English Translation of Sahîh Muslim

Compiled by: Imâm Abul Hussain Muslim Ibn al-Hajjaj

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In the Name of Allāh, the Most Gracious, the Most Merciful
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In the Name of Allah, the Most Beneficent, the Most Merciful

5. Masâjid And Places Of Prayer

Chapter Masâjid And Places Of Prayer

[1161] 1 - (520) It was narrated that Abû Dharr said: “I said: ‘O Messenger of Allah, which Masjid on earth was built first?’ He said: ‘Al-Masjid Al-Harâm (in Makkah).’ I said: ‘Then which?’ He said: ‘Al-Masjid Al-Aqṣa (in Jerusalem).’ I said: ‘How long was there between the two?’ He said: ‘Forty years. And wherever you are when the time for prayer comes, then pray, for it is a Masjid.”

According to the Hadîth of Abû Kâmil: The Prophet ﷺ said, “Then wherever you are when the time for prayer is due, then pray, for it is a Masjid.”

[1162] 2 - (…) Ibrahim bin Yazîd At-Taimî said: I used to recite the Qur’ân to my father at
As-Suddah\textsuperscript{1} of the Masjid, and when I recited a verse where prostration is required, he would prostrate. I said to him: ‘O my father, are you prostrating in the street?’ He said: ‘I heard Abû Dhar say: “I asked the Messenger of Allâh about the first Masjid to be built on earth. He said: ‘Al-Masjid al-\'Harâm.’ I said: ‘Then which?’ He said: ‘Al-Masjid al-Aqsa.’ I said: ‘How long was there between the two?’ He said: ‘Forty years. But the earth is a Masjid for you, so wherever you are when the time for prayer is due, then pray.’”

\textsuperscript{[1163]} 3 - (521) It was narrated that Jâbir bin 'Abdullâh Al-Ansârî said: “The Messenger of Allâh ﷺ said: ‘I have been given five things that were not given to anyone before me: Every Prophet was sent only to his own people, but I have been sent to red and black,\textsuperscript{[2]} the spoils of war have been permitted to me and they were not permitted to anyone before me; the earth has been made pure, a means of purification and a place of prostration, so wherever a man is when the time for prayer is due, let him pray wherever he is; and I have been supported with fear for the distance of one month’s

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\textsuperscript{1} As-Suddah: Threshold; referring to the shaded area outside of the Masjid. In no. 691 of An-Nasâ’î it is As-Sikkah; the road or path or lane, and the meaning is the same here.

\textsuperscript{2} Meaning all of people.
journey ahead of me; and I have been granted intercession.”

[1164] (...) Jâbir bin ‘Abdullâh narrated that the Messenger of Allâh ﷺ said... and he narrated something similar (no. 1163).

[1165] 4 - (522) It was narrated that Hudhaifah said: “The Messenger of Allâh ﷺ said: ‘We have been favored over the people in three things: Our rows (in prayer) have been made like the rows of the Angels; the whole earth has been made a place of prostration for us, and its dust has been made a means of purification if water cannot be found,’ and he mentioned another thing.”

[1166] (...) It was narrated that Hudhaifah said: “The Messenger of Allâh ﷺ said...” a similar report (as no. 1165).

[1167] 5 - (523) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “I have been favored over the other Prophets in six ways: I have been given the gift of encompassing speech;[1] I have been supported

with fear (over the enemy); the spoils of war have been made permissible for me; the earth has been made a means of purification and a place of prostration for me; I have been sent to all creatures; and the Prophets were sealed with me (i.e. I am the last of the Prophets)."

[1168] 6 - (...) It was narrated that Abü Hurairah said: "The Messenger of Allah ﷺ said: 'I have been sent with encompassing speech and I have been supported with fear (over the enemy). While I was sleeping, I was given the keys to the treasures of the earth and they were placed in my hand.'"

Abü Hurairah said: "The Messenger of Allah ﷺ has gone and now you are busy acquiring them."

[1169] (...) Sa'eed bin Al-Músâyyab and Abü Salamah bin 'Abdur-Rahmân narrated that Abü Hurairah said: "I heard the Messenger of Allah ﷺ say..." a Hadîth similar to that of Yûnus (no. 1168).

[1170] (...) A similar report (as no. 1168) was narrated from Ibn
Al-ʿMūṣayyab and ʿAbū Salamah, from ʿAbū Hurairah, from the Prophet ﷺ.

[1171] 7 - (...) It was narrated from ʿAbū Hurairah that the Messenger of Allāh ﷺ said: “I have been supported against the enemy with fear and I have been given the power of encompassing speech. While I was sleeping I was given the keys of the treasures of the earth, and they were placed in my hand.”

[1172] 8 - (...) It was narrated from Hammām bin Munnabib, who said: “This is what ʿAbū Hurairah narrated to us from the Messenger of Allāh ﷺ,” - and he mentioned a number of Ahadīth including: “The Messenger of Allāh ﷺ said: ‘I have been supported with fear (over the enemy) and I have been given the gift of encompassing speech.’”

Chapter 1. The Construction Of The Masjid Of The Prophet ﷺ

[1173] 9 - (524) Anas bin Mālik narrated that the Messenger of Allāh ﷺ came to Al-Madinah and stayed in the upper part of Al-Madinah, among a tribe called
Banū ‘Amr bin ‘Awf. He stayed among them for fourteen nights, then he sent for the chiefs of Banū An-Najjār, and they came with their swords hanging from their necks. He said: “It is as if I can see the Messenger of Allāh ﷺ on his mount, with Abū Bakr riding behind him, and the chiefs of Banū An-Najjār around him, until he dismounted in the courtyard of Abū Ayyūb. The Messenger of Allāh ﷺ used to pray wherever he was when the time for prayer was due, and he used to pray (even) in sheep pens. Then he was ordered to build the Masjid. He sent for the chiefs of Banū An-Najjār and they came. He said: “O Banū An-Najjār, name me a price for this grove of yours.” They said: “No, by Allāh, we will only ask its price from Allāh.” Anas said: “There was in it what I say: There were palm trees, the graves of the idolators, and some ruins. The Messenger of Allāh ﷺ ordered that the trees be cut down, the graves of the idolators dug up, and the ruins leveled. They lined the tree trunks up facing the Qiblah and reinforced the door frames with stones, and they were chanting Rajaz verses,[1] and the Messenger of Allāh ﷺ was with them, saying:

‘O Allāh, there is no goodness
except the goodness of the Hereafter;
So help the Anṣār and the Muhājirīn.”"

[1174] 10 - (...) It was narrated from Anas that the Messenger of Allāh ﷺ used to pray in sheep pens before the Masjid was built.

[1175] (...) It was narrated that Abū At-Tayyāḥ said: “I heard Anas say: ‘The Messenger of Allāh ﷺ used to...’” a similar report (as no. 1174).

Chapter 2. Changing The Qiblah From Al-Quds (Jerusalem) To The Ka'bah

[1176] 11 - (525) It was narrated that Al-Barā’ bin ‘Āzib said: “I prayed with the Prophet ﷺ facing towards Bait Al-Maqdis for sixteen months, until the verse in Al-Baqarah was revealed: “...And wheresoever you are, turn your faces (in prayer) in that direction...”[1] It was revealed after the Prophet ﷺ had completed his prayers. A man went out and passed by some people from among the

Ansâr who were praying, and told them, so they turned to face towards the Ka'bah.”

[1177] 12 - (...) Al-Barâ’ said: “We prayed with the Messenger of Allâh ﷺ facing towards Bait Al-Maqdis for sixteen months or seventeen months, then we turned to face the Ka‘bah.”

[1178] 12 - (526) It was narrated that Ibn ‘Umar said: “While the people were praying Subh (Fajr prayer) in Qubâ’, someone came to them and said: ‘Revelation came to the Messenger of Allâh ﷺ last night and he was commanded to face towards the Ka‘bah, so face towards it.’ They were facing towards Ash-Shâm, so they turned to face the Ka‘bah.”

[1179] 14 - (...) It was narrated that Ibn ‘Umar said: “While the people were praying Al-Ghadâh,[1] a man came to

them...” a Ḥadīth similar to that of Mālik (no. 1179).

[1180] 15 - (527) It was narrated from Anas that the Messenger of Allâh ﷺ used to pray facing towards Bait Al-Maqdis, then it was revealed: “Verily, We have seen the turning of your face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid Al-Harâm...”[1] A man passed by Banû Salamah while they were bowing during Fajr prayer, and they had prayed one Rak'ah. He called out: “The Qiblah has been changed,” and they turned as they were, towards the Qiblah.

Chapter 3. The Prohibition Of Building Masâjid Over Graves And Placing Images Therein; And The Prohibition Of Taking Graves As Masâjid

[1181] 16 - (528) It was narrated from ‘Aishah that Umm Habībah and Umm Salamah mentioned a church, that they had seen in Ethiopia in which there were images, to the Messenger of Allâh ﷺ. The

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Messenger of Allah ﷺ said:
"Those people, if there was a righteous man among them and he died, they would build a Masjid over his grave and paint those images in it. They will be the most evil of mankind before Allâh on the Day of Resurrection."

[1182] 17 - (...) It was narrated from ‘Àishah that they were speaking in the presence of the Messenger of Allah ﷺ when he was sick, and Umm Salamah and Umm Habibah mentioned a church... a similar report (as no. 1181).

[1183] 18 - (...) It was narrated that ‘Àishah said: “The wives of the Prophet ﷺ spoke of a church that they had seen in Ethiopia that was called Mâriyah...” a similar Hadîth (as no. 1181).

[1184] 19 - (529) It was narrated that ‘Àishah said: “The Messenger of Allâh ﷺ said, during his sickness from which he did not recover: ‘May Allâh curse the Jews and Christians, for they took the graves of their Prophets as Masâjid.’

She said: “Were it not for that, his grave would have been in an open place, but he feared that it
would be taken as a place of worship."

According to the report of Ibn Abī Shaibah: "Were it not for that..." and he did not mention: "She said."

[1185] 20 - (530) Sa'eed bin Al-Mūsâyyab narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'May Allāh ruin the Jews and the Christians; they took the graves of their Prophets as Masâjid.'"

[1186] 21 - (...) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "May Allāh curse the Jews and the Christians; they took the graves of their Prophets as Masâjid."

[1187] 22 - (531) 'Aishah and 'Abdullāh bin 'Abbās said: "When the Messenger of Allāh ﷺ was dying, he drew the blanket over his face, then when the pains of death grew too intense, he uncovered his face and said: 'May Allāh curse the Jews and the Christians; they took the graves of their Prophets as Masâjid,' warning against doing what they had done."
Jundab said: “Five days before he died, I heard the Prophet say: ‘I declare before Allah that I do not have a Khalil (close friend) among you, for Allah has taken me as a close friend. If I were to take a close friend from among you, I would have taken Abû Bakr as a close friend. Those who came before you used to take the graves of their Prophets and righteous men as Masâjid (places of worship and prayers); do not take graves as Masâjid, I forbid you to do that.’”

Chapter 4. The Virtue Of Building “Masâjid And Encouragement To Do So

When the people objected to his rebuilding the Masjid of the Messenger, 'Uthmân bin 'Affân said: “You
are not being fair. I heard the Messenger of Allah ﷺ say: ‘Whoever builds a Masjid’ - Bukair said: “I think he said: ‘Seeking thereby the Face of Allah (i.e. His pleasure)- Allah will build for him a house in Paradise.’”

Ibn ‘Isā said in his report: “... a house like it in Paradise.”
Chapter 5. The Recommendation To Place The Hands On The Knees When Bowing, And The Abrogation Of Tatbîq\[1191\] 26 - (534) It was narrated that Al-Aswad and 'Alqamah said: ‘We came to 'Abdullâh bin Mas'ûd in his house and he said: ‘Did these people offered prayers whom you left behind you?’ We said: ‘No.’ He said: ‘Get up and offer prayers, and he did not tell us to call the Adhân nor the Iqâmah. We went and stood behind him, and he took our hands and made one of us stand on his right and the other on his left. When he bowed, we placed our hands on our knees, and he struck our hands and put his hands together and placed them between his thighs. When he had completed his prayers, he said: ‘There will be in charge of you governors who will delay the prayer from its proper time, and they may delay it (the ‘Asr prayer) until the sun is about to set. If you see them doing that, then offer the prayer at its proper time, and make your prayer with them a voluntary prayer. If you are three, then pray together (standing in one row), and if you are more than that, then appoint one of you as

\[1\] Tatbîq: Putting the hands together and placing them between the thighs
your Imâm. When one of you bows, let him put his forearms on his thighs, and bow down, and put his hands together. It is as if I can see the interlaced fingers of the Messenger of Allâh ﷺ, and he showed them how.”

[1192] 27 - (...) It was narrated from ‘Alqamah and Al-Aswad that they entered upon ‘Abdullâh ... a Hadîth similar to that of Abû Mu‘âwiyah (no. 1191). According to the Hadîth of Ibn Mushir and Jarîr: “It is as if I can see the interlaced fingers of the Messenger of Allâh ﷺ as he was bowing.”

[1193] 28 - (...) It was narrated from ‘Alqamah and Al-Aswad that they entered upon ‘Abdullâh and he said: “Have those who are behind you offered prayers?” They said: “Yes.” He stood between them and put one of them on his right and the other on his left, then we bowed and we put our hands on our knees. He struck our hands, then he put his hands together and placed them between his thighs. When he had completed his prayers, he said: “This is what the Messenger of Allâh ﷺ did.”
It was narrated that Muṣ'ab bin Sa'd said: "I prayed beside my father and I put my hands between my knees. My father said to me: 'Put your hands on your knees.' Then I did that again, and he struck my hands and said: 'We were forbidden to do that, and we were commanded to place our palms on our knees.'"

(...) It was narrated from Abū Ya'für with this chain, as far as the words: "We were forbidden to do that," but he did not mention the words that come after it.

It was narrated that Muṣ'ab bin Sa'd said: "I bowed and I put my hands like this"—meaning, he put them together and placed them between his thighs. "My father said: 'We used to do that, then we were commanded to place them on our knees.'"
[1197] 31 - (…) It was narrated that Muṣʿab bin Saʿd bin Abī Waqqās said: "I prayed beside my father, and when I bowed, I interlaced my fingers and put them between my knees. He struck my hand and when he had completed his prayers, he said: 'We used to do that, then we were commanded to lift them to our knees.'"

Chapter 6. The Permissibility Of Squatting On The Heels

[1198] 32 - (536) Abū Az-Zubair narrated that he heard Ṣād ibn Abī Waqqās say to Ibn ʿAbbās concerning sitting on the heels: "It is Sunnah." We said: "It is hard on a person."[1] Ibn ʿAbbās said: "Rather it is the Sunnah of your Prophet ﷺ."

Chapter 7. The Prohibition Of Speaking During The Prayer, And The Abrogation Of Its Former Permissibility

[1199] 33 - (537) It was narrated that Muʿāwiyah bin Al-

Hakam As-Sulami said: “While I was praying with the Messenger of Allah ﷺ, a man among the people sneezed and I said: ‘Yarhamuk Allâh (may Allah have mercy on you).’ The people glared at me and I said: ‘May my mother be bereft of me! Why are you staring at me?’ They started striking their hands on their thighs, and when I realized that they were telling me to be quiet, (I felt angry) but I kept quiet. When the Messenger of Allâh ﷺ had completed his prayers — may my father and mother be sacrificed for him; by Allâh I have never seen a better teacher or better teachings before or since; he did not rebuke me, hit me or revile me — he said: ‘This prayer is not the right place for any of the people’s speech, rather it is Ṭasbih, Takbîr and recitation of Qur’ân.’

I said: ‘O Messenger of Allâh ﷺ, I have only recently left Jahiliyyah behind. Allâh has brought Islam, but among us are men who go to soothsayers.’ He said: ‘Do not go to them.’ I said: ‘And among us are men who follow omens.’ He said: ‘That is something that they find in their hearts. They should not let it stop them from doing anything.’ I said: ‘And among us are men...’
who practice geomancy." He said: ‘One of the Prophets used to do that; if they do it as he did, then it is fine.’"

Mu’awiyah said: “I had a slave woman who used to look after some sheep of mine in the region of Uḥud and Al-Jawâniyyah. She went out one day and the wolf had taken one of the sheep. I am a man from among the sons of Ādam, and I get upset as they get upset, (and in my anger) I slapped her. I came to the Messenger of Allâh ﷺ, and he regarded that as a grievous action on my part. I said: ‘O Messenger of Allâh, should I set her free?’ He said: “Bring her to me.” So I brought her to him and he said to her: “Where is Allâh?” She said: “Above the heavens.” He said: “Who am I?” She said: “You are the Messenger of Allâh.” He said: “Set her free, for she is a believer.”

[1200] (...) A similar report (as no. 1199) was narrated from Yahyâ bin Abî Kathîr, with this chain.

111 Drawing lines in the sand for the purpose of divination.
[1201] 34 - (538) It was narrated that ‘Abdullâh said: “We used to greet the Messenger of Allâh ﷺ when he was offering Salât, and he would return the greeting. When we came back from being with An-Najâshî (after the first emigration to Ethiopia), we greeted him and he did not respond. We said: ‘O Messenger of Allâh, we used to greet you when you were in Salât and you would return the greeting.’ He said: ‘Indeed during the Salât one is engaged.’”[1]

[1202] (...) A similar Hadîth (as no. 1201) was narrated from Al-A’mâsh with this chain.

[1203] 35 - (539) It was narrated that Zaid bin Arqam said: “We used to speak during the prayer; a man would speak to the one next to him while they were praying, until the verse was revealed: “...And stand before Allâh with obedience [and do not speak to others during the Salât].” Then we were commanded to remain silent and forbidden to speak.”

A similar report (as no. 1203) was narrated from Ismâ‘îl bin Abî Khâlid, with this chain.

It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ sent me on an errand, then I caught up with him as he was setting out” - Qutaibah sâyid: “when he was praying” - “I greeted him and he gestured to me. When he had finished he called me and said: ‘You greeted me just now while I was praying.’ And he was facing towards the east on that occasion.”

[1206] 37 - (...) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ sent me (on an errand) as he was setting out towards Banû Al-Muṣṭaṭiqliq. I came to him while he was praying atop his camel. I spoke to him, and he gestured to me with his hand like this” - Zuhair gestured with his hand - “then I spoke to him again and he gestured to me
like this” - Zuhair gestured again with his hand, towards the ground. “I would hear him reciting, and he was gesturing with his head. When he had finished he said: ‘What did you do with that for which I sent you? Nothing kept me from speaking to you except the fact that I was praying.’”

Zuhair said: “Abū Az-Zubair was sitting facing towards the Ka‘bah, and Abū Az-Zubair gestured with his hand towards Banū Al-Muṣṭaliq, and he gestured with his hand in a direction other than the Ka‘bah.”

[1207] 38 - (...) It was narrated that Jābir said: “We were with the Prophet on a journey, and he sent me on an errand. I came back and he was praying atop his mount, facing in a direction other than the Qiblah. I greeted him and he did not respond. When he had finished he said: ‘Nothing kept me from returning your greeting but the fact that I was praying.’”

[1208] (...) It was narrated that Jābir said: “The Messenger of Allah sallallahu ‘alayhi wa sallam sent me on an errand” - a Hadith similar to that of Ḥammād (no. 1207).
Chapter 8. The Permissibility Of Cursing The Shaitân During Prayer, And Seeking Refuge With Allāh From Him; And The Permissibility Of Doing A Few Actions While in Salât

[1209] 39 - (541) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘An ‘Ifrît (demon) from among the jinn tried to catch me unawares yesterday, to interrupt my prayer. But Allâh enabled me to defeat him and I grabbed him by the neck. I thought of tying him to one of the pillars in the Masjid, so that you could all have seen him this morning. Then I remembered the prayer of my brother Sulaimân ﷺ: “...My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me...”,’[1] so Allâh caused him (the jinn) to be defeated.”

[1210] (...) وَحُدِّثْتُ هَـنَـذَا مُحَمَّدًا ﷺ بِنَّ عَبْدِ اللَّهِ ﷺ وَحُدِّثْتُ هَـنَـذَا أَبُو بُكْرِ بْنِ أَبِي شُعْبَةَ حَدِيثًا شَبَابُهُ، كَلَّاهَا عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، يَقُولُ: حَدِيثِي بِرَايَةٍ بْنِ يَزِيدٍ عَنْ أَبِي إِدْرِيسِ الْحَوْلَائِيِّ، عَنْ أَبِي الْمُدَرَّذَاءِ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ فَسَمَعَهُ يَقُولُ: «أَعُوذُ بِاللهِ مِنَ الْإِبْلِيسِ» ثُمَّ قَالَ: «الْعَلِيمُ بِلِٰلِيْلَةِ الْيَلِدّ» ثُمَّ قَالَ: «الْعَلِيمُ بِلِٰلِيْلَةِ الْيَلِيدّ» ثُمَّ قَالَ: «الْعَلِيمُ فِي الْمَدْيَنَ</p>
he would have been tied up and the children of the people of Al-Madînah would have played with him.”

Chapter 9. The Permissibility Of Carrying Children During Prayer, And Their Garments Are Regarded As Being Pure Until It Is Realized That They Are Impure. Few Actions Will Not Invalidate The Prayer, And The Same Applies If Several Such Actions Are Done But Are Done Separately

[1212] 41 - (543) It was narrated from Abû Qatâdah that the Messenger of Allâh ﷺ used to offer prayers carrying Umâmah bint Zainab bint Rasûlullâh ﷺ who was the daughter of Abû Al-Âs bin Ar-Rabî’. When he stood up he picked her up, and when he prostrated he put her down.

[1213] 42 - (...) It was narrated that Abû Qatâdah Al-Ansârî said: “I saw the Prophet ﷺ leading the people in prayer, and Umâmah bint Abî Al-Âs, who was the daughter of Zainab, the daughter of the Messenger of
Allâh ﷺ, was on his shoulder. When he bowed, he put her down, and when he stood up from prostrating he picked her up.”

[1214] 43 - (...) Abû Qatâdah Al-Anşârî said: “I saw the Messenger of Allâh ﷺ leading the people in prayer with Umâmah bint Abî Al-‘Âs on his shoulder, and when he prostrated, he put her down.”

[1215] (...) Abû Qatâdah said: “While we were sitting in the Masjid, the Messenger of Allâh ﷺ came out to us...” a Hadîth similar to theirs (as no. 1214), except that he did not mention that he ( yeti) led the people in that prayer.
Chapter 10. The Permissibility Of Taking One Or Two Steps While Praying, And That Is Not Disliked If Done For A Reason. The Permissibility Of The Imâm Praying In A Place That Is Higher Than The People Praying Behind Him, If That Is Done For A Reason, Such As Teaching Them How To Offer Prayers, And Other Than That

[1216] 44 - (544) 'Abdul-'Azîz bin Abî Hâzîm narrated from his father, that a group of people came to Sahl bin Sa'd, and they had differenced concerning the Minbar (of the Prophet's Mosque) and what kind of wood it was made of. He said: "By Allâh, I know what kind of wood it is made of, and who made it, and I saw the Messenger of Allâh the first day he sat on it." I said to him: "O Abû 'Abbâs, tell us." He said: "The Messenger of Allâh sent word to a woman - and Abû Hâzîm said: "He named her that day" - saying: "Have your carpenter slave make me something of wood from which I may speak to the people." So he made these three steps, then the Messenger of Allâh ordered that it be placed in this spot. It is made of tamarisk wood from Ghâbah.[1] I

saw the Messenger of Allah ﷺ standing on it and saying the Takbîr, and the people behind him said the Takbîr, and he was on the Minbar. Then he raised his head (from bowing), then he moved backwards and prostrated at the foot of the Minbar, then he repeated (his actions), until he had finished his prayer. Then he turned to the people and said: 'O people, I only did this so that you could follow me and learn my prayer.'”

[1217] 45 - (...) It was narrated that Abû Hâzîm said: “They came to Sahl bin Sa’d and asked him: ‘From what was the Minbar of the Prophet ﷺ made?’ And they quoted a Hadîth like that of Ibn Abî Hâzîm (no. 1216).


[1218] 46 - (545) It was

[1] Mukhtasîra: to place the hands on the Khâsîrah which means hip, haunch or waist.
narrated from Abū Hurairah that the Prophet ﷺ forbade a man to offer prayers with his hands on his waist. According to the report of Abū Bakr he said: “The Messenger of Allāh ﷺ forbade...”

Chapter 12. It Is Disliked To Smooth The Pebbles Or Make The Dirt Level During Ṣalāt

[1219] 47 - (546) It was narrated from Abū Salamah that Al-Mu‘ayqīb said: “The Prophet ﷺ mentioned smoothing the pebbles in the Masjid and said: ‘If you must do that, then do it only once.’”

[1220] 48 - (...) It was narrated from Abū Salamah, from Al-Mu‘ayqīb, that they asked the Prophet ﷺ about smoothing the ground during Ṣalāt. He said: “Only once.”

[1221] (...) It was narrated by
Chapter 13. The Prohibition Of Spitting In The Masjid, During Prayer And At Other Times.
The Prohibition Of A Praying Person Spitting In Front Of Him Or To His Right

[1223] 50 (547) It was narrated from ‘Abdullâh bin ‘Amr that the Messenger of Allâh ﷺ saw some sputum on the wall of the Qiblah. He scratched it then he turned to the people and said: “If one of you is in prayers, let him not spit in front of him, for Allâh is in front of him when he prays.”

[1224] 51 - (…) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Abû Bakr ibn ‘Abdullâh Shâhûdah: ‘This was the narration of Abû Bakr and ‘Umar.’”
saw some sputum in the Qiblah of the Masjid. According to Aû-Dâhâk’s report: “sputum in the Qiblah.” A Hadith similar to that of Mâlik (no. 1223).

[1225] 52 - (548) It was narrated from Abû Sa’eed Al-Khudri that the Prophet saw some sputum in the Qiblah of the Masjid. He scratched it with a pebble then he forbade a man to spit to his right or in front of him, rather he should spit to his left or beneath his left foot.
(...)

[1226] Abü Hurairah and Abü Sa'eed narrated that the Messenger of Allâh ﷺ saw some sputum... a Hadîth similar to that of Ibn 'Uyaynah (no. 1225).

[1227] (549) It was narrated from 'Aishah that the Prophet ﷺ saw some mucus or sputum or spittle on the wall of the Qiblah, and he scratched it.

[1228] 53 - (550) It was narrated from Abū Hurairah that the Messenger of Allâh ﷺ saw some sputum in the Qiblah of the Masjid. He turned to the people and said: “What is the matter with one of you who stands before his Lord and spits in front of him? Would any one of you like to have someone stand before him and spit in his face? If one of you must spit, then let him spit to his left, beneath his foot. If he cannot do that, then let him do like this,” and Al-Qâsim described how he spat into his
garment then rubbed part of it against another part.

[1229] (...) A Hadith similar to that of Ibn 'Ulayyah (no. 1228) was narrated from Abū Hurairah from the Prophet ﷺ. The Hadith of Hushaim adds: “Abū Hurairah said: ‘It is as if I can see the Messenger of Allâh ﷺ, rubbing part of his garment against another part.”

[1230] 54 - (551) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘When one of you is in Salât, he is conversing with his Lord, so he should not spit in front of him or to his right, rather to his left, beneath his foot.”

[1231] 55 - (552) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ
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said: ‘Spitting in the Masjid is a sin, and its expiation is to bury it (i.e. to put some earth over it).’"

[1232] 56 - (...) Shu'bah said: “I asked Qatâdah about spitting in the Masjid. He said: ‘I heard Anas bin Mâlik say: I heard the Messenger of Allâh say: ‘Spitting in the Masjid is a sin, and its expiation is to bury it.’”

[1233] 57 - (553) It was narrated from Abû Dharr that the Prophet ﷺ said: “The deeds of my Ummah, good and bad, were shown to me. Among their good deeds I saw the removal of harmful things from the road, and among their bad deeds I saw sputum in the Masjid that is not buried.”

[1234] 58 - (554) It was narrated from Yazid bin ‘Abdullâh bin Ash-Shîkh-kîr
that his father said: “I offered prayers with the Messenger of Allah and I saw him spit and rub it with his sandal.”

[1235] 59 - (...) It was narrated from Abū Al-‘Ala’ Yazīd bin ‘Abdullāh bin Ash-Shikh-khīr, from his father, that he offered prayers with the Prophet and said: “He spat and rubbed it with his left shoe.”

Chapter 14. The Permissibility Of Offering Salāt While Wearing Shoes

[1236] 60 - (555) It was narrated that Abū Maslamah Sa‘eed bin Yazīd said: “I said to Anas bin Mālik: ‘Did the Messenger of Allāh offer prayers wearing shoes?’ He said: ‘Yes.’”

[1237] (...) Sa‘eed bin Yazīd Abū Maslamah said: “I asked Anas...” a similar report (as no. 1236).

Chapter 15. It Is Disliked To Offer Salāt In A Garment With Markings

[1238] 61 - (556) It was narrated from ‘Āishah that the
Prophet ﷺ offered Salât in a Khamisâh that had markings, and he said: “These markings distracted me. Take it to Abū Jahm and bring me his Anbijânî garment.”[1]

[1239] 62 - (...) It was narrated that ‘Āishah said: “The Messenger of Allâh ﷺ stood and offered Salât in a Khamisâh that had markings, and he looked at its markings. When he finished his prayers, he said: ‘Take this cloak to Abū Jahm bin Hudhaifah, and bring me his Anbijânî garment, for they distracted me just now in my prayers.”

[1240] 63 - (...) It was narrated from ‘Āishah that the Prophet ﷺ had a black garment which had markings, and it used to distract him when he was offering Salât, so he gave it to Abū Jahm and took an Anbijânî garment of his.

[1] The popular view is that it is a thick type of cloak with no markings on it, and that its name is derived from a place called Anbijân.
Chapter 16. It is disliked to offer Salât in the presence of food that one wants to eat. It is disliked to offer Salât while restraining the urge to relieve oneself, and so on.

[1241] 64 - (557) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "If supper is ready and the Iqâmah is called for prayer, then start with supper."

[1242] (...) Anas bin Mâlik narrated that the Messenger of Allah ﷺ said: "If supper is served and the time for prayer is due, then start with supper before you pray Maghrib, and do not rush to finish your supper."

[1243] 65 - (558) A Hadîth similar to that narrated by Ibn ‘Uyaynah (no. 1241), from Az-Zuhârî, from Anas was narrated from ‘Âishah, from the Prophet ﷺ.

[1244] 66 - (559) It was narrated that Ibn ‘Umar said:
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"The Messenger of Allah ﷺ said: ‘If supper is served for one of you, and the Iqâmah is called for prayer, let him start with supper, and not hasten until he has finished.’

[1245] (...) A similar Hadîth (as no. 1244) was narrated from Nâfi’ from Ibn ‘Umar, from the Prophet ﷺ.

[1246] 67 - (560) It was narrated that Ibn Abi ‘Atîq said: “Al-Qâsim and I narrated a Hadîth in the presence of ‘Aishah, may Allâh be pleased with her. Al-Qâsim was a man who made mistakes in Arabic, and he was the child of an Umm Walad.\[1\] ‘Aishah said to him: ‘What is the matter with you, why don’t you speak like this son of my brother? I know where that comes from. He was raised by his

\[1\] *Umm Walad*, is a term used to refer to a slave woman who bore a son to her owner.
mother and you were raised by your mother.' Al-Qâsim felt angry and showed some resentment towards her. When he saw that ‘Aishah’s food had been brought to her, he stood up. She said: ‘Where are you going?’ He said: ‘To offer prayers.’ She said: ‘Sit down.’ He said: ‘I am going to offer prayers.’ She said: ‘Sit down, traitor! I heard the Messenger of Allâh ﷺ say: “There is no prayer when food is ready, or when one is resisting the urge to relieve oneself.”’

A similar report (as no. 1246) was narrated from ‘Aishah, but it does not mention the story of Al-Qâsim.
during the campaign of Khaibar: "Whoever has eaten from this plant - meaning garlic - let him not come to the Masjid."

Zuhair said: "During a campaign," and he did not mention Khaibar.

[1249] 69 - (561) It was narrated from Ibn 'Umar that the Messenger of Allah ﷺ said: “Whoever eats from these vegetables, let him not come near our Masjid, until the smell has gone away,” referring to garlic.

[1250] 70 - (562) It was narrated that 'Abdul-'Aziz, who was the son of Suhaib, said: “Anas, may Allah be pleased with him, was asked about garlic and he said: ‘The Messenger of Allah ﷺ said: ‘Whoever eats from this plant, let him not come near us nor pray with us.’”

[1251] 71 - (563) It was narrated that Abu Hurairah said:
“The Messenger of Allah said: ‘Whoever eats from this plant, let him not come near our Masjid nor annoy us with the smell of garlic.’”

[1252] 72 - (564) It was narrated that Jâbir said: “The Messenger of Allah forbade eating onions and leeks, but we were overcome by need and we ate some of them. He said: ‘Whoever eats from these foul-smelling plants, let him not come near our Masjid, for the Angels are offended by the same things that offend humans.’”

[1253] 73 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allah said: ‘Whoever eats garlic or onions, let him keep away from us, or keep away from our Masjid and stay in his house.’ A pot of fresh vegetables was brought to him, and he noticed that it had a smell. He asked about it and he was told what kind of vegetables were on it. He said: ‘Take it away,’ to one of his Companions. When he saw it (that the Prophet Qidr, in Sahih Al-Bukhãri and others it is Badr, a platter made of palm leaves.
disliked it), he did not want to eat it. He (ﷺ) said: ‘Eat, for I converse with one with whom you do not converse.’"

[1254] 74 - (...) It was narrated from Jābir bin ‘Abdullāh that the Prophet ﷺ said: “Whoever eats from these vegetables” — meaning garlic, and on one occasion he said: “whoever eats garlic, onions or leeks - let him not come near our Masjid, for the Angels are offended by the same things that offend the sons of Ādam.”

[1255] 75 - (...) Ibn Juraij narrated with this chain that he (ﷺ) said: “Whoever eats from this plant - meaning garlic - let him not come to us in our ‘Masājid.’” And he did not mention onions or leeks.

[1256] 76 - (565) It was narrated that Abū Sa'eed said: “As soon as Khaibar was conquered, we found ourselves (the Companions of the Messenger of Allāh ﷺ) indulging in eating that vegetable” — meaning garlic — “as the people were hungry. We ate a great deal..."
of it, then we went to the *Masjid*, and the Messenger of Allâh noticed the smell. He said: ‘Whoever eats anything from this offensive plant, let him not come near our *Masjid*.’ The people said: ‘It has been forbidden, it has been forbidden.’ News of that reached the Prophet and he said: ‘O people, I cannot forbid something that Allâh has made permissible for me, but it is a plant whose smell I dislike.’

[1257] 77 - (566) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh passed by a field of onions with his Companions, and some of the people went down and ate some, but others did not. We went to him, and he called those who had not eaten the onions and kept the others waiting until the smell had gone away.

[1258] 78 - (567) It was narrated from Ma'dân bin Abî Talhâh that 'Umar bin Al-Khaṭṭâb delivered a *Khutbah* one Friday, and he mentioned the Prophet of Allâh and Abû Bakr. He said: “I saw (in a dream) as if a rooster pecked me
three times, I interpret it that my death is near. Some people are asking me to appoint a successor, but Allâh will not cause His religion or His Khilâfâh, nor that with which He sent His Prophet ﷺ, to be lost. If death comes to me soon, then the Khilâfâh is to be decided by these six men with whom the Messenger of Allâh ﷺ was pleased when he died. I know that some people will resent their choice. I have struck them with my own hands in the defense of Islam. If they do that (i.e. resent the Khilâfâ), then they are the enemies of Allâh, of disbelieving and misguidance. I am not leaving behind me any issue that is more important to me than Kalâlah.\[1\] I did not consult the Messenger of Allâh ﷺ about any issue more than I consulted him about Kalâlah, and he did not get annoyed with me for any issue more than he got annoyed with me for this, until he poked me in the chest with his finger and said: ‘O ‘Umar, is not Ayat As-Saif,\[2\] which appears at the end of Sûrat An-Nisâ’, sufficient for you?’ If I live, I will issue a decree that will be so clear that those who read the Qur’ân and those who do not read it will be able to make decisions concerning it.” Then he

\[1\] According to most, it is the one who dies and is survived by no children or parents.

\[2\] The verse of summer, meaning, it was revealed in summer.
said: “O Allah, I call you to bear witness over the governors of the regions, for I sent them to be just and to teach the people their religion and the Sunnah of the Prophet ﷺ, to divide the Fai’ justly among them and to refer to me concerning any difficult matter. O people, you eat two plants which I find to be nothing but repugnant, this onion and garlic. I remember the Messenger of Allah ﷺ, if he noticed their smell coming from a man in the Masjid, he would issue orders that he taken out Aoward (i.e. out of the Masjid) Al-Baqi’. Whoever eats them, let him cook them to death (i.e. till there is no more smell in them).”

[1259] (…) A similar Hadith (as no. 1258) was narrated from Qatâdah with this chain.

Chapter 18. The Prohibition Of Making Lost Property Announcements In The Masjid, And What Should Be Said By One Who Hears A Person Making Such An Announcement

[1260] 79 - (568) Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘Whoever hears a man making a lost property...
announcement in the *Masjid*, let him say: “May Allah not restore it to you,” for the “*Masâjid* were not built for this purpose.”

[1261] (...) Abû Hurairah said: “I heard the Messenger of Allah say...” a similar report (as no. 1260).

[1262] 80 - (569) It was narrated from Sulaimân bin Buraidah, from his father, that a man made a lost property announcement in the *Masjid*, saying: “Who has found the red camel?” The Prophet ﷺ said: “May you not find it. The *Masâjid* were only built for that for which they were built.”

[1263] 81 - (...) It was narrated from Sulaimân bin Buraidah, from his father, that when the Prophet ﷺ had completed his prayers, a man stood up and said: “Who has found the red camel?” The Prophet ﷺ said: “May you not find it. The “*Masâjid* were...
only built for that for which they were built.”

[1264] (...) It was narrated from Ibn Buraidah that his father said: “A Bedouin came after the Prophet ﷺ had completed Fajr (prayers). He stuck his head in at the door of the Masjid...” a similar report (as no. 1263).

Chapter 19. As-Sahw (Forgetfulness) In Prayer And Prostrating To Compensate For It

[1265] 82 - (389) It was narrated from Abü Hurairah that the Messenger of Allâh ﷺ said: “When one you stands up for prayers, the Shaitân comes to him and tries to confuse him, until he does not know how many Rak'ah he has prayed. If one of you experiences that, let him prostrate twice while he is sitting.”

[1266] (...) A similar report (as no. 1265) was narrated (by others) from Az-Zuhrî, with this chain.
Abû Hurairah narrated that the Messenger of Allâh ﷺ said: “When the Adhân is called, the Shaitân runs away breaking wind, so that he will not hear the Adhân. When the Adhân ends, he comes back. Then when the Iqâmah is called, he runs away, then when it is over, he comes back and distracts a man saying, ‘Remember such and such, remember such and such,’ reminding him of things that he had not remembered, until the man does not know how many Rak‘âh he prayed. If one of you does not know how many Rak‘âh he has prayed, let him prostrate twice while he is sitting.”

It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “When the Iqâmah for prayer is called, the Shaitân runs away breaking wind...” and he mentioned a similar report (as no. 1267). And he added: “And he makes him think of pleasant
things and things that he wishes for, and he reminds him of needs that he did not remember.”

[1269] 85 - (570) It was narrated that `Abdullâh bin Buḥainah, said: “The Messenger of Allah led us in praying two Rak‘ah of one of the prayers, then he stood up without sitting, and the people stood up with him. When he had finished his prayer and we were waiting for him to say the Taslîm, he said the Takbîr, then he prostrated twice while he was sitting, before saying the Taslîm, then he said the Taslîm.”

[1270] 86 - (...) It was narrated from `Abdullâh bin Buḥainah Al-Asadî, the allies[1] of Banû `Abdul-Muṭṭalîb, that the Messenger of Allah stood up during Zuhr prayer when he should have sat. When he finished his prayer, he prostrated twice, saying the Takbîr with each prostration while he was sitting and before saying the Taslîm, and the people prostrated with him, to compensate for the sitting that he had forgotten.

[1271] 87 - (...) It was narrated

[1] Halîf: Meaning that one from this family had swore allegiance to that family.
from ‘Abdullâh (who is) Ibn Mâlik (and) Ibn Buhainah that the Messenger of Allâh ﷺ stood up at the end of two Rak’ah when he should have sat, and continued with his prayer. At the end of the prayer, he prostrated before saying the Taslim, then he said the Taslim.

[1272] 88 - (571) It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ said: ‘If one of you is unsure when in prayer and does not know how many (Rak’ah) he has prayed, whether it is three or four, let him ignore what is uncertain and proceed on the basis of what is certain. Then let him prostrate twice before saying the Taslim. Then if he has prayed five (Rak’ah), that will make his prayer even, and if he has prayed it properly with four, it will annoy the Shaitân.’”

[1273] (...) It was narrated from Zaid bin Aslam with this chain (as no. 1272).
It was narrated that ‘Alqamah said: “Abdullâh said: ‘The Messenger of Allah offered Salât” – Ibrâhîm said: “and he added or omitted something. – ‘When he said the Salâm (at the completion of Salât), it was said to him: “O Messenger of Allah, has something new been introduced into the prayer?” He said: “Why is that?” They said: “You did such and such in the prayer.” He turned to face the Qiblah, then he prostrated twice and said the Taslîm, then he turned to face us and said: “If anything new had been introduced into the prayer I would have told you. But I am human, I forget as you forget. If I forget, then remind me. If one of you is unsure in his prayer, let him work out what is correct and proceed on that basis, then prostrate twice.”

[1274] 89 - (572) It was narrated from Mansûr with this chain (a. Ḥadîth as no. 1274) And in the report of Ibn Bashr is: “Let him try to work out what is correct.”
[1276] (...) Manṣūr narrated it with this chain (no. 1274). Manṣūr said: “Let him try to work out what is correct.”

[1277] (...) It was narrated from Manṣūr with this chain (no. 1274). He said: “Let him work out what is correct.”

[1278] (...) It was narrated from Manṣūr with this chain (no. 1274). He said: “Let him try to work out what is closest to that which is correct.”

[1279] (...) It was narrated from Manṣūr with this chain (no. 1274). He said: “Let him try to work out what he thinks is correct.”

[1280] (...) It was narrated from Manṣūr with this chain (no. 1274). He said: “Let him try to work out what is correct.”

[1281] 91 - (...) It was narrated from ‘Abdullāh that the Prophet ﷺ prayed Zuhr with five Rak‘ah, and when he said the Taslīm, it
was said to him: “Has something been added to the prayer?” He said: “Why is that?” They said: “You prayed five (Rak’ah).” So he prostrated twice.

[1282] 92 - (...) It was narrated from ‘Alqamah that he led them in prayer and prayed five (Rak’ah).

[1283] (...) It was narrated that Ibâhîm bin Suwaid said: “‘Alqamah led us in prayer and prayed five (Rak’ah). When he said the Taslîm, the people said: ‘O Abû Shibl, you prayed five (Rak’ah).’ He said: ‘No, I did not.’ They said: ‘Yes you did.’” He (the narrator) said: “I was at the edge of the crowd and I was still a boy, but I said: ‘Yes you did, you prayed five (Rak’ah).’ He said to me: ‘You too, O one-eyed, you also say that?’ I said: ‘Yes.’ So he went and prostrated twice, then he said the Taslîm. Then he said: “Abdullâh said: “The Messenger of Allah ﷺ led us in prayer and prayed five (Rak’ah), and when he finished, the people whispered amongst themselves. He said: ‘What is the matter with you?’ They said: ‘O Messenger of Allah, has something been added to the
prayer?’ He said: ‘No.’ They said: ‘But you prayed five (Rak‘ah).’ He went and prostrated twice, then he said the Taslīm, [then] he said: ‘I am human like you, I forget as you forget.’’ Ibn Numair added in his report: “If any one of you forgets, let him prostrate twice.”

[1284] 93 - (...) It was narrated that ‘Abdullāh said: “The Messenger of Allāh ﷺ led us in prayer and prayed five (Rak‘ah). We said: ‘O Messenger of Allāh, has something been added to the prayer?’ He said: ‘Why is that?’ They said: ‘You prayed five (Rak‘ah).’ He said: ‘I am human like you. I remember as you remember and I forget as you forget.’ Then he did the two prostrations of As-Sahw (forgetfulness).

[1285] 94 - (...) It was narrated that ‘Abdullāh said: “The Messenger of Allāh ﷺ offered Salāt, and he added or omitted something” - Ibrāhīm (a narrator) said: “I am not sure.” “It was said: ‘O Messenger of Allāh, has something been added to the prayer?’ He said: ‘I am human like you, and I forget as you forget. If one of you forgets something, let him prostrate twice while he is sitting.’ Then the Messenger of Allāh ﷺ turned around and prostrated twice.
[1286] 95 - (...) It was narrated from 'Abdullâh that the Prophet ﷺ did the two prostrations of As-Sahw (forgetfulness) after saying the Salâm and talking (to the congregation).

[1287] 96 - (...) It was narrated that 'Abdullâh said: "We offered prayers with the Messenger of Allah ﷺ and he either added or omitted something. We said: 'O Messenger of Allah, has something (new) been introduced into the prayer?' He said: 'No.' We told him what he had done and he said: 'If a man adds or omits something, let him prostrate twice.' Then he prostrated twice.'

[1288] 97 - (573) It was narrated from Muhammad bin Sirîn, that Abû Hurairah said: "The Messenger of Allah ﷺ led us in one of the afternoon prayers, either Zuhr or 'Asr, and he said the Taslîm after two Rak'ah. Then he went to a date-
palm trunk in the Qiblah of the *Masjid* and leaned against it, looking angry. Among the people were Abū Bakr and ‘Umar, but they were too afraid to speak. The people left quickly, saying that the prayer had been shortened. Then Dhul-Yadain stood up and said: ‘O Messenger of Allāh, has the prayer been shortened or did you forget?’ The Prophet ﷺ looked to his right and his left, then he said: ‘What did Dhul-Yadain say?’ They said: ‘He is right, you only prayed two Rak’ah.’ So he prayed two more Rak’ah and said the Taslim, then he said the Takbīr and prostrated, then he said the Takbīr and sat up, then he said the Takbīr and prostrated, then he said Takbīr and sat up.”

He said: “I was informed from ‘Imrān bin Ḥuṣain that he said: “Then he said the *Taslim* (instead “and sat up”).”

[1289] 98 - (...) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ led us in one of the afternoon prayers...” a Ḥadīth like that of Sufyān (no. 1288).

[1290] 99 - (...) It was narrated that Abū Sufyān, the freed slave of Ibn Abī Āḥmad, said: “I heard Abū Hurairah say: ‘The Messenger of Allāh ﷺ led us in praying ‘Asr, then he said the
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Taslîm after two Rak‘ah. Dhul-Yadain stood up and said: “Has the prayer been shortened, O Messenger of Allâh, or did you forget?” The Messenger of Allâh ﷺ said: “Neither.” He said: “One of them has happened, O Messenger of Allâh.” The Messenger of Allâh ﷺ turned to the people and said: “Is Dhul-Yadain telling the truth?” They said: “Yes, O Messenger of Allâh.” The Messenger of Allâh ﷺ completed what was left of the prayer, then he prostrated twice while he was sitting, after saying the Taslîm.”

[1291] (…) Abû Hurairah narrated that the Messenger of Allâh ﷺ prayed two Rak‘ah of Zuhr, then he said the Taslîm. A man from Banû Sulaim came to him and said: “O Messenger of Allâh, has the prayer been shortened or did you forget?” and he quoted the same Hadîth (as no. 1290).

[1292] 100 - (…) It was narrated that Abû Hurairah said: “While I was praying Zuhr with the Prophet ﷺ, the Messenger of Allâh ﷺ said the Taslîm after two Rak‘ah. A man from Banû...
Sulaim stood up..." and he quoted the same Ḥadīth (no. 1290).

[1293] 101 - (574) It was narrated from ‘Imrân bin Ḥuṣain that the Messenger of Allâh ﷺ prayed ‘Asr and said the Taslim after three Rak'ah, then he went into his house. A man called Al-Khîrbâq, who had long arms, stood up and said: "O Messenger of Allâh!" And he told him what he had done. He (ﷺ) came out looking angry, dragging his Ridâ', and when he reached the people he said: "Is this one telling the truth?" They said: "Yes." So he prayed one Rak'ah, then he said the Taslim, then he prostrated twice, then he said the Taslim.

[1294] 102 - (…) It was narrated that ‘Imrân bin Ḥuṣain said: "The Messenger of Allâh ﷺ said the Taslim after three Rak'ah of ‘Asr, then (after Taslim) he stood up and entered the apartment. A man with large arms stood up and said: 'Has the prayer been shortened, O Messenger of Allâh?' He came out looking angry, then he prayed the Rak'ah
that he had omitted, then he said the *Taslim*, then he did the two prostrations of forgetfulness, then he said the *Taslim."

Chapter 20. The Prostration Of Recitation

[1295] 103 - (575) It was narrated from Ibn ‘Umar that the Prophet ﷺ used to recite the Qur’an, and when he recited a *Sūrah* in which a prostration was required, he would prostrate, and we would prostrate with him, until some of us could not find any spot for his forehead.

[1296] 104 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allah ﷺ would recite Qur’an and reach a verse where a prostration is required, so he would prostrate with us, and we would crowd around him, until one of us could not find room to prostrate, (and this happen) at times other than prayer.”

[1297] 105 - (576) It was narrated from ‘Abdullâh that the Prophet ﷺ recited “By the
And he prostrated during it, and those who were with him prostrated, except for an old man who took a handful of pebbles or dust and lifted it up to his forehead, and said: "This is sufficient for me." 'Abdullâh said: "Later on we saw him slain as a disbeliever."

[1298] 106 - (577) It was narrated from 'Atâ' bin Yasâr that he asked Zaid bin Thâbit about reciting with the Imâm. He said: "There is no recitation at all with the Imâm." And he said that he recited: "By the star when it goes down (or vanishes)"[2] to the Messenger of Allâh ﷺ, and he did not prostrate.

[1299] 107 (578) It was narrated from Abû Salamah bin 'Abdur-Rahmân that Abû

Hurairah recited: “When the heaven is split asunder.”[1] to them, and he prostrated during it. When he finished, he told them that the Messenger of Allâh ﷺ prostrated during it.

[1300]... - (...) A similar report (as no. 1298) was narrated from Abû Hurairah, from the Prophet ﷺ.

[1301] 108 - (...) It was narrated that Abû Hurairah said: "We prostrated with the Prophet ﷺ during “When the heaven is split asunder”[2] and “Read! In the Name of your Lord”. "[3]

[1302] 109 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ prostrated in “When the heaven is split asunder”[4] and “Read! In the Name of your Lord”. "[5]
[1303]... - (...) A similar report (as no. 1302) was narrated from Abû Hurairah from the Messenger of Allâh ﷺ.

[1304] 110 - (...) It was narrated that Abû Râfî‘ said: “I prayed ‘Ishâ’ with Abû Hurairah and he recited: “When the heaven is split asunder”¹ and prostrated during it. I said to him: ‘What is this prostration?’ He said: ‘I did this prostration behind Abû Al-Qâsim ﷺ, and I will continue to do it until I meet him.’”

[1305]... - (...) It was narrated from At-Tâimi with this chain, except that they did not say, “behind Abû Al-Qâsim ﷺ.”

¹ Al-Inshiqâq (84).
It was narrated that Abü Râfi' said: “I saw Abü Hurairah prostrate during “When the heaven is split asunder”\(^1\) and I said: ‘Do you prostrate in it?’ He said: ‘Yes, I saw my close friend \( \mathfrak{h} \) prostrating in it, and I will continue to prostrate in it until I meet him.’”

Shu‘bâh said (in his narration): “I said: ‘The Prophet \( \mathfrak{h} \)?’ He said: ‘Yes.’”

Chapter 21. The Description Of The Sitting During The Prayer, And How The Hands Are To Be Placed On The Thighs

\(^1\) Al-Inshiqâq (84).

[1306] 111 - (...). It was narrated that Abü Râfi' said: “I saw Abü Hurairah prostrate during “When the heaven is split asunder”\(^1\) and I said: ‘Do you prostrate in it?’ He said: ‘Yes, I saw my close friend \( \mathfrak{h} \) prostrating in it, and I will continue to prostrate in it until I meet him.’”

Shu‘bâh said (in his narration): “I said: ‘The Prophet \( \mathfrak{h} \)?’ He said: ‘Yes.’”


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[1307] 112 - (579) ‘Åmir bin ‘Abdullah bin Az-Zubair narrated that his father said: “When the Messenger of Allâh \( \mathfrak{h} \) sat during the prayer, he would put his left foot between his thigh and his shin, and rest his right foot (along the ground). He placed his left hand on his left knee, and he placed his right hand on his right thigh, and pointed with his finger.”

في الصلاة، وكيفية وضع اليدين على النحذين (التحفة 74)
It was narrated from 'Amir bin 'Abdullâh bin Az-Zubair that his father said: "When the Messenger of Allah sat to supplicate in (Tashahhud), he would place his right hand on his right thigh, and his left hand on his left thigh, and he would point with his index finger, placing the thumb on the middle finger, and spread his left hand on his left knee."

It was narrated from Ibn 'Umar that when the Prophet sat during the prayer, he would place his hands on his knees, and raise the right finger that is next to the thumb and supplicated with it (i.e. keeping it raised), and his left hand would be spread on his left knee.
It was narrated from Ibn 'Umar that when the Messenger of Allah ﷺ sat during the *Tashah-hud*, he placed his left hand on his left knee, and placed his right hand on his right knee, and made a gesture with his finger to indicate the number fifty-three, and pointed with his index finger.

It was narrated from 'Ali bin 'Abdur-Rahmân Al-Mu'âwi that he said: “Abdullâh bin ‘Umar saw me playing with the pebbles while in prayer. When he had finished he told me not to do that. He said: ‘Do what the Messenger of Allah ﷺ used to do.’ I said: ‘What did the Messenger of Allah ﷺ do?’ He said: ‘When he sat (in *Tashah-hud*) during the prayer, he placed his right hand on his right thigh and clenched all his fingers, and pointed with the finger that is next to the thumb, and he put his left hand on his left thigh.’”

It was narrated (through another chain) that ‘Ali bin ‘Abdur-Rahmân Al-Mu’âwi said: “I prayed beside Ibn ‘Umar...” and he mentioned a
Chapter 22. The Salâm To Exit The Prayer When One Has Finished, And How It Is Done

[1313] 117 - (581) It was narrated from Abū Ma‘mar that a governor in Makkah used to say two Taslim. ‘Abdullâh said: “Where did he learn this from?” Al-Ḥakam said in his Ḥadîth: “The Messenger of Allâh ﷺ used to do that.”

[1314] 118 - (...) It was narrated from ‘Abdullâh: Shu‘bah said: “A governor or a man said two Taslim and ‘Abdullâh said: “Where did he learn this from?”

[1315] 119 - (582) It was narrated from ‘Āmir bin Sa‘d that his father said: “I used to see the Messenger of Allâh ﷺ saying the
Salâm to his right and his left, until I could see the whiteness of his cheek.”

Chapter 23. The Remembrance After The Prayer

[1316] 120 - (583) It was narrated that Ibn ‘Abbâs said: “We used to know that the prayer of the Messenger of Allâh had ended from the Takâbir.”

[1317] 121 - (...) It was narrated from Abû Ma‘bad, the freed slave of Ibn ‘Abbâs, that he heard Bukhair narrate that Ibn ‘Abbâs said: “We only knew that the prayer of the Messenger of Allâh had ended from the Takâbir.”

‘Amr said: “I mentioned that to Abû Ma‘bad and he denied it, and said: ‘I did not narrate this to you.’” ‘Amr said: “But he had told me that before.”

[1318] 122 - (...) Abû Ma‘bad, the freed slave of Ibn ‘Abbâs,
narrated that Ibn 'Abbâs told him that raising the voice in remembrance after the people had finished As-Ṣalât (the prescribed prayer) was done at the time of the Prophet ﷺ, and he said: "Ibn 'Abbâs said: 'I would know that they had finished when I heard that.'"

Chapter 24. It Is Recommended To Seek Refuge With Allah From The Punishment Of The Grave, The Punishment Of Hell, The Trials Of Life And Death, The Tribulation Of The Dajjâl And From Sin And Debt Between The Tashah-hud and the Taslim

[1319] 123 - (584) 'Urwah bin Az-Zubair narrated that 'Āishah said: “The Messenger of Allah ﷺ entered upon me and there was a Jewish woman with me. She was saying: ‘Do you know that you will be put to trial in the grave?’ The Messenger of Allah ﷺ got upset and said: ‘Rather the Jews will be put to trial.’” 'Āishah said: “A few nights passed, then the Messenger of Allah ﷺ said: ‘Do you know that it has been revealed to me that you will be put to trial in the grave?’”
‘Aishah said: ‘After that, I heard the Messenger of Allâh ﷺ seeking refuge with Allâh from the punishment of the grave.’”

[1320] 124 - (858) Abû Hurairah said: “I heard the Messenger of Allâh ﷺ after that (i.e. after it was revealed to him), seeking refuge with Allâh from the punishment of the grave.”

[1321] 125 - (586) It was narrated that ‘Aishah said: “Two old Jewish women entered upon me and said: ‘The people of the graves are being punished in their graves.’ I did not believe them, and I did not want to believe them. They left, and the Messenger of Allâh ﷺ entered upon me. I said to him: ‘O Messenger of Allâh, two of the old Jewish women of Al-Madinah entered upon me and said that the people of the graves are being punished in their graves.’ He said: ‘They spoke the truth.
They are being punished with a punishment that the animals can hear.” Then she said: “I never saw him praying after that, but he would seek refuge with Allâh from the punishment of the grave.”

This Hadith was narrated from ‘Âishah. In it, it says that she said: “He never offered any prayer after that, but I heard him seeking refuge with Allâh from the punishment of the grave.”

Chapter 25. From What Refuge Is To Be Sought When in Salât

‘Urwah bin Az-Zubair narrated that ‘Âishah said: “I heard the Messenger of Allâh seeking refuge with Allâh during his prayer, from the tribulation of the Dajjâl.”

It was narrated that Abû Hurairah said: “The Messenger of Allâh said: ‘When any one of you says the
Tashah-hud, let him seek refuge with Allâh from four things. Let him say: “Allâhumma, innî a‘ûdhu bika min ‘adhâbi jahannama, wa min ‘adhâbîl-qabri, wa min fitnatil-mahyâ wal-mamâtI wa min sharri fitnatil-masïhid-dajjâl (O Allâh, I seek refuge with You from the punishment of Hell, from the punishment of the grave, from the trials of life and death, and from the evil of the tribulation of the Dajjâl).”

[1325] 129 - (589) ‘Urwah bin Az-Zubair narrated that ‘Aîshah, the wife of the Prophet ﷺ, told him that the Prophet ﷺ used to supplicate during his prayer, saying: “Allâhumma, innî a‘ûdhu bika min ‘adhâbîl-qabri, wa a‘ûdhu bika min fitnatil-masïhid-dajjâl, wa a‘ûdhu bika min fitnatil-mahyâ wal-mamâtI, Allâhumma, innî a‘ûdhu bika min al-ma‘thami wal-maghram (O Allâh, I seek refuge with You from the punishment of the grave, and I seek refuge with You from the tribulation of the Dajjâl, and I seek refuge with You from the trials of life and death. O Allâh, I seek refuge with You from sin and debt.)” Someone said to him: “How often you seek refuge from debt, O Messenger of Allâh.” He said: “When a man incurs debt,
whenever he speaks, he lies, and when he makes a promise, he breaks it.”

[1326] 130 - (588) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘When one of you has finished the final Tashâh-hud, let him seek refuge with Allâh from four things: From the punishment of Hell, from the punishment of the grave, from the trials of life and death, and from the evil of the Dajjâl.’”

[1327] (…) It was narrated from Al-Awzâ’î with this chain (as no. 1326), but he said: “When one of you has finished the Tashâh-hud,” and he did not say: “final.”

[1328] 131 - (…) Abû Hurairah said: “The Prophet of Allâh ﷺ said: ‘Allâhumma, inni a’âdhu bika min ‘adhâbil-qabrî, wa ‘adhâbin-nârî, wa fînatil-mahyâ wal-mamâtî, wa sharri fitnatil-masîhid-dajjâl (O Allâh, I seek refuge with You from the punishment of the grave, the punishment of the Fire, the trials of life and death, and the evil of the Dajjâl.)’”
[1329] 132 - (...) It was narrated that Tawús said: "I heard Abū Hurairah say: 'The Messenger of Allah ﷺ said: ‘Seek refuge with Allah from the punishment of Allah, seek refuge with Allah from the punishment of the grave, seek refuge with Allah from the trials of life and death.’"

[1330] (...) A similar report (as no. 1329) was narrated from Abū Hurairah (with a different chain), from the Prophet ﷺ.

[1331] (...) A similar report (as no. 1329) was narrated from Abū Hurairah (with a different chain), from the Prophet ﷺ.

[1332] 133 - (...) It was narrated from Abū Hurairah that the Prophet ﷺ used to seek refuge with Allah from the punishment of the grave, the punishment of Hell, and the tribulation of the Dajjāl.

[1333] 134 - (590) It was
narrated from Ibn ‘Abbâs that the Messenger of Allah used to teach them this supplication as he taught them a Sûrah from the Qur'ân. He said: “Say: Allâhumma, innâ na ‘âd_hu bika min ‘adhâbi jahannama, wa a’ûdhu bika min ‘adâbil-qabr, wa a’ûdhu bika min fitnati-masîhid-dajjâl wa a’ûdhu bika min fitnati-mahyâ wal-mamâti (O Allah, we seek refuge with You from the punishment of Hell, and seek refuge with You from the punishment of the grave, and seek refuge with You from the tribulation of the Dajjâl, and seek refuge with You from the trials of life and death.)”

Muslim bin Hajjâj said: I heard that Tâwûsî said to his son: “Did you say these words during your prayer?” He said: “No.” He said: “Repeat your prayer.” Because Tâwûsî narrated it from three or four people.

Chapter 26. It Is Recommended To Recite Statements Of Remembrance After The Prayer, And How That Is To Be Done

[1334] 135 - (591) It was narrated that Thawbân said: “When the Messenger of Allah had finished his prayer, he would ask for forgiveness three times, and say: ‘Allâhumma antas-Salâmu wa minkas-salâmu, tabârakta dhal-jalâli wal-ikrâm (O Allah, we seek refuge with You from Your gratitude, we seek refuge from Your mercy, we seek refuge from You, O Most Gracious, Most Merciful.”
Allāh, You are As-Salām (the One Who is free from all defects and deficiencies) and from You is all peace, blessed are You, Possessor of majesty and honor.

Al-Walīd said: “I said to Al-Awzā‘ī: ‘How does one ask for forgiveness?’ He said: ‘Say: ‘Astaghfirullāh, astaghfirullāh (I ask Allah for forgiveness, I ask Allah for forgiveness.’”

[1335] 136 - (592) It was narrated that ‘Aishah said: “When the Prophet ﷺ had said the Salām, he only sat for as long as it takes to say: ‘Allāhumma antas-Salāmu wa minkas-salāmu, tabārakta dhal-jalāli wal-ikrām (O Allāh, You are As-Salām (the One Who is free from all defects and deficiencies) and from You is all peace, blessed are You, Possessor of majesty and honor.)’”

According to the report of Ibn Numair (the Prophet ﷺ said): “Yā dhal-jalāli wal-ikrām (O Possessor of majesty and honor)”

[1336] (...) It was narrated from “Āshim with this chain (as no. 1335), and he said: “Yā dhal-jalāli wal-ikrām (O Possessor of majesty and honor)”

[1337] (...) It was narrated from ‘Aishah that the Prophet ﷺ said... a similar report (as no. 1395), except that (in the end) he (ﷺ) said: “Yā dhal-jalāli wal-
It was narrated that Warrad, the freed slave of Al-Mughirah bin Shu’bah, said: “Al-Mughirah bin Shu’bah wrote to Mu’awiyah saying that when the Messenger of Allah had finished his prayer and said the Salâm, he said: ‘La ilâha ill-Allâhu wahdahu là sharika lahu, lahu-mulku wa lahu-hamdu wa huwa ‘ala kulli shay’in qadîr. Allâhumma lâ mânî’a limb a’taita, wa lâ mu’tiya limâ man’at, wa lâ yaf’u _d_hal-jaddi minkal-jadd (There is none worthy of worship but Allah alone, with no partner or associate. His is the Dominion, to Him be praise, and He is Able to do all things. O Allah, none can withhold what You give, and none can give what You withhold, and the good fortune of any fortunate person is of no avail against You.)”

A similar report (as no. 1328) was narrated from Al-Mughirah from the Prophet. Abû Bakr and Abû Kuraib said in their reports: “He (i.e. warrad) said: ‘Al-Mughirah dictated this to me, and I wrote it to Mu’awiyah.’”
‘Abdah bin Abī Lubābah narrated that Warrād, the freed slave of Al-Mughīrah bin Shu‘bāh, said: “Al-Mughīrah bin Shu‘bāh wrote to Mu‘āwiyah - and Warrād wrote the letter for him - saying: ‘I heard the Messenger of Allāh say when he had said the Salām...’” a Hadīth like theirs (as no. 1339), except for the phrase: “Wa huwa ‘ala kulli shay’in qadIr (And He is Able to do all things),” which he did not mention.

It was narrated from Abū Sa‘eed that Warrād, the scribe of Al-Mughīrah bin Shu‘bāh, said: “Mu‘āwiyah wrote to Al-Mughīrah...” a Hadīth similar to that of Mansūr and Al-A‘mash (no. 1399).

‘Abdah bin Abī Lubābah and ‘Abdul-Malik bin ‘Umair narrated that they heard Warrād, the scribe of Al-Mughīrah bin Shu‘bāh, say: “Mu‘āwiyah wrote to Al-Mughīrah saying: ‘Write for me
something that you heard from the Messenger of Allâh ﷺ. So he wrote to him saying: 'I heard the Messenger of Allâh ﷺ say, when he had finished the _salât:

"Là ilâha ill-Allâhu wâhdahu là sharîka lahu, lahu-mul'ku wa lahu- hamdu wa huwa 'ala kulli shay'in qadîr. Allâhumma là mâni' limâ a'taita, wa là mu'tiyya limâ man'at, wa là yanfa'u dhal-jaddi minkal-jadd (There is none worthy of worship but Allâh alone, with no partner or associate. His is the Dominion, to Him be praise, and He is Able to do all things. O Allâh, none can withhold what You give, and none can give what You withhold, and the good fortune of any fortunate person is of no avail against You.)"

[1343] 139 - (594) Hisham narrated that Abû Az-Zubair said: "Ibn Az-Zubair used to say, following every prayer, after he had said the  _taslîm: 'Là ilâha ill-Allâhu wâhdahu là sharîka lahu, lahu-mul'ku wa lahu-hamdu wa huwa 'ala kulli shay'in qadîr. Là hawla wa là quwâta illâ billâhi, là ilâha ill-Allâhu, wa là na'budu illâ iyyâhu, lahu-m'îmatu wa lahu-fadlu, wa lahu-thanâ'ul-îhasan, là ilâha ill-Allâhu, mukhîsiina lahadînawal karîhal-kâfirûn (There is none worthy of worship but Allâh alone, with no partner or
associate. His is the Dominion, to Him be praise, and He is Able to do all things. There is no power and no strength except with Allâh. There is none worthy of worship but Allâh and we worship none but Him. To Him belong all grace and favor, and to Him be glorious praise. There is none worthy of worship but Allâh and we are sincere in faith and devotion to Him even though the disbelievers may detest it.)' He said: 'The Messenger of Allâh ﷺ used to recite these words following every prayer.”

[1344] 140 - (...) It was narrated from Abû Az-Zubair, that ‘Abdollâh bin Az-Zubair used to recite following every prayer... a Hadîth similar to that of Ibn Numair (no. 1348). He said at the end of it: “Then Ibn Az-Zubair said: 'The Messenger of Allâh ﷺ used to recite these words following every prayer.”

[1345] (...) Abû Az-Zubair said: “I heard ‘Abdollâh bin Az-Zubair preaching from this Minbar, saying: 'When the Messenger of Allâh ﷺ said the Salâm at the end of the prayer...’” and he mentioned a Hadîth similar to that of Hishâm bin ‘Urwah (no. 1343).
It was narrated from Mūsā bin 'Uqbah that Abû Az-Zubair Al-Makki told him that he heard 'Abdullâh bin Az-Zubair saying, at the end of the prayer when he had said the Salām... a Hadîth similar to theirs (no. 1343). And he said at the end: "He narrated that from the Messenger of Allâh ﷺ.

It was narrated from Abû Hurairah - and this is the Hadîth of Qutaibah - that the poor Muhâjirûn came to the Messenger of Allâh ﷺ and said: "The people of great wealth have taken the highest ranks and eternal bliss." He said: "Why is that?" They said: "They offer alât as we offer Salât and they fast as we fast, but they give in charity and we do not, and they free slaves and we do not." The Messenger of Allâh ﷺ said: "Shall I not teach you something by means of which you may catch up with those who have gone ahead of you, and go ahead of those who come after you, and there will be no one who is better than you except those who do as you do?" They said: Yes, Ṭabarî

[1346] 141 - (...) It was narrated from Mūsâ bin 'Uqbah that Abû Az-Zubair Al-Makki told him that he heard 'Abdullâh bin Az-Zubair saying, at the end of the prayer when he had said the Salām... a Hadîth similar to theirs (no. 1343). And he said at the end: "He narrated that from the Messenger of Allâh ﷺ."

[1347] 142 - (595) It was narrated from Abû Hurairah - and this is the Hadîth of Qutaibah - that the poor Muhâjirûn came to the Messenger of Allâh ﷺ and said: "The people of great wealth have taken the highest ranks and eternal bliss." He said: "Why is that?" They said: "They offer alât as we offer Salât and they fast as we fast, but they give in charity and we do not, and they free slaves and we do not." The Messenger of Allâh ﷺ said: "Shall I not teach you something by means of which you may catch up with those who have gone ahead of you, and go ahead of those who come after you, and there will be no one who is better than you except those who do as you do?" They said: Yes, Ṭabarî.
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Messenger of Allāh. He said:
"Glorify Allāh, extol His
greatness, and praise Him at the end of every prayer, thirty-three
times."[1]

Abū Sāliḥ said: "The poor
Muhājirīn went back to the
Messenger of Allāh ﷺ and said:
'Our wealthy brothers have heard
what we did and they did
likewise.' The Messenger of Allāh ﷺ said: 'That is a bounty from
Allāh; He gives it to whomever
He wills.'"

Someone other than Qutaibah
added to this Ḥadīth, narrating
from Al-Laith from Ibn ‘Ajlân:
"Sumayy said: 'I narrated this
Ḥadīth to one of my family and
he said: 'You have forgotten.
'Rather he said: "Glorify Allāh
thirty-three times, praise Allāh
thirty-three times and extol
Allāh's greatness thirty-three
times.'" I went back to Abū Sāliḥ
and told him that. He took my
hand and said: 'Allāhu akbar va
subḥān Allāh wa-ḥamdul-Lillāh,
Allāhu akbar va subḥān Allāh
wa-ḥamdul-Lillāh, until you reach
a total of thirty-three.'"

Ibn ‘Ajlân said: "I narrated this
Ḥadīth to Rajâ’ bin Ḥaiwah, and
he narrated something similar to
me from Abū Sāliḥ, from Abū
Hurairah, from the Messenger of
Allāh ﷺ."

[1] That is, to say: Subḥān Allāh thirty three times, and Allāhu Akbar thirty-three times, Al-
ḥamdulillāh thirty-three times.
It was narrated from Abû Hurairah that they said: "O Messenger of Allah, the people of great wealth have taken the highest ranks and eternal bliss..." a Hadîth similar to that of Qutaibah from Al-Laith (no. 1347), except that he inserted into the Hadîth of Abû Hurairah the words of Abû Salîh: "Then the poor Muhâjirûn went back to the Messenger of Allah..." until the end of the Hadîth. And he added in the Hadîth: "Suhail said: 'Eleven (times each), eleven (times each), and all of that adds up to thirty-three.'"

It was narrated from Ka'b bin 'Ujrah that the Messenger of Allah said: "Remembrance after (the prayer), the one who says them or does them after each obligatory prayer will not be disappointed: Thirty-three Tasbîhah, thirty-three Tahmîah and thirty-four Takbîrah."

It was narrated...
from Ka‘b bin ʿUjjrah that the Messenger of Allah ﷺ said:
“Remembrance after (the prayer),
the one who says them or does
them will not be disappointed:
Thirty-three Tasbīḥah, thirty-three
Tahmīthah and thirty-four Takbīrah
after every prayer.”

[1351] (...) A similar report (as
no. 1350) was narrated from Al-
Ḥakam with this chain.

[1352] 146 - (597) It was
narrated from Abū Hurairah
from the Messenger of Allah ﷺ:
“Whoever glorifies Allāh thirty-
three times after every prayer,
and praises Allāh thirty-three
times, and extols Allāh’s
greatness thirty-three times,
making ninety-nine, and
completes it by saying: ‘Lā ilāha
ill-Allāhu waḥdahu lā sharika
laahu, lahal-mulku wa lahal-hamdu
wa huwa ‘ala kulli shai’in qadīr
(There is none worthy of worship
but Allāh alone, with no partner
or associate; His is the
Dominion, to Him be praise, and
He is Able to do all things)’ his
sins will be forgiven even if they
are like the foam of the sea.”
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Chapter 27. What Is To Be Said Between The Opening Takbîr And The Recitation Of The Qur’ân

[1353] It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said…” a similar report (as no. 1353).

[1354] 147 - (598) It was narrated that Abû Hurairah said: “When the Messenger of Allâh ﷺ said Takbîr in the prayer, he would remain silent for a short while before he started to recite. I said: ‘O Messenger of Allâh, may my father and mother be sacrificed for you. I have seen that you are silent between the Takbîr and recitation. What do you say?’ He said: ‘I say: ‘Allâhumma, bâ‘id bainî wa baina khaṭâ‘ayâa kamâ bâ‘ada bainal-mashriqi wa mağhrîb. Allâhumma, naqqinî min khaṭâ‘ayâa kamâ yunâqqath-thawbul-abyadu minad-danas. Allâhummaaghisînî min khaṭâ‘ayâa biṭh-thalîji, wa-l-mâ’ wa-l-bârid(0 Allâh, distance me from my sins just as You have distanced the east from the west. O Allâh, cleanse me of my sins as a white garment is cleansed of filth. O

[1356] (98) (1353) (1354) 147 - (598)
Allâh, wash my sins from me with snow, water and hail.)”

[1355] (...) A Hadîth similar to that of Jarîr (no. 1354) was narrated from ‘Umârah bin Al-Qa’qâ’ with this chain.

[1356] 148 - (599) Abû Hurairah said: “When the Messenger of Allâh ﷺ stood up from the second Rak’ah, he would start his recitation with: “All the praise is due to Allâh, the Lord of the ‘Alamîn (mankind, jinn and all that exists))” and he did not pause.”

[1357] 149 - (600) It was narrated from Anas that a man came and joined the row (in prayer), out of breath, and he said: “Al-îhamdulillâhi hamdan kâhiran mubârakan fîh (Praise be to Allâh, much good and blessed praise.)” When the Messenger of Allâh ﷺ had finished the prayers, he said: “Which of you is the one who spoke those words?” The people remained silent. He
Chapter 28. It Is Recommended To Come To Prayers In A Tranquil And Dignified Manner, And It Is Forbidden To Come In A Hasty Manner

[1359] 151 - (602) Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say:
When As-Salât has started for prayer is called, do not come rushing. Rather come walking, in a tranquil manner; whatever you catch up with, pray, and whatever you miss, complete it.”

[1360] 152 - (...) It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: “When (the Iqâmah) for prayer is called, do not come rushing, rather come in a tranquil manner. Whatever you catch up with, pray, and whatever you miss, complete it. For when one of you is heading towards the prayer, he is in a state of prayer.”
It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ,” - and he mentioned a number of Ahâdîh, including: “The Messenger of Allâh ﷺ said: ‘When the call for prayer is given, then come walking in a tranquil manner. Whatever you catch up with, pray, and whatever you miss, complete it.’”

It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘When the (Iqâmah for) prayer is called, none of you should rush towards it, rather he should walk in a tranquil and dignified manner; pray what you catch up with and make up what you miss.’”

‘Abdullâh bin Abî Qatâdah narrated that his father told him: “While we were praying with the Messenger of Allâh ﷺ, he heard a clamor and said: ‘What is the matter with you?’ They said: ‘We were hastening to prayers.’ He said: ‘Do not do that. When you come to prayer, come in a tranquil manner, and whatever you catch up with, pray, and whatever you miss, complete it.”
manner. Whatever you catch up with, pray, and whatever you miss, complete it.”

[1364] (...) It was narrated by Shaibân (a similar Hadîth as no. 1363), with this chain.

Chapter 29. When Should The People Stand Up To Pray?

[1365] [156 - (604)] It was narrated that Abû Qatâdah said:

“The Messenger of Allâh ﷺ said: ‘When the Iqâmah for prayer is called, do not stand up until you see me.”

[1366][...] It was narrated from ‘Abdullâh bin Qatâdah, from his father, from the Prophet ﷺ (a narration similar to no. 1365).

Ishâq added in his narration of the Hadîth of Ma’mar and Shaibân: “Until you see that I have come out.”
Abü Hurairah said: “The *Iqâmah* for prayer was called, and we stood up and made the rows straight before the Messenger of Allâh  came out to us. Then the Messenger of Allâh  came and stood in his prayer place before saying the *Takbîr*, then he went away and said to us: ‘Stay where you are.’ We remained standing, waiting for him, until he came out to us. He had performed *Ghusl*, and his head was dripping water. Then he said the *Takbîr* and led us in prayer.”

[1367] 157 - (605) Abû Hurairah said: “*The Iqâmah* for prayer was called, and we stood up and made the rows straight before the Messenger of Allâh  came out to us. Then the Messenger of Allâh  came and stood in his prayer place before saying the *Takbîr*, then he went away and said to us: ‘Stay where you are.’ We remained standing, waiting for him, until he came out to us. He had performed *Ghusl*, and his head was dripping water. Then he said the *Takbîr* and led us in prayer.”

[1368] 158 - (...) It was narrated that Abû Hurairah said: “*The Iqâmah* for prayer was called, and the people had lined up in rows. The Messenger of Allâh  came out and stood in his place,
then he gestured to them with his hand to stay where they were. Then he came out and he had performed Ghusl, and his head was dripping with water, and he led them in prayer.”

[1369] 159 - (...) It was narrated from Abū Hurairah that the Iqāmah for prayer would be called for the Messenger of Allāh ﷺ, and the people would form rows before the Prophet ﷺ stood in his place.

[1370] 160 - (606) It was narrated that Jâbir bin Samurah said: “Bilâl used to call the Adhân when the sun had passed its zenith, but he did not call the Iqāmah until the Prophet ﷺ came out, when he came out he would call the Iqāmah for prayer whenever he saw him.”

Chapter 30. The One Who Catches Up With A Rak‘ah Of The Prayer, He Has Caught Up With That Prayer

[1371] 161 - (607) It was narrated from Abū Hurairah that
the Prophet ﷺ said: “Whoever catches up with a Rak‘ah of the prayer has caught up with the prayer.”

[1372] 162 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Whoever catches up with a Rak‘ah of prayer with the Imâm has caught up with the prayer.”

[1373] (...) It was narrated from Abû Hurairah from the Prophet ﷺ... a Hadîth similar to that of Yahyâ (no. 1372), from Mâlik. But there is no mention in the Hadîth of any of them of the words “with the Imâm.” According to the Hadîth of ‘Ubaidullâh he (the Prophet ﷺ) said: “he has caught up with the entire prayer.”
[1374] 163 - (608) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Whoever catches up with a Rak'ah of Subh before the sun rises has caught up with Subh. Whoever catches up with a Rak'ah of 'Asr before the sun sets has caught up with 'Asr.”

[1375] 164 - (609) It was narrated that 'Aishah said: The Messenger of Allâh ﷺ said: “Whoever catches up with a Sajdah of 'Asr before the sun sets, or with a Sajdah of Subh before the sun rises, has caught up with it.” And As-Sajdah only means the Rak'ah.

[1376] (…) A Hadîth similar to that of Mâlik (no. 1374) was
narrated from Abû Hurairah from Zaid bin Aslam.

[1377] 165 - (608) It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘Whoever catches up with one Rak'ah of ‘Asr before the sun sets, he has caught it, and whoever catches up with one Rak'ah of Fajr before the sun rises, he has caught it.”

[1378] (...) Mu’tamir said: “I heard Ma’mar (narrate it) with this chain.”

Chapter 31. The Times Of The Five Prayers

[1379] 166 - (610) It was narrated from Ibn Shihâb that ‘Umar bin ‘Abdul-‘Azîz delayed ‘Asr somewhat, and ‘Urwah said to him: “Jibrîl, peace be upon him, came down and led the Messenger of Allah ﷺ in prayer.” ‘Umar said to him: “Think about what you are saying, O ‘Urwah!” He said: “I heard Bashîr bin Abî Mas’ûd say:
I heard Abû Mas'ûd say: “I heard the Messenger of Allah say: ‘Jibrîl came down and led me in prayer, and I prayed with him. Then I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him.’ And he counted five prayers on his fingers.”

[1380] 167 - (...) ‘Urwah bin Az-Zubair narrated that Al-Mughîrah bin Shûbah delayed the prayer one day, when he was in Al-Kûfah. Abû Mas'ûd Al-Anṣârî entered upon him and said: “What is this, O Mughîrah? Do you not know that Jibrîl came down and prayed, and the Messenger of Allah prayed, then he prayed, and the Messenger of Allah prayed, then he prayed, and the Messenger of Allah prayed, then he prayed, and the Messenger of Allah prayed, then he prayed, and the Messenger of Allah prayed. Then he said: ‘This is what has been enjoined upon me.’”

‘Umar said to ‘Urwah: “Think about what you are narrating, O ‘Urwah! Did Jibrîl, peace be upon him, teach the Messenger of Allah the times of the prayers?” ‘Urwah said: “That is what Bashîr bin Abî Mas'ûd used to narrate from his father.”
[1381] 168 - (611) 'Aishah, the wife of the Prophet ﷺ, narrated that the Messenger of Allâh ﷺ used to pray 'Asr when the (rays of the) sun was in her apartment (during the early time of 'Asr) before it became manifest.

[1382] (...) It was narrated from 'Aishah that the Prophet ﷺ used to pray 'Asr when the sun was shining into her apartment and the afternoon shadow had not yet appeared.

Abû Bakr said: "had not yet become manifest."

[1383] 169 - (...) 'Urwah bin Az-Zubair narrated that 'Aishah, the wife of the Prophet ﷺ, told him that the Messenger of Allâh ﷺ used to pray 'Asr when the (rays of the) sun was in her apartment and the shadow had not appeared in her apartment.

[1384] 170 - (...) It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ used to pray 'Asr when the sun was shining into my apartment."
It was narrated from ‘Abdullâh bin ‘Amr that the Prophet ﷺ said:
“When you pray Fajr, its time is until the first part of the sun appears. When you pray Zuhr, its time is until ‘Âsr comes. When you pray ‘Âsr, its time is until the sun turns yellow. When you pray Maghrib, its time is until the twilight has disappeared. When you pray ‘Ishâ’, its time is until half of the night has passed.”

It was narrated from ‘Abdullâh bin ‘Amr that the Prophet ﷺ said: “The time for Zuhr is so long as ‘Âsr has not come. The time for ‘Âsr is so long as the sun has not turned yellow. The time for Maghrib is so long as the twilight has not disappeared. The time for ‘Ishâ’ is so long as half of the night has not passed. The time for Fajr is so long as the sun has not risen.”
It was narrated from Shu‘bah with this chain.

It was narrated from ‘Abdullâh bin ‘Amr that the Messenger of Allah ﷺ said: “The time for Zuhr is when the sun passes its zenith and the shadow of a man is equal in length to him, so long as ‘Asr has not come. The time of ‘Asr is so long as the sun has not turned yellow. The time for the Maghrib prayer is so long as the twilight has not yet disappeared. The time for the ‘Ishâ’ prayer is until halfway through the night. The time for the Subh prayer is from dawn, so long as the sun has not yet risen. When the sun rises, then refrain from praying, for it rises between the horns of the Shaitân.”

It was narrated from ‘Abdullâh bin ‘Amr bin Al-‘Áṣ that he said: “The Messenger of Allah ﷺ was asked about the times of prayer. He said: ‘The time for the Fajr prayer is so long
as the first part of the sun has not risen. The time for the Zuhr prayer is from when the sun passes the middle of the sky, so long as ‘Asr has not come. The time for the ‘Asr prayer is so long as the sun has not turned yellow and the first part of it has not disappeared. The time for the Maghrib prayer is when the sun sets, so long as the twilight has not disappeared. The time for ‘Ishâ’ prayer is until halfway through the night.’’


[1391] 176 - (613) It was narrated from Sulaimân bin Buraidah, from his father, from the Prophet that a man asked him about the times of prayer. He said to him: ‘Pray with us for these two,” meaning these two days. When the sun had passed its zenith, he told Bilâl to call the Adhân, then he told him to call the Iqâmah for Zuhr. Then he
told him to call the *Iqâmah* for *Asr* when the sun was high, white and clear. Then he told him to call the *Iqâmah* for *Maghrib* when the sun had set. Then he told him to call the *Iqâmah* for *'Ishâ’* when the twilight disappeared. Then he told him to call the *Iqâmah* for *Fajr* when dawn broke. The next day, he told him to delay the *Iqâmah* for *Zuhr* until the heat of the day had passed and it had cooled down somewhat. Then he prayed *Asr* when the sun was still high, but later than on the day before. He prayed *Maghrib* before the twilight disappeared, and he prayed *'Ishâ’* after one-third of the night had passed, and he prayed *Fajr* when it had grown light. Then he said: “Where is the one who asked about the times of prayer?” The man said: “It was me, O Messenger of Allâh.” He said: “The times of your prayers are between what you have seen.”

[1392] 177 - (...) It was narrated from Sulaimân bin Buraidah, from his father, that a man came to the Prophet ﷺ and asked him about the times of prayer. He said: “Attend the prayer with us.” He told Bilâl to call the *Adhân* when it was still dark, and he prayed *Subh* when dawn broke. Then he told him (to call the
Adhân) for Zuhr when the sun passed the middle of the sky. Then he told him (to call the Adhân) for ‘Asr when the sun was still high. Then he told him (to call the Adhân) for Maghrib when the sun set. Then he told him (to call the Adhân) for ‘Ishâ’ when the twilight disappeared. The following day, he told him (to call the Adhân) for Fajr when it had grown light. Then he told him (to call the Adhân) for Zuhr when it had cooled down a little. Then he told him (to call the Adhân) for ‘Asr when the sun was still white and clear, and had not become tinged with yellow. Then he told him (to call the Adhân) for Maghrib before the twilight disappeared. Then he told him (to call the Adhân) for ‘Ishâ’ when one-third of the night had gone, or when part of the night had done - Haramî was not sure. When morning came he said: “Where is the one who was asking? Between what you have seen is the time.”

[1393] 178 - (614) Abû Bakr bin Abî Mûsâ narrated from his father, from the Messenger of Allah, that someone came to him and asked him about the times of the prayer. He did not give any reply. Then he had the Iqâmah called for Fajr when dawn broke and the people could hardly recognize one another (because it was so dark). Then he
told him to call the *Iqâmah* for *Zuhr* when the sun had passed its zenith and one would say that it was midday, although he knew better than them. Then he told him to call the *Iqâmah* for *'Asr* when the sun was high. Then he told him to call the *Iqâmah* for *Maghrib* when the sun set. Then he told him to call the *Iqâmah* for *'Ishâ'* when the twilight disappeared. Then the following day he delayed *Fajr* until when it was over, one would say that the sun had risen or had almost risen. Then he delayed *Zuhr* until it was nearly the time when he had prayed *'Asr* the day before. Then he delayed *'Asr* until when it was over, one would say that the sun had turned red. Then he delayed *Maghrib* until the twilight was about to disappear. Then he delayed *'Ishâ'* until it was the first third of the night. The next day he called the one who had asked and said: "The times (of prayers) are between each two times."

[1394] 179 - (…) It was narrated from Abû Bakr bin Abî Mûsâ, from his father, that someone came to the Prophet صلى الله عليه وسلم and asked him about the times of prayer... a Hadith like that of Ibn Numair (no. 1393), except that he said: "He prayed *Maghrib* before the twilight disappeared on the second day."
Chapter 32. The Recommendation To Delay Zuhr (Until It Has Cooled Down) In Severe Heat For One Who Finds It Too Hot In Route To Join The Congregation

[1395] 180 - (615) It was narrated that Abū Hurairah said:
“The Messenger of Allāh ﷺ said: ‘When it is very hot, wait until it cools down somewhat before praying, for intense heat is an exhalation from Hell.’”

[1396] (... ) Abū Hurairah said:
The Messenger of Allāh ﷺ said...
a similar report (as no. 1395).

[1397] 181 - (... ) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “When it is a hot day, wait until it cools down somewhat before praying, for intense heat is a exhalation from Hell.”

It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Wait until it cools down somewhat before praying,
for intense heat is an exhalation from Hell.”

A similar report was narrated from Abū Hurairah, from the Messenger of Allāh ﷺ:

“الحَارُاءُ قَاتِرُوا بِالصَّلَاةِ، فَإِنَّ شَيدَةَ الْحَرَّ من فُحُصِّ جُهُّمَ.”


قال عُمَرو: وَخَتَنَّى أبِي شَهَابٍ عَنْ أَبِي زَيَّادٍ عَنْ أَبِي هُرْيَةٍ عَنْ رَسُولِ اللّه ﷺ، بِنَحْوِ ذلِكْ.

[1398] 182 - (...) It was narrated from Abû Hurairah that the Messenger of Allāh ﷺ said: “This heat is an exhalation from Hell, so wait until it cools down before praying.”

[1399] 183 - (...) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ,” and he mentioned some Ahad, among which was: “The Messenger of Allāh ﷺ said: ‘Wait until it cools down somewhat before praying, for intense heat is an exhalation from Hell.’”

[1400] 184 - (616) It was narrated that Abû Dharr said: “The Muʿadhdhin of the Messenger of Allâh ﷺ called the Adhân for Zuhr, and the Prophet ﷺ said: ‘Wait until it cools down,
wait until it cools down,' or he said, 'Wait, wait.' And he said: 'Intense heat is an exhalation from Hell, so if it is very hot, wait until it cools down somewhat before praying.'"

Abū Dharr said: "So we waited until we could see the shadow of the mounds."

[1401] 185 - (617) Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'The Fire complained to its Lord and said: O Lord, parts of me have consumed other parts. So He gave it permission to breathe out, once in the winter and once in the summer, and that is the intense heat that you experience, and the bitter cold that you experience.'"

[1402] 186 - (...) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "When it is hot, wait for it to cool down somewhat before praying, for the intense heat is an exhalation from Hell." And he mentioned: "The Fire complained to its Lord, so He gave it permission to breathe out twice
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Chapter 33. It Is Recommended To Pray Zuhr At The Beginning Of Its Time When There Is No Intense Heat

[1403] 187 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The Fire said: ‘Lord, parts of me have consumed other parts; give me permission to breathe out.’ So He gave it permission to breathe out, once in the winter and once in the summer. What you experience of cold, or intense cold, is the breath of Hell, and what you experience of heat or intense heat is the breath of Hell.”

[1404] 188 - (618) It was narrated that Jâbir bin Samurah said: “The Prophet ﷺ used to

(المعجم ۳۳) - (باب استحباب تقديم الظهر في أول الوقت في غير شدة الحر) (التحفة ۸۶)
pray Zuhr when the sun declined.”[1]

[1405] 189 - (619) It was narrated that Khabbāb said: “We complained to the Messenger of Allah about praying on the hot sand, and he did not respond to our complaint.”

[1406] 190 - (...) It was narrated that Khabbāb said: “We came to the Messenger of Allah and complained to him about the hot sand and he did not respond to our complaint.”

Zuhair said: “I said to Abū Ishāq: ‘Was that concerning Zuhr?’ He said: ‘Yes.’ I said: ‘Was it about praying it earlier?’ He said: ‘Yes.’”

[1] The Arabic word is Dahadat; meaning when it past the zenith.
[1407] 191 - (620) It was narrated that Anas bin Mâlik said: “We used to pray (Zuhr) with the Messenger of Allâh when it was intensely hot, and if one of us could not place his forehead firmly on the ground, he would spread out his garment and prostrate on it.”

Chapter 34. It Is Recommended To Pray ‘Asr Early

[1408] 192 - (621) It was narrated from Anas bin Mâlik that the Messenger of Allâh used to pray ‘Asr when the sun was high and bright, then a person would go to Al-'Awâlî and reach Al-'Awâlî when the sun was still high.

[1409] (...) It was narrated from Anas that the Messenger of Allâh used to pray ‘Asr... a similar report (as no. 1408).

[1410] 193 - (...) It was narrated
that Anas bin Mālik said: “We used to pray ‘Aṣr, then a person could go to Qubā’ and reach them when the sun was still high.”

[1411] 194 - (...) It was narrated that Anas bin Mālik said: “We used to pray ‘Aṣr then a man could go out to Banū ‘Amr bin ‘Auwf and find them praying ‘Aṣr.”

[1412] 195 - (622) It was narrated from Al-‘Ala bin ‘Abdur-Rahmān that he entered upon Anas bin Mālik in his house in Al-Baṣrah, when he had finished Zuhr, and his house was beside the Masjid. When we entered upon him he said: ‘Have you prayed ‘Aṣr?’ We said: ‘We have just finished Zuhr.’ He said: ‘Pray ‘Aṣr.’ So we stood up and prayed, and when we had finished he said: ‘I heard the Messenger of Allāh ﷺ say: That is the prayer of the hypocrite. He sits watching the sun, then when it is between the horns of the Shaitān, he stands up and pecks out four Rak‘ah, in which he remembers Allāh only a little.’”
Abū Umāmah bin Sahl said: “We prayed Zuhr with ‘Umar bin ‘Abdul-‘Azīz, then we went out and entered upon Anas bin Mālik, and we found him praying ‘Asr. I said: ‘O uncle, what is the prayer that you have prayed?’ He said: ‘Asr. This is the prayer of the Messenger of Allāh which we used to pray with him.’

It was narrated that Anas bin Mālik said: “The Messenger of Allāh led us in praying ‘Asr, and when he had finished, a man from Banū Salimah came and said: ‘O Messenger of Allāh, we want to slaughter a camel of ours, and we would like you to be present.’ He said, ‘Yes.’ So he set out, and we set out with him, and we found that the camel had not yet been slaughtered. It was slaughtered, then cut into pieces, and some of it was cooked, then we ate, before the sun set.”
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Rāfi' bin Khadij said: “We used to pray 'Asr with the Messenger of Allāh ﷺ, then a camel would be slaughtered and divided into ten parts, then it would be cooked and we would eat cooked meat, before the sun set.”

Al-Awzâ‘î narrated it (the narration of Rāfi’i) with this chain, except that he said: “We used to slaughter a camel after 'Asr at the time of the Messenger of Allâh ﷺ,” and he did not say: “We used to pray with him.”

Chapter 35. Stern Warning Against Missing The 'Asr Prayer

It was...
narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ said: “The one who misses ‘Asr is like the one whose family and wealth were taken from him.”

[1418] (...) It was narrated from Sâlim, from his father (a Hadîth similar to no. 1417).

[1419] 201 (...) It was narrated from Sâlim bin ‘Abdullâh, from his father, that the Messenger of Allâh ﷺ said: “Whoever misses ‘Asr it is as if his family and wealth were taken from him.”

Chapter 36. The Evidence For Those Who Say That ‘The Middle Prayer’ Is The ‘Asr Prayer

[1420] 202 - (627) It was narrated that ‘Ali said: “On the day of (the battle of) Al-Ahzâb, the Messenger of Allâh ﷺ said: ‘May Allâh fill their graves and
their houses with fire, for they kept us busy and distracted us from the Middle Prayer until the sun set.”

[1421] (...) It was narrated from Hishâm with this chain (a Hadîth similar to no. 1420).

[1422] 203 - (...) It was narrated that ‘Ali said: “On the day of (the battle of) Al-Ahzâb, the Messenger of Allâh ﷺ said: ‘They distracted us from the Middle Prayer until the sun set. May Allâh fill their graves with fire, and their houses,’ or ‘their bellies’” - Shu’bâh was not sure whether he said houses or bellies.

[1423] (...) It was narrated from Qatâdâh with this chain, and he said: “Their houses and their graves” - he was not uncertain.

the day of (the battle of) Al-Ahzâb, when he was sitting at one of the openings in the ditch, the Messenger of Allâh ﷺ said: ‘They distracted us from the Middle Prayer until the sun set. May Allâh fill their graves and their houses’ - or ‘their graves and their bellies - with fire.’”

[1425] 205 - (…) It was narrated that ‘Alî said: “The Messenger of Allâh ﷺ said on the day of (the battle of) Al-Ahzâb: “They distracted us from the Middle Prayer, ‘Asr prayer. May Allâh fill their houses and their graves with fire.” Then he prayed it between the two evening prayers, between Maghrib and ‘Ishâ’.

[1426] 206 - (628) It was narrated that ‘Abdullâh said: “The idolators kept the Messenger of Allâh ﷺ from praying ‘Asr until the sun had turned red or yellow. The Messenger of Allâh ﷺ said:
‘They distracted us from the Middle Prayer, ‘Asr prayer. May Allah fill their bellies and their graves with fire.’

[1427] 207 - (629) It was narrated that Abû Yûnus, the freed slave of ‘Aishah, said: ‘‘Aishah told me to write a Mushaf for her, and she said: ‘When you reach this verse - Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât...[1] - call me.’ When I reached it, I called her, and she dictated to me the words of Allah: ‘Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât and ‘Asr prayer. And stand before Allah with obedience.’ ‘Aishah said: ‘I heard it from the Messenger of Allah.’

[1428] 208 - (630) It was narrated from Al-Fudail bin Marzûq from Shaqiq bin ‘Uqbah, that Al-Barâ’ bin ‘Azib said:

This verse was revealed - 'Guard strictly (five obligatory) prayers and 'Asr prayer...' and we recited it for as long as Allāh willed, then Allāh abrogated, it and revealed: 'Guard strictly (five obligatory) As-Salawāt (the prayers) especially the middle Salāt)...'[1] A man who was sitting beside Shaqiq said to him: “So it is the ‘Asr prayer.” Al-Barā’ said: “I have told you how it was revealed and how it was abrogated, and Allāh knows best.”

[1429] (...) It was narrated from Al-Barā’ bin ‘Azib. He said: “We recited it with the Messenger of Allāh ﷺ for a while.” A Hadīth like that of Fuḍail bin Marzūq (no. 1428).

[1430] 209 - (631) It was narrated from Jābir bin ‘Abdullāh that on the day of Al-Khandaq (i.e., the battle of Al-Ahzāb), ‘Umar bin Al-Khaṭṭāb started cursing the disbelievers of the Quraish and said: “O Messenger of Allāh, by Allāh I could not pray ‘Asr until the sun was about to set.” The Messenger of Allāh ﷺ said: “By Allāh, I have not prayed either.” We went down to Buthān,
and the Messenger of Allāh ﷺ performed Wudū’ and so did we. Then the Messenger of Allāh ﷺ prayed ‘Aṣr after the sun had set, then he prayed Maghrib after that.

Chapter 37. The Virtue Of The Subh And ‘Aṣr Prayers, And Of Maintaining Them

[1431] (...) A similar report (as no. 1430) was narrated from Yahyā bin Abī Kathîr, with this chain.

[1432] 210 - (632) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The Angels of the night and the day come to you in succession, and they meet at the Fajr prayer and at the ‘Aṣr prayer. Then those who stayed among you ascend and their Lord asks them, although He knows best about them, ‘How did you leave My slaves?’ and they say: ‘We left...”
them while they were praying,
and we came to them while they
were praying.”

[1433] (...) It was narrated from
Abū Hurairah that the Prophet said:
“The Angels come to you in succession,” a Hadith like
that of Abū Az-Zinâd (no. 1432).

[1434] 211 - (633) Qais bin Abī Ḥâzim said: “I heard Jarîr bin
‘Abdullâh say: ‘We were sitting
with the Messenger of Allâh when he looked at the moon
while it was full, and he said:
“You will see your Lord as you are
seeing this moon, and you will not
crowd one another in order to see Him. If you can, do
not let yourselves be distracted
from praying before the sun rises
and before it sets,” meaning Fajr
and ‘Asr. Then Jarîr recited:
“And glorify the praises of your
Lord before the rising of the sun,
and before its setting.”[1]

[1435] 212 - (...) ‘Abdullâh bin
Numair, Abû Usâmah and Wâki’
narrated with this chain and said:
“(The Prophet said: You will

be presented to your Lord and you will see Him as you see this moon.” And he said: “Then he recited,” and he did not mention Jarîr.

[1436] 213 - (634) It was narrated from Ibn Abî Khâlid, Mis'âr and Al-Bakhtârî bin Al-Mukhtâr, that they heard from Abû Bakr bin 'Umârah bin Ruwaibah, that his father said: “I heard the Messenger of Allah ﷺ say: ‘No one will enter the Fire who prays before the sun rises and before it sets.’” Meaning Fajr and 'Asr. A man from among the people of Al-Basrah said to him: “Did you hear it from the Messenger of Allah ﷺ?” He said: “Yes.” The man said: “And I bear witness that I heard it from the Messenger of Allah ﷺ. My ears heard it and my heart understood it.”

[1437] 214 - (...) It was narrated from Ibn 'Umârah bin Ruwaibah that his father said: “The Messenger of Allah ﷺ said: ‘No one will enter the Fire who prays before the sun rises and before it sets.’” With him there was a man from among the people of Al-Basrah who said: “Did you hear this from the Prophet ﷺ?” He said: “Yes, I bear witness to
that.” He said: “And I bear witness that I heard the Prophet say it in the same place where you heard it from him.”

[1438] 215 - (635) It was narrated from Abû Bakr, from his father, that the Messenger of Allāh ﷺ said: “Whoever prays at the two cool times (Fajr and ‘Asr), he will enter Paradise.”

[1439] (...) Hammâm narrated it with this chain, and said that Abû Bakr was Ibn Abî Müsâ.

Chapter 38. The Beginning Of The Time For Maghrib Is When The Sun Sets

[1440] 216 - (636) It was narrated from Salamah bin Al-Akwa’ that the Messenger of Allāh ﷺ used to pray Maghrib when the sun set and had disappeared below the horizon.
Râfi' bin Khadij said: “We used to pray Maghrib with the Messenger of Allah, and one of us would leave, and he would be able to see as far as he could shoot an arrow.”

Similarly, Hadîth (as no. 1441).

Chapter 39. The Time Of ‘Ishâ’ And Delaying It

‘Urwah bin Az-Zubair narrated that ‘Âishah, the wife of the Prophet said: “One night the Messenger of Allah delayed the ‘Ishâ’ prayer, the one that is called ‘Al-‘Atamah,’ until it was very dark. The Messenger of Allah did not come out until ‘Umar bin Al-Khaṭṭāb said: ‘The women and children have fallen asleep.’ Then the Messenger of Allah came out, and he said to the people in the Masjid when he came out to
them: ‘None of the people of earth are waiting for it except you.’ That was before Islam had spread among the people.”

Harmalah added in his report: Ibn Shihâb said: “It was said to me that the Messenger of Allâh ﷺ said: ‘And you should not try to compel the Messenger of Allâh ﷺ to pray. That was when ‘Umar bin Al-Khaṭṭâb called out.’”

[1444] (...) A similar report (as no. 1443) with this chain, but he did not mention what Az-Zuhri said: “It was said to me that...” etc.

[1445] 219 - (...) It was narrated that ‘Âishah said: “One night the Messenger of Allâh ﷺ delayed ‘Ishâ’ until most of the night had gone and the people in the Masjid had fallen asleep. Then he came out and said: ‘This would be the time for it, were it not that I would cause hardship on my Ummah.’” In the narration of ‘Abdur-Razzâq: “Were it not that it was difficult on my Ummah.”
It was narrated that ‘Abdullâh bin ‘Umar said: “One night we remained waiting for the Messenger of Allâh ﷺ to pray ‘Ishâ’, and he came out to us when one-third or more of the night had passed. We did not know if some family matter had detained him or something else. When he came out, he said: ‘You are waiting for a prayer for which the people of no other religion are waiting. Were it not that it would be too burdensome for my Ummah, I would have prayed it with you at this hour.’ Then he told the Mu‘adhdhin to call the Iqâmah, and he prayed.”

‘Abdullâh bin ‘Umar narrated that the Messenger of Allâh ﷺ was distracted one night and delayed ‘Ishâ’ until we fell asleep in the Masjid then woke up, then we fell asleep, then woke up. Then the Messenger of Allâh ﷺ came out to us and said: “There is no one
on earth tonight who is waiting for the prayer other than you.”

[1448] 222 - (640) It was narrated from Thâbit that they asked Anas about the ring of the Messenger of Allah and he said: “One night the Messenger of Allah delayed ‘Ishâ’ until the middle of the night, or when almost half of the night had gone. Then he came and said: ‘The people have prayed and gone to sleep, but you are still in a state of prayer so long as you are waiting for the prayer.’ Anas said: ‘It is as if I can see the brightness of his silver ring, and he raised the little finger of his left hand.”

[1449] 223 - (...) It was narrated that Anas bin Mâlik said: “We waited for the Messenger of Allah one night until it was nearly halfway through the night. Then he came and prayed, then he turned to face us, and it is as if I can see the brightness of his silver ring on his hand.”

[1450] (...) It was narrated by Qurrah with this chain (a similar
Hadith as no. 1449), but he did not mention the phrase, “then he turned to face us.”

[1451] 224 - (641) It was narrated that Abû Mûsâ said: “My companions and I - who came with me in the ship - were staying in the valley of Buthân, and the Messenger of Allah was in Al-Madinah. Every night it would be the turn of a group of them to go to the Messenger of Allah at the time of ‘Ishâ’ prayer.” Abû Mûsâ said: “My companions and I went to the Messenger of Allah, but something kept him busy until he prayed while it was very dark, almost halfway through the night. Then the Messenger of Allah came out and led them in prayer, and when he had finished his prayer he said to those who were present: ‘Wait! I will tell you something and give you glad tidings. It is Allah’s blessing to you that no one else among the people is praying at this hour except you.’” Abû Mûsâ said: “We went back rejoicing at what we had heard from the Messenger of Allah.”
I asked ‘Atâ’ how the Messenger of Allah placed his hand on his head as Ibn ‘Abbâs had said. ‘Atâ’ spread his fingers a little and placed the ends of his fingers on the side of his head, then he moved them like this until his thumb was touching the side of his ear that is next to the face, then over the edge of the ear and the end of his beard, but he did not hold on to anything, except like this. I said to ‘Atâ’: “How long did he delay (‘Ishâ’) that night?” He said: “I do not know.”

‘Atâ’ said: “I like most to pray ‘Ishâ’ late, whether as an Imâm or alone.”
or alone, as the Prophet used to delay ‘Ishâ’ prayer.

[1453] 226 - (643) It was narrated that Jâbir bin Samurah said: “The Messenger of Allâh used to delay ‘Ishâ’ prayer.”

[1454] 227 - (...) It was narrated that Jâbir bin Samurah said: “The Messenger of Allâh used to offer the (other) prayers as you do, but he used to delay ‘Ishâ’ later than you do, and he used to make his prayers brief.”

[1455] 228 - (644) It was narrated that ‘Abdullâh bin ‘Umar said: “I heard the Messenger of Allâh say: ‘Do not let the
Bedouins overpower you with regard to the name of your prayer. It is 'Ishâ’, but they delay milking their camels until it is very dark.”

[1456] 229 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Do not let the Bedouins overpower you with regard to the name of your ‘Ishâ’ prayer, for it is ‘Ishâ’ in the Book of Allâh, but they delay the milking of their camels until it is very dark.”

Chapter 40. It Is Recommended To Pray Subh Early, At The Beginning Of Its Time, When It Is Still Dark; And The Length Of Recitation Therein

[1457] 230 - (645) It was narrated from ‘Aishah that the believing women used to pray Subh with the Prophet ﷺ, then they would go back, wrapped in their Mirj,[2] and no one would recognize them.

(المعجم 40) - (باب استحباب التبكر بالصبح في أول وقتها، وهو التغليس، وبيان قدر القراءة فيها)

(التفسير 93)

[1] The Bedouins used to call ‘Ishâ’ by the name Al-‘Atamah (meaning darkness).
[2] Mirj: A type of cloak with markings on it, made of wool or silk or the like.
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[1458] 231 - (...) ‘Urwah bin Az-Zubair narrated that ‘Âishah, the wife of the Prophet ﷺ, told him:
“The believing women used to attend Fajr prayer with the Messenger of Allâh ﷺ, wrapped in their Mîrî, then they would go back to their houses and no one would recognize them, because the Messenger of Allâh ﷺ would pray when it was still dark.”

[1459] 232 - (...) It was narrated that ‘Âishah said: “The Messenger of Allâh ﷺ used to pray Subh, then the women would leave, wrapped in their Mîrî, and no one would recognize them because it was so dark.”

[1460] 233 - (646) It was narrated that Muḥammad bin ‘Amr bin Al-Hasan bin ‘Alî said:
“When Al-Hâjîj came to Al-Madînah, we asked Jâbir bin ‘Âbdullâh and he said: ‘The
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Messenger of Allah ﷺ used to pray Zuhr at midday, 'Asr when the sun was still bright, Maghrib when the sun set, and sometimes he would delay 'Ishâ’ and sometimes he would hasten to pray it. If he saw that they had gathered, he would pray early, and if he saw that they were coming late, he would delay it. And they” - or he said: “the Prophet ﷺ used to pray Subh when it was still dark.”

[1461] 234 - (...) It was narrated from Sa’d that he heard Muhammad bin `Amr bin Al-Hasan bin ‘Ali say: “Al-Uajjâj used to delay the prayers, and we asked Jâbir bin ‘Abdullâh...” a Hadîth similar to that of Ghundar (no. 1460).

[1462] 235 - (647) It was narrated from Shu‘bah who said: “Sayyâr bin Salâmah informed me: ‘I heard my father asking Abû Barzah about the prayer of the Messenger of Allah ﷺ.” He said: “I said: ‘Did you hear him?’ He said: ‘It is as if I can hear him now.’ He said: ‘I heard my father asking him about the prayer of the Messenger of Allah ﷺ.’” He said: “He did not mind delaying some of them,” meaning ‘Ishâ’,
“until halfway through the night, and he did not like to sleep before ‘Ishâ’ nor speak afterwards.” Shu’bah said: “Then I met him later on and I asked him, and he said: ‘He used to pray Zuhr when the sun passed its zenith, and he prayed ‘Asr and a man could go to the farthest part of Al-Madînâh and the sun would still be bright.’ As for Maghrib, I do not know what time he mentioned. Then I met him after that and I asked him, and he said: ‘He used to pray Subh and a man would leave, looking at his companion whom he knew, and he would recognize him. And he used to recite between sixty and one hundred verses in it.’”

[1463] 236 - (…) It was narrated from Shu’bah from Sâyyâr bin Salâmâh who said: “I heard Abû Barzah say: ‘The Messenger of Allâh ﷺ did not mind delaying ‘Ishâ’ prayer until halfway through the night. He did not like to sleep before it nor speak after it.’” Shu’bah said: “Then I met him again, and he said: ‘Or until one-third of the way through the night.’”

[1464] 237 - (…) It was narrated that Sâyyâr bin Salâmâh Abû Al-Mînhâl said: “I heard Abû Barzah Al-Âs-lâmî say: ‘The Messenger of Allâh ﷺ used to delay ‘Ishâ’ until one-third of the
night had passed, and he disliked sleeping before it and talking after it. In *Fajr* he used to recite between sixty and one hundred verses, and he would end when we could recognize one another’s faces.”

Chapter 41. It Is Disliked To Delay The Prayers Beyond Their Proper Times, And What A Person Should Do If The Imâm Delays The Prayer

[1465] 238 - (648) It was narrated that Abû Dharr said: “The Messenger of Allâh ﷺ said to me: ‘What will you do when there are appointed over you rulers who delay the prayer from its proper time or kill it?’ I said: ‘What do you command me to do?’ He said: ‘Offer the prayer on time, then if you are with them when they pray, pray with them, and that will be a voluntary prayer for you.’”

[1466] 239 - (...) It was narrated that Abû Dharr said: “The

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[1] Meaning they delay it so much that it is like something lifeless.
Messenger of Allâh ﷺ said to me: ‘O Abû Dharr, after me there will be rulers who will kill the prayer. Pray on time, for if you pray on time, that will be voluntary, and you will have preserved your prayer.’”

[1467] 240 - (…) It was narrated that Abû Dharr said: “My beloved (i.e., The Prophet ﷺ) advised me to listen and obey, even if the one appointed over me is a slave with his hands and feet cut off, and to offer the prayer on time. ‘If you catch up with the people but find that they have already prayed, then you will have preserved your prayer, and if you do catch up with them, that will be a voluntary prayer for you.’”

[1468] 241 - (…) It was narrated that Abû Dharr said: “The Messenger of Allâh ﷺ said, striking my thigh: ‘What will you do if you are among people who delay the prayer from its proper time?’” He said: “What do you command me to do?” He said: “Offer the prayer on time, then go about your business, and if the Iqâmah for prayer is called when you are in the Masjid, then pray.”
It was narrated that Abū Al-'Āliyah Al-Barâ’ said: “Ibn Ziyâd delayed the prayer, and ‘Abdullâh bin Aṣ-Ṣâmit came to me. I brought him a chair and he sat down, then he told me what Ibn Ziyâd had done, and bit on his lip (as a sign of displeasure). He struck me on the thigh and said: ‘I asked Abû Dharr the same thing as you are asking me, and he struck me on the thigh as I have struck you, and said: I asked the Messenger of Allah the same thing as you asked me, and he struck me on the thigh as I have struck you, and said: Offer the prayer on time, then if you catch up with the prayer with them, then pray, and do not say, I have already prayed so I will not pray.’”

It was narrated that Abû Dharr said: “He (ﷺ) said: ‘What will you do if you stay among people who delay the prayer from its proper time? Offer the prayer on time, then if the Iqâmah if called, pray with them. That will be better.’”
It was narrated that Abū Al-‘Āliyah Al-Barâ’ said: “I said to ‘Abdullâh bin Aṣ-Ṣâmit: ‘We pray behind rulers on Fridays who delay the prayer.’ He struck me painfully on the thigh and said: ‘I asked Abū Dharr about that and he struck me on the thigh and said: I asked the Messenger of Allâh ﷺ about that and he said: Offer the prayer on time, and make your prayer with them voluntary.’”

And ‘Abdullâh said: “It was said to me that the Messenger of Allâh ﷺ struck the thigh of Abū Dharr.”

Chapter 42. The Virtue Of Prayer In Congregation, And Clarifying The Stern Warning Against Staying Away From It, And That It Is Fard Kifâyah[1]

It was narrated from Abû Huiairah that the Messenger of Allâh ﷺ said: “Prayer in congregation is twenty-five times better in reward

than the prayer of one of you praying alone.”

[1473] 246 - (…) It was narrated from Abü Hurairah that the Prophet ﷺ said: “Prayer in congregation is superior to the prayer of a man offered alone by twenty-five degrees.” And he said: “The Angels of the night and the Angels of the day meet at Fajr prayer.” Abü Hurairah said: “Recite if you wish: ‘…And recite the Qur’ân in the early dawn. Verily, the recitation of the Qur’ân in the early dawn is ever witnessed (attended by the Angels in charge of mankind of the day and the night).’”[1]

[1474] (…) Abü Hurairah said: “I heard the Prophet ﷺ say…” a Ḥadīth like that of ‘Abdul-A’la from Ma’mar (no. 1473), except that he said: “Twenty-five times better in reward.”

[1475] 247 - (…) It was narrated that Abü Hurairah said: “The

Messenger of Allah ﷺ said: ‘Prayer in congregation is equivalent to twenty-five prayers offered on one’s own.’”

[1476] 248 - (...) Ibn Juraij said: “‘Umar bin ‘Atâ’ bin Abî Al-Khuwâr told me that while he was sitting with Nâfi’ bin Jubair bin Mu‘îm, Abû ‘Abdullâh, the in-law of Zaid bin Zabbân, the freed slave of the Juhanîs, passed by them. Nâfi’ called him and said: ‘I heard Abû Hurairah say: The Messenger of Allah ﷺ said: ‘A prayer offered with the Imâm is better than twenty-five prayers offered on one’s own.’”

[1477] 249 - (650) It was narrated from Ibn ‘Umar that the Messenger of Allah ﷺ said: “Prayer in congregation is superior to prayer offered alone by twenty-seven degrees.”

[1478] 250 - (...) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “A man’s prayer in congregation is twenty-seven
times better than his prayer offered alone."

[1479] (...) It was narrated from 'Ubaidullâh with this chain (a Hadîth similar to no. 1478).

Ibn Numair said, narrating from his father: "Twenty-odd." Abû Bakr said in his report: "Twenty-seven degrees."

[1480] (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Twenty-odd."

[1481] 251 - (651) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ noticed that some people were not present at some prayers, and he said: "I was thinking of ordering a man to lead the prayer, then I would go to the men who have stayed away from it (the prayer), and order that their houses be burned down around them with bundles of firewood. If one of them knew that he would find a meaty bone, he would attend it." Meaning 'Ishâ' prayer.
It was narrated that Abü Hurairah said: “The Messenger of Allāh ﷺ said: ‘The most burdensome prayers for the hypocrites are the ‘Ishâ’ prayer and the Fajr prayer. If they knew what there is in them, they would come even if they had to crawl. I was thinking of ordering the Iqâmah for prayer, then I would tell a man to lead the people in prayer, and I would set out with men carrying bundles of firewood, and go to people who do not attend the prayer and burn their houses down around them.”

It was narrated that Hammâm bin Munabbih said: “This is what Abü Hurairah narrated to us from the Messenger of Allāh ﷺ,” and he mentioned a number of Ahadîth, including the following: “The Messenger of Allāh ﷺ said: ‘I was thinking of ordering my young men to prepare bundles of firewood for me, then I would order a man to lead the people in prayer, then I would burn down the houses with their occupants.”

A similar report (as no. 1483) was narrated from Abû Hurairah, from the Prophet ﷺ.
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Chapter 43. It Is Obligatory For The One Who Hears The Call To Prayer To Come To The Masjid

[1485] 254 - (652) It was narrated from ‘Abdullâh that the Prophet ﷺ said concerning some people who stayed away from Friday prayer: “I was thinking of ordering a man to lead the people in prayer, then I would burn down the houses of men who stay away from Friday prayer, with them inside.”

[1486] 255 - (653) It was narrated that Abû Hurairah said: “A blind man came to the Prophet ﷺ and said: ‘O Messenger of Allâh, I do not have any guide to take me to the Masjid.’ And he asked the Messenger of Allâh ﷺ to grant him a dispensation allowing him to offer prayers in his house, and he allowed him that. When he turned to leave, he called him back and said: ‘Can you hear the call to prayer?’ He said: ‘Yes.’ He said: ‘Then answer it.’”
Chapter 44. Prayer In Congregation Is One Of The Sunnah Of Guidance

[1487] 256 - (654) It was narrated that Abû Al-Ahwâs said: “I remember when no one stayed away from the prayer except a hypocrite who was known for his hypocrisy, or one who was sick. But even a sick person would walk between two men and come to prayer. The Messenger of Allâh ﷺ taught us the Sunnah of guidance, and one of the Sunnah of guidance is praying in the Masjid in which the Adhân is called.”

[1488] 257 - (...) It was narrated that ‘Abdullâh said: “Whoever would like to meet Allâh, may He be exalted, tomorrow as a Muslim, let him preserve these prayers where the call is made for them. For indeed Allâh has prescribed the Sunnah of guidance to your Prophet ﷺ and they (the prayers) are among the Sunnah of guidance. If you pray in your houses like this one who
stays away from the Masjid, prays in his house, you will have forsaken the Sunnah of your Prophet, and if you forsake the Sunnah of your Prophet you will go astray. There is no man who purifies himself and purifies himself well, then he goes to one of these Masâjîd, but Allâh will record one good deed for him for every step he takes, and will raise him in status one degree thereby, and will erase one bad deed thereby. I remember when no one would stay away but a hypocrite whose hypocrisy was known, and a man would come staggering between two others in order to stand in the row.”

Chapter 45. The Prohibition Of Leaving The Masjid Once The Mu’adhdhin Has Called The A’dân

[1489] 258 - (655) It was narrated that Abû Ash-Shâ’tâ’ said: “We were sitting in the Masjid with Abû Hurairah when the Mu’adhdhin called the A’dân. A man stood up and walked out of the Masjid, and Abû Hurairah followed him with his gaze until he exited the Masjid. Abû Hurairah said: ‘This man has disobeyed Abû Al-Qâsim.’”
It was narrated from Ash‘ath bin Abî Ash-Sha‘thâ’ Al-Muḥâribî that his father said: “I heard Abû Hurairah say, when he saw a man leaving the Masjid after the Adhân: ‘This man has disobeyed Abû Al-Qâsim.”

Chapter 46. The Virtue Of Praying ‘Ishâ’ And Šubh In Congregation

‘Abdur-Rahmân bin Abî ‘Amrah said: “Uthmân bin ‘Affân entered the Masjid after Maghrib and sat alone. I sat with him and he said: ‘O son of my brother, I heard the Messenger of Allah, say: ‘Whoever prays ‘Ishâ’ in congregation, it is as if he spent half the night in prayer, and whoever prays Šubh in congregation, it is as if he spent the whole night in prayer.”

A similar report
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(as no. 1491) was narrated from Abū Sahl ʿUthmān bin Ḥakīm, with this chain.

[1493] 261 - (657) It was narrated that Anas bin ʿLirīn said: “I heard Jundab bin ʿAbdullāh say: ‘The Messenger of Allāh  said: ‘Whoever prays Subh, then he is under the protection of Allāh, but anyone who falls short with regard to the rights of Allāh, then Allāh will seize him and will throw him into the Fire of Hell.”

[1494] 262 - (…) It was narrated that Jundah Al-Qasrī said: ‘The Messenger of Allāh  said: Whoever prays the Subh prayer, then he is under the protection of Allāh, so do not fall short with regard to the rights of Allāh, for anyone who does that, Allāh will seize him and will throw him on his face into the Fire of Hell.”

[1495] (…) This was narrated from Jundah bin Sufyān from the Prophet , but he did not say:
“And throw him in the Fire of Hell.”

Chapter 47. Concession
Allowing One To Not Attend
The Congregation If There Is
An Excuse

[1496] 263 - (33) It was narrated from Ibn Shihâb that Mahmûd bin Ar-Rabî’ Al-Ansârî told him that ‘Itbân bin Mâlik - who was one of the Companions of the Prophet ﷺ and had been present at (the battle of) Badr, and was one of the Ansâr - came to the Messenger of Allâh ﷺ and said: “O Messenger of Allâh, I have lost my eyesight, and I lead my people in prayer, but when it rains, the valley between them and I gets flooded, and I cannot get to their Masjid to lead them in prayer. O Messenger of Allâh, I would like you to come and pray in a place that I may take as a prayer place.” The Messenger of Allâh ﷺ said: “I will do that, if Allâh wills.”

‘Itbân said: “The next day, when the sun was fully up, the Messenger of Allâh ﷺ and Abû Bakr Aś-Ṣiddîq went to him. The Messenger of Allâh ﷺ asked for permission to enter and permission was given to him, and he did not sit, rather he said:
‘Where in your house would you like me to pray?’ I pointed to a corner of the house, and the Messenger of Allahstood and said the TakbIr, and we stood behind him. He prayed two Rak’ah then said the Salâm. Then we asked him to stay and eat some Khazîr[1] that we had made for him. Men from the surrounding houses came to us, until a large number of men had gathered in the house. One of them said: ‘Where is Mâlik bin Ad-Dukhshun?’ One of them said: ‘He is a hypocrite who does not love Allah and His Messenger.’ The Messenger of Allah said: ‘Do not say that. Do you not see that he has said Lâ ilâha illallâh, seeking thereby the Face of Allah?’ They said: ‘Allah and His Messenger know best.’ He said: ‘But we see that he is sincere towards the hypocrites.’ The Messenger of Allah said: ‘Allah has forbidden to the Fire everyone who says Lâ ilâha illallâh seeking thereby the Face of Allah.’”

Ibn Shihâb said: “Then I asked Al-Ḥuṣain bin Muhammad Al-Ansârî, who is one of Banû Sâlim, and one of their leaders, about the Hadîth of Mahmûd bin Ar-Rabi’, and he confirmed it to be true.

[1497] 264 - (...) It was narrated

that ‘Itbân bin Mâlik said: “I came to the Messenger of Allâh ﷺ...” and he quoted a Hadîth like that of Yûnûs (no. 1496), except that he said: “A man said: ‘Where is Mâlik bin Ad-Dukhshun’ or ‘Ad-Dukhaishin?’” And he added in his Hadîth: “Maḥmûd said: ‘I narrated this Hadîth to a group of people among whom was Abû Ayyûb Al-Ansârî, and he said: I do not think that the Messenger of Allâh ﷺ said what you said. He said: ‘I swore that if I went back to ‘Itbân I would ask him. So I went back to him and I found him an old man who had lost his eyesight, and he was the Imâm of his people. I sat beside him and asked him about this Hadîth, and he narrated it to me as he had narrated it the first time.”

[1498] 265 - (...) It was narrated that Maḥmûd bin Ar-Rabî’ said: “I remember the Messenger of Allâh ﷺ spitting out some water from a bucket that was in our house.” Maḥmûd said: “‘Itbân bin Mâlik told me: ‘I said: ‘O Messenger of Allâh, my eyesight
is bad...” and he quoted the Hadith as far as the words: “He led us in praying two Rak’ah. Then we asked the Messenger of Allah to stay and eat some Jashīshah[1] that we had made for him.” And he did not mention the additional material quoted by Yūnus and Ma’mar.

Chapter 48. It Is Permissible To Offer Voluntary Prayers In Congregation, And To Pray On Ḥāṣir (Palm-Fiber Mats), Khumrah (Small Mats), Cloth And Other Pure Things

[1499] 266 - (658) It was narrated from Anas bin Mālik that his grandmother Mulaikah invited the Messenger of Allah to eat some food that she had made. He ate some of it, then he said: “Get up and I will lead you in prayer.” Anas bin Mālik said: “I went to a Ḥāṣir of ours that had turned black from long use, and sprinkled it with water, then the Messenger of Allah stood on it, and the orphan and I stood behind him, and the old lady behind us, and the Messenger of Allah led us in praying two Rak’ah, then he left.”

[1500] 267 - (659) It was narrated from Abū At-Tayyāḥ,

[1] A dish made of ground wheat with meat or dates.
from Anas bin Mâlik who said: “The Messenger of Allâh ﷺ had the best behavior of the people. Sometimes the time for prayer would come when he was in our house, so he would order that the mat beneath him be swept, then water sprinkled on it, then the Messenger of Allâh ﷺ would lead the prayer; we would stand behind him and he would lead us in prayer.” He said:[1] “And their mat was made of palm leaves.”

[1501] 268 - (660) It was narrated from Thâbit, from Anas who said: “The Prophet ﷺ entered upon us, and there was no one there but myself, my mother and Umm Harâm, my maternal aunt. He said: ‘Get up and I will lead you in prayer.’ And that was not at the time for (prescribed) prayer. So he led us in prayer.” - A man said to Thâbit: “Where did he make Anas stand?” He said: “He made him stand on his right.” - “Then he supplicated for us, the members of the household, asking for the best for us in this world and in the Hereafter. My mother said: ‘O Messenger of Allâh, your little servant, pray to Allâh for him.’ He prayed for all

[1] It appears that the speaker here is Abû At-Tayyâh as it only occurs in his narration, both here and in the version of it recorded by Aḥmad which is similar to what the author recorded, in shorter form, under no. 5622.
good things for me, and at the end of his supplication for me he said: ‘O Allâh, increase his wealth and his children, and bless them for him.’”

[1502] 269 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ led him and his mother, or maternal aunt in prayer. He said: “He made me stand on his right, and he made the woman stand behind us.”

[1503] (...) It was narrated from Shu’bah with this chain.

[1504] 270 - (513) It was narrated that ‘Abdullâh bin Shaddâd said: “Maimûnah, the wife of the Prophet ﷺ, told me: ‘The Messenger of Allâh ﷺ used to pray with me while I was opposite him, and sometimes his garment would touch me when he prostrated. And he used to pray on a Khumrah (small mat).’”

[1][1] See no. 1146, where there is the addition: “and I was menstruating.”
Abü Saeed Al-Khudrî narrated that he entered upon the Messenger of Allah (ﷺ) and found him praying on a Ḥasîr, upon which he was prostrating.

Chapter 49. The Virtue Of Offering The Obligatory Prayers In Congregation, The Virtue Of Waiting For The Prayer And Taking Many Steps Towards The Masjid, The Virtue Of Walking To The Masjid

It was narrated that Abû Hurairah said: ‘The Messenger of Allah (ﷺ) said: ‘A man’s prayer in congregation is more valuable than his prayer in his house or his marketplace by twenty-odd degrees. That is because if one of you performs Wudû’ and performs it well, then he comes to the Masjid, with no other motive or purpose than to pray, then he does not take any step but he will be raised one degree in status thereby, and one sin will be erased thereby, until
he enters the Masjid. When he enters the Masjid, he is in a state of prayer so long as the prayer is what is keeping him there, and the Angels send Salât upon any one of you so long as he remains in the place where he prayed, saying: 'O Allâh, have mercy on him; O Allâh, forgive him; O Allâh, accept his repentance.' So long as he does not offend anyone or commit Hadath.’

[1507] (...) A similar report (as no. 1506) was narrated from Al-A’mash with this chain.

[1508] 273 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The Angels send Salât upon any one of you so long as he remains in his spot, saying: “O Allâh, forgive him; O Allâh, have mercy on him,” so long as he does not commit Hadath. And one of you is in a state of prayer so long as the prayer is keeping him there.”
It was narrated from Abü Râfî, from Abû Hurairah that the Messenger of Allah ﷺ said: "A person is in a state of prayer so long as he is in his prayer place waiting for the prayer, and the Angels say: ‘O Allah, forgive him; O Allah, have mercy on him,’ until he leaves or commits Hadath." I (Abû Râfî) said: "What does ‘commit Hadath’ mean?" He said: "Breaking wind, either silently or loudly."

It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: "One of you is still in a state of prayer so long as the prayer is keeping him there, and nothing is keeping him from going back to his family except the prayer."

It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: "If one of you sits waiting for the prayer, he is in a state of prayer so long as he does not commit Hadath, and the Angels pray for him, saying: ‘O Allah, forgive him; O Allah, have mercy on him.’"
A similar report (as no. 1511) was narrated from Abü Hurairah, from the Prophet علیه السلام. 

Chapter 50. The Virtue Of Taking Many Steps To The Masjid

[1513] 277 - (662) It was narrated that Abü Müsâ said: “The Messenger of Allâh ﷺ said: ‘The people who will have the greatest reward for prayer will be those who walk the furthest distance to come and pray, then those who walk the next furthest. The one who waits for the prayer until he prays with the Imâm will have a greater reward than the one who prays then sleeps.’” According to the report of Ibn Kuraib: “until he prays it with the Imâm in congregation.”

[1514] 278 - (663) It was narrated that Ubayy bin Ka'b said: “There was a man - and I do not know of any man who lived further away from the Masjid than he did - but he never
missed a prayer. It was said to him” - or: “I said - [to him]: ‘Why don’t you buy a donkey that you can ride when it is dark or when the sand is too hot?’ He said: ‘I would not like my house to be next to the Masjid. I want my walking to the Masjid and my returning when I come back to my family, to be recorded for me.’ The Messenger of Allah said: ‘Allah has gathered all that (reward) for you.’”

[1515] (...) A similar report (as no. 1514) was narrated from At-Taimi with this chain.

[1516] (...) It was narrated that Ubayy bin Ka’b said: “There was a man among the Anṣār whose house was the most remote house in Al-Madinah, but he never missed a prayer with the Messenger of Allah. We felt sorry for him, and I said to him: ‘O so-and-so, why don’t you buy a donkey to spare you from the burning sand and the reptiles of the land?’ He said: ‘By Allah, I would not like my house to be beside the house of Muhammad.’ I thought that this was too much, so I brought him to the
Prophet of Allah \( 	ext{س} \) and told him. So he called him and he told him about that, and mentioned that he hoped for reward for his footsteps. The Prophet \( 	ext{س} \) said to him: ‘You will have that which you seek.’”

[1517] (...) A similar report was narrated from “Ashim, with this chain.

[1518] 279 - (664) Jâbir bin ‘Abdullâh said: “Our houses were far away from the Masjid and we wanted to sell our houses and move nearer to the Masjid, but the Messenger of Allah \( 	ext{س} \) told us not to do that, and said: ‘For every step you will rise one degree in status.’”

[1519] 280 - (665) It was narrated that Jâbir bin ‘Abdullâh said: “Some land around the Masjid became vacant, and Banû Salimah wanted to move to be close to the Masjid. News of that reached the Messenger of Allah \( 	ext{س} \) and he said to them: ‘I have
heard that you want to move near the Masjid.' They said: ‘Yes, O Messenger of Allah, we want to do that.’ He said: ‘O Banû Salimah, stay in your houses, your footsteps will be recorded; stay in your houses, your footsteps will be recorded.’”

[1520] 291 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “Banû Salimah wanted to move close to the Masjid, as there was vacant land there. News of that reached the Prophet ﷺ and he said: ‘O Banû Salimah, stay in your houses, your footsteps will be recorded.’ They said: ‘We would not be happier if we had moved.’”

Chapter 51. Walking To Prayer Erases Sins And Raises One In Status

[1521] 282 - (666) It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘Whoever purifies himself (i.e., performs Wudu’) in his house, then walks to one of the houses of Allâh in order to perform one
of the duties enjoined by Allâh, for every two steps he takes, one will erase a sin and the other will raise him one degree in status.”

[1522] 283 - (667) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said - according to the Hadîth of Bakr, he heard the Messenger of Allâh ﷺ say - “What do you think, if there was a river by the door of one of you and he bathed in it five times a day, would any speck of dirt be left on him?” They said: “Not a speck of dirt would be left on him.” He said: “That is the likeness of the five prayers, by means of which Allâh erases sins.”

[1523] 284 - (668) It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘The likeness of the five prayers is that of an abundant river flowing by the door of any one of you, in which he bathes five times every day.” Al-Hasan said: “Not a speck of dirt would be left.”
It was narrated from Abû Hurairah that the Prophet ﷺ said: “Whoever goes to the Masjid in the morning or the evening, Allâh prepares for him provision in Paradise every time he goes in the morning or evening.”

Chapter 52. The Virtue Of Sitting In One’s Prayer Place After Subh, And The Virtue Of The Masjid

It was narrated that Simâk bin Harb said: “I said to Jâbir bin Samurah: ‘Did you sit with the Messenger of Allâh ﷺ?’ He said: ‘Yes, frequently. He would not get up from the place in which he had prayed Subh’ or ‘Al-Ghadâh’ - until the sun had risen, and when the sun had risen he would get up. They used to chat and talk about matters of the Jâhiliyah, and they would laugh but he (ﷺ) smiled.’”
It was narrated from Jâbir bin Samurah that when the Prophet ﷺ had prayed Fajr, he would sit in his prayer place until the sun had risen well.

(...) It was narrated (a similar Hadîth as no. 1526) from Simâk with this chain, but he did not say, "(the sun had risen) well."

It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: "The most beloved land to Allah, may He be exalted, is the Masâjid, and the most hated of land to Allah is the marketplaces."
Chapter 53. Who is more entitled to lead the prayer

[1529] 289 - (672) It was narrated that Abû Sa'eed Al-Khûdhrî said: "The Messenger of Allah ﷺ said: 'If there are three people, then let one lead them in prayer, and the one who is most entitled to lead them is the one who recites the most (Qur'an).""

[1530] (...) A similar Hadîth (as no. 1529) was narrated from Qatâdah, with this chain.

[1531] (...) A similar Hadîth (as no. 1529) was narrated from Abû Sa'eed, with this chain.

[1532] 290 - (673) It was narrated that Abû Mas'ûd Al-Ansârî said: "The Messenger of Allah ﷺ said: 'The people should be led (in prayers) by the one
who has recite the most of the Book of Allâh. If they are equal in recitation of the Qur'ân, then by the one who has most knowledge of the Sunnah. If they are equal in knowledge of the Sunnah, then by the one who emigrated earlier. If they are equal in terms of emigration, then by the one who accepted Islam earlier. No man should lead another man in prayer in his place of authority, or sit in his place of honor in his house, without his permission.” Al-Ashajj said in his report, instead of the one who accepted Islam first, “the one who is older.”

[1533] (...) A similar report (as no. 1532) was narrated from Al-A'mash with this chain.

[1534] 291 - (...) It was narrated that Ismâ'il bin Rajâ’ said: “I heard ‘Aws bin Dam'aj say: ‘I heard Abû Mas'ûd say: “The Messenger of Allâh ﷺ said to us: ‘The people should be led in prayer by the one who recites the most of the Book of Allâh and who has been reciting it for longer. If they are equal in recitation (of the Qur'ân), then..."
they should be led by the one who emigrated earlier. If they are equal in terms of emigration, then they should be led by the one who is oldest. Do not lead a man in prayer among his family nor in his place of authority, and do not sit in his place of honor in his house, unless he gives you permission,” or “with his permission.”

[1535] 292 - (674) It was narrated that Mâlik bin Al-Ḥuwairith said: “We came to the Messenger of Allah and we were young men who were close in age, and we stayed with him for twenty nights. The Messenger of Allah was compassionate and kind, and he thought that we were missing our families, so he asked us about those whom we had left behind, and we told him about our families. He said: ‘Go back to your families and stay with them; teach them and exhort them. When the time for prayer is due, let one of you call the Adhān and let the oldest of you lead you in prayer.’”

[1536] (...) It was narrated from Ayyüb with this chain (a similar Hadîth as no. 1535).

[1537] (...) Mâlik bin Al-Ḥuwairith Abû Sulaimân said: “I came to the Messenger of Allah with some other people, and...
we were young men who were close in age...” and he narrated a Hadīth that was similar to that of Ibn ‘Ulayyah (no. 1535).

[1538] 293 - (...) It was narrated that Mālik bin Al-Huwairith said: “I came to the Prophet ﷺ with a friend of mine, and when we asked permission to go back, he said to us: ‘When the time for prayer is due, call the Adhān, then call the Iqāmah and let the older of you lead the prayer.’”

[1539] (...) It was narrated from Hafṣ, meaning Ibn Ghiyāth: "Kūlīd Al-Hadhā’ narrated it to us with this chain.” And he added: “Al-Hadhā’ said: ‘And they were similar with (knowledge of) the Qur’ān.’”

Chapter 54. It Is Recommended To Say Qunāt In All Prayers If A Calamity Befalls The Muslims - And Refuge Is Sought From Allah (Regarding That). It Is Recommended To Say Qunāt In Subh At All Times. And The Clarification That It Is To Be Said After Raising The Head From Bowing In The Final Rak’ah, And It Is Recommended To Say It Out Loud

of Allâh said, when he had finished the recitation in Fajr prayer, he said the Takbîr and raised his head: ‘Sami‘ Allâhu liman hamîdah, rabbanâ wa lakal-hamd (Allâh hears those who praise Him, our Lord to You be praise).’ Then he said, while standing: ‘O Allâh! Save Al-Walîd bin Al-Walîd, Salamîh bin Hishâm, ‘Ayyâsh bin Abî Rabî‘ah and the weak and oppressed believers. O Allâh, punish Mudar severely and send upon them a famine like that of Yûsuf. O Allâh! Curse Lihyân, Ri‘l, Dhakwân and ‘Uṣayyah, for they have disobeyed Allâh and His Messenger.” Then we heard that he stopped doing that when the following was revealed: “Not for you is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the wrongdoers”.[1]

[1541] (...) It was narrated from Abû Hurairâh from the Prophet as far as the words: “And send upon them a famine like that of

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Yûsuf, (no. 1540)” but he did not mention what comes after that.

[1542] 295 - ( ... ) It was narrated from Abû Salamah that Abû Hurairah told them that the Prophet ﷺ said Qunût after bowing in prayer for one month. When he had said: “Allâh hears those who praise Him,” he said in his Qunût: “O Allâh! Save Al-Walîd bin Al-Wâlîd. O Allâh! Save Salamah bin Hishâm. O Allâh! Save ‘Ayyâsh bin Abî Rabî’ah. O Allâh! Save the weak and oppressed believers. O Allâh! Punish Muâdhar severely. O Allâh! Send upon them a famine like the famine of Yûsuf.”

Abû Hurairah said: “Then I saw that the Messenger of Allâh ﷺ had stopped saying this supplication afterwards. I said: ‘I see that the Messenger of Allâh ﷺ has stopped praying against them.’ It was said: ‘Do you not see that they have come?’”

[1543] ( ... ) Abû Hurairah narrated that while the Messenger of Allâh ﷺ was praying ‘Ishâ’ he said: “Allâh hears those who praise Him.” Then he said before he prostrated: “O Allâh, save
‘Ayyâsh bin Abî Rabî‘ah.” Then he mentioned something similar to the Ḥadîth of Al-Awzâ‘î (no. 1542), up to the words: “like the famine of Yûsuf,” and he did not mention what comes after that.

\[1544\] 296 - (676) Abû Salamah bin ‘Abdur-Rahmân narrated that he heard Abû Hurairah say: “By Allâh, I will lead you in a prayer that is similar to the prayer of the Messenger of Allâh ﷺ.” Abû Hurairah used to say the Qunât during Zuhr, and ‘Ishâ’ the later, and Subh, and he would pray for the believers and invoke curses on the disbelievers.

\[1545\] 297 - (677) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ supplicated against those who had killed the people of Bi‘r Ma‘ūnah every morning for thirty days. He supplicated against Ri‘l, Dhakwân, Lihyân and ‘Uṣayyâh who had disobeyed Allâh and His Messenger.” Anas sa. said: “Allâh the Most High revealed about those who had been killed at Bi‘r Ma‘ūnah and we recited it until it was subsequently abrogated. It said: ‘Convey to our people that we have met our Lord and He is
pleased with us and we are pleased with Him.”

[1546] 298 - (...) It was narrated that Muḥammad said: “I said to Anas: ‘Did the Messenger of Allāh say the Qunūt in the Subh prayer?’ He said: ‘Yes, for a short while, after bowing.’”

[1547] 299 - (...) It was narrated from Anas bin Mālik: “The Messenger of Allāh said the Qunūt for a month, after bowing in the Subh prayer, supplicating against Ri‘l and Dhakwān, and saying: “Uṣayyah disobeyed Allāh and His Messenger.”

[1548] 300 - (...) It was narrated from Anas bin Mālik that the Messenger of Allāh said the Qunūt for one month, after bowing in the Fajr prayer, supplicating against Banū ‘Uṣayyah.
It was narrated from “Asim from Anas; he said: “I asked him about Qunât, is it before bowing or after bowing?” He (Anas) said: “Before bowing.” I said: “Some people are saying that the Messenger of Allâh ﷺ said the Qunât after bowing.” He said: “The Messenger of Allâh ﷺ said the Qunât for a month, supplicating against people who had killed some of his Companions, who were known as Al-Qurrâ’ (the reciters).”

It was narrated that “Asim said: “I heard Anas say: ‘I never saw the Messenger of Allâh ﷺ grieve so much at the loss of a party as he grieved at the loss of the seventy [who were] killed at Bîr Ma’ûnah, who were known as Al-Qurrâ’ (the reciters). He continued to pray against their killers for a month.”

This Hadîth was narrated from “Asim, from Anas, from the Prophet ﷺ.

It was narrated from Anas bin Mâlik that the Prophet ﷺ said the Qunât for a
month, cursing Ri'îl, Dhakwân and 'Uṣayyah, who had disobeyed Allâh and His Messenger.

[1553] (...) A similar report (as no. 15552) was narrated from Anas from the Prophet ﷺ.

[1554] 304 - (...) It was narrated from Anas that the Messenger of Allâh ﷺ said the Qunât for a month, supplicating against some of the 'Arab tribes, then he stopped doing that.

[1555] 305 - (678) Al-Barâ' bin 'Azib narrated that the Messenger of Allâh ﷺ used to say Qunât in Subh and Maghrib.

[1556] 306 - (...) It was narrated that Al-Barâ' said: “The Messenger of Allâh ﷺ said Qunât in Fajr and Maghrib.”

[1557] 307 - (679) It was...
narrated that Khufâf bin Imâ’ Al-Ghfârî said: “The Messenger of Allah said while in Salât: ‘O Allah, curse Banû Lihyân and Ri’il, Dhakwân and ‘Usayyah, for they have disobeyed Allâh and His Messenger. May Allâh forgive Ghifâr and may Allah grant protection to Aslam.’”

[1558] 308 - (...) It was narrated that Al-Hârîth bin Khufâf said: “Khufâf bin Imâ’ said: ‘The Messenger of Allah bowed, then he raised his head and said: “May Allâh forgive Ghifâr and may Allâh grant protection to Aslam. ‘Usayyah have disobeyed Allâh and His Messenger. O Allâh, curse Banû Lihyân and curse Ri’il and Dhakwân.” Then he prostrated.’ Khufâf said: ‘Cursing the disbelievers was prescribed as a result of that.’”

[1559] (...) A similar report (as no. 1558) was narrated from Khufâf bin Imâ’, except that he did not say: “Cursing the disbelievers was prescribed as a result of that.”
Chapter 55. Making Up A Missed Prayer. And It Is Recommended To Hasten To Make It Up

(المعجم 55) - (باب قضاء الصلاة)
الفائتة وأستحباب تجميل قضائها)
(التحفة 108)

[1560] 309 - (680) It was narrated from Abû Hurairah that when the Messenger of Allâh returned from the campaign of Khaibar, he traveled for a night, then when he became drowsy he stopped to rest at the end of the night. He said to Bilâl: “Stand guard for us tonight.” Bilâl pray as much as was decreed for him, and the Messenger of Allâh and his Companions slept. When it was nearly dawn, Bilâl leaned against his camel, facing the east so that he could see the dawn when it came, but sleep overcame him while he was leaning against his camel. Neither the Messenger of Allâh nor Bilâl nor any of his Companions woke up until the sun shone on them. The Messenger of Allâh was the first of them to wake up. The Messenger of Allâh was startled and said: “O Bilâl!” Bilâl said: “O Messenger of Allâh, may my father and mother be sacrificed for you. The same thing overtook me as overtook you (sleep).” He said: “Lead your mounts on.” So they led their
mounts on for some distance, then the Messenger of Allah ﷺ performed Wudū’ and ordered Bilāl to call the Iqâmah for prayer, and he led them in praying Subh. When he had finished praying he said: “Whoever forgets a prayer, let him offer it when he remembers it, for Allah says, ‘...And perform As-Salât for My remembrance’.”

Yūnus said: “Ibn Shihāb used to recite it: ‘For remembrance.’”

[1561] 310 - (…) It was narrated that Abû Hurairah said: “We stopped to rest at the end of the night with the Prophet of Allah ﷺ, and we did not wake up until the sun had risen. The Prophet ﷺ said: ‘Let each man take the head of his mount, for this is a place where the Shaitân was present with us.’ We did that, then he called for water and performed Wudū’, then he prayed two prostrations, then the Iqâmah for prayer was called and he prayed Al-Ghadâh (Fajr).”

[1562] 311 - (681) It was narrated from Thâbit, from ‘Abdullâh bin Rabâh, from Abû
Qatádah, who said: “The Messenger of Allâh ﷺ addressed us and said: ‘You will travel all evening and all night, and you will come to some water tomorrow, if Allâh wills.’ The people set off without paying heed to one another.” Abû Qatâdah said: “The Messenger of Allâh ﷺ traveled until halfway through the night, and I was by his side. Then the Messenger of Allâh ﷺ became drowsy and leaned to one side on his mount. I came to him and supported him without waking him up, until he sat upright on his mount. Then he traveled on until most of the night had passed, and he leaned to one side on his mount. I supported him without waking him up, until he sat upright on his mount. Then he traveled on until it was nearly dawn, and he leaned again, more so than on the two previous occasions, until he was about to fall. I came to him and supported him, and he raised his head and said: ‘Who is this?’ I said: ‘Abû Qatâdah.’ He said: ‘How long have you been travelling with me like this?’ I said: ‘I have been travelling like this all night.’ He said: ‘May Allâh take care of you as you have taken care of His Prophet.’ Then he said: ‘Do you think that we are hidden from the people?’ Then he said: ‘Do you see anyone?’ I said: ‘Here is a rider.’
Then I said: 'Here is another rider, until more gathered and we were seven riders in all.' The Messenger of Allah turned off the road and lay down his head, then he said: 'Guard our prayer for us.' The first one to wake up was the Messenger of Allah, when the sun was on his back. We woke up, startled, then he said: 'Ride on.' So we rode on and traveled until the sun had risen, then he stopped and called for the water vessel I had with me, in which there was a little water. He performed Wudū' from it, using less water than usual. A little water was left in it, and he said to Abū Qatādah, 'Guard your water vessel for us, for you will see something happen with it.' Then Bilāl called the Adhān and the Messenger of Allah prayed two Rak'ah, then he prayed Al-Ghadāh (Fajr), and did (in prayer) as he did every day. The Messenger of Allah rode on and we rode with him, and we began to whisper to one another, saying: 'What expiation is there for what we have done by neglecting our prayer?' Then he said: 'Do you not have an example in me?' Then he said: 'There is no negligence in sleep, rather negligence is the fault of one who does not pray until the time for the next prayer is due. Whoever does that, let him pray when he remembers it, and if it is
the following day, then let him pray at the time of the prayer (that he missed).’ Then he said: ‘What do you think the people have done?’ Then he said: ‘In the morning the people saw that their Prophet was not there. Abû Bakr and ‘Umar said: ‘The Messenger of Allāh is behind you; he would not leave you behind.’ But the people said: ‘The Messenger of Allāh is ahead of you. If you had obeyed Abû Bakr and ‘Umar, you would have been on the right path.’”

“We reached the people when the sun had risen fully and everything was hot, and they were saying: ‘O Messenger of Allāh, we are dying, we are thirsty.’ He said: ‘You will not die.’ Then he said: ‘Bring me my small cup.’ He called for the vessel of water, and the Messenger of Allāh started pouring it, and Abû Qatâdah gave them to drink. As soon as the people saw what was in the vessel they fell upon it, and the Messenger of Allāh said: ‘Behave properly, for you will all have enough.’ So they did that. The Messenger of Allāh began to pour and I gave it to them to drink, until there was no one left but myself and the Messenger of Allāh. Then the Messenger of Allāh poured some for me and said: ‘Drink.’ I said: ‘I will not drink until you drink, O Messenger of Allāh.’ He
said: 'The one who pours water is the last of them to drink.' So I drank and the Messenger of Allâh ﷺ drank, then the people reached the oasis having drunk their fill of water."

He said: ‘Abdullâh bin Rabâh said: 'I will narrate this Hadîth in the Jâmi’ Masjid’ and ‘Imrân bin Hûsain said: ‘Watch what you are narrating, O young man, for I was one of the riders that night.’ I said: ‘Then you know more about the Hadîth.’ He said: ‘Who are you?’ I said: ‘One of the Anşâr.’ He said: ‘Then narrate it, for you know more about your Ahâdîth.’” He said: “So I narrated it to the people, and ‘Imrân said: ‘I was present that night and I did not think that anyone remembered it as I remember it.”

[1563] 312 - (682) It was narrated that ‘Imrân bin Hûsain said: “I was with the Prophet of Allâh ﷺ on a journey. We traveled all night, then when it was nearly dawn, we stopped to rest. Sleep overtook us, until the sun shone. The first one of us to wake up was Abû Bakr, and we used not to wake the Prophet of Allâh ﷺ from his sleep until he woke up himself. Then ‘Umar woke up, and he stood by the Prophet of Allâh ﷺ and started to say the Takbîr, raising his voice, until the Messenger of Allâh ﷺ woke up. When he
lifted his head and saw that the sun had risen, he said: ‘Ride on,’ and he traveled on with us until the sun had turned white. Then he dismounted and led us in praying Al-Ghadâh (Fajr). One man kept away from the people and did not pray with us. When the Messenger of Allâh ﷺ had finished he said: ‘What kept you from praying with us?’ He said: ‘O Prophet of Allâh, I have become Junub.’ The Messenger of Allâh ﷺ told him to perform Tayammum with clean earth, and he prayed. Then he urged me to go on ahead with other riders to look for water, for we had become very thirsty. While we were travelling, we saw a woman with her feet dangling between two large water bags. We said to her: ‘Where is the water?’ She said: ‘Too far, too far, you will not have water.’ We said: ‘How far is it between your family and the water?’ She said: ‘The distance of one day and one night.’ We said: ‘Go to the Messenger of Allâh ﷺ.’ She said: ‘Who is the Messenger of Allâh ﷺ?’ We brought her to the Messenger of Allâh ﷺ and he asked her, and she told him what she had told us. And she told him that she was a widow with two orphan children. He ordered that her camel be made to kneel, then he spat into the two water bags, then he made her camel stand
up. We drank until we had had our fill. We were forty thirsty men, and we all filled our vessels and water skins, and we made our companion (who had become Junub) perform Ghusl. But we did not give our camels any water to drink, and the two water bags were so full that they were about to burst. Then he said: ‘Bring whatever you have.’ So we gathered bits of bread and dates for her, and made a bundle of food for her. He said: ‘Go and feed this to your children, and realize that we have not caused any loss to your water.’ When she went to her people she said: ‘I have met the greatest magician among mankind, or else he is a Prophet as he says,’ and she told them what had happened. Allâh guided those people through that woman; she accepted Islam and so did they.”

[1564] (...) It was narrated that ‘Imrân bin Husain said: “We were with the Messenger of Allâh on a journey. And we traveled for a night, until at the end of the night, just before dawn, we lay down to rest and there is nothing sweeter to the traveler than that rest. Nothing woke us but the heat of the sun...” and he quoted a Hadîth similar to that of Salm bin Zarîr (no. 1563), but he added some things and omitted others. And he said in the Hadîth: “When ‘Umar bin Al-
Khaṭṭāb, who was a strong man with a loud voice, woke up and saw what had happened to the people, he raised his voice in saying the Takbîr, until the Messenger of Allâh ﷺ wake up because of his loud voice. When the Messenger of Allâh ﷺ was awake they complained to him about what had happened to them, and the Messenger of Allâh ﷺ said: ‘It does not matter, ride on,’” and he quoted the Hadîth.

[1565] 313 - (683) It was narrated that Abû Qatâdah said: “When the Messenger of Allâh ﷺ was travelling, if he stopped to rest during the night, he would lie down on his right side, and if he stopped just before dawn, he would stretch out his forearm and rest his head on his hand.”

[1566] 314 - (684) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “Whoever forgets a prayer, let him offer it as soon as he remembers, for there is no expiation for it other than that.”
Qatâdah said: “And perform As-Salât for My remembrance”\[[1]\]

[1567] (…) It was narrated from Anas from the Prophet (a similar Hadîth as no. 1566), but he did not mention, “There is no expiation for it other than that.”

[1568] 315 - (…) It was narrated that Anas bin Mâlik said: “The Prophet of Allâh ﷺ said: ‘Whoever forgets a prayer or sleeps and misses it, the expiation is to offer the prayer when he remembers it.’”

[1569] 316 - (…) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘If one of you sleeps and misses a prayer, or forgets it, let him offer the prayer when he remembers, for Allâh says: ...and perform As-Salât for My remembrance.’”\[[2]\]

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\[1\] Ta-Ha 20:14.

\[2\] Ta-Ha 20:14.
6. The Book Of The Travellers’ Prayer And Shortening Thereof

Chapter 1. The Travellers’ Prayer And Shortening It

[1570] 1 - (685) It was narrated from ‘Âishah, the wife of the Prophet ﷺ, that she said: “Prayer was enjoined with two Rak‘ah in each prayer, for the resident and the traveller. Then the prayer while travelling was confirmed (as being two Rak‘ah) and the prayer while a resident increased.”

[1571] 2 - (...) It was narrated from ‘Urwah bin Az-Zubair that ‘Âishah, the wife of the Prophet ﷺ, said: “When Allâh enjoined the prayer it was two Rak‘ah, then it was completed for the resident, but the prayer for the travelling was confirmed as it was first enjoined.”
[1572] 3 - (...) It was narrated from Az-Zuhri from ‘Urwah, from ‘Aishah that when the prayer was first enjoined it was two Rak’ah, then the prayer for the travelling was confirmed (as being two Rak’ah) and the prayer while a resident was completed.

Az-Zuhri said: “I said to ‘Urwah: Why did ‘Aishah complete the prayer when travelling?[1] He said: ‘Because she interpreted it as ‘Uthmân did.’”

[1573] 4 - (686) It was narrated that Ya’lā bin Umayyah said: “I said to ‘Umar bin Al-Khattâb: ‘...There is no sin on you if you shorten As-Salât (the prayer) if you fear that the disbelievers may put you in trial (attack you)...’[2] But now the people are safe.’ He said: ‘I wondered the same thing as you are wondering, and I asked the Messenger of Allah about that. He said: It is a charity that Allâh has bestowed upon you, so accept His charity.’”

[1] Meaning, why would she pray four Rak’ah while travelling.

[1574] (...) It was narrated that Ya’la bin Umayyah said: “I said to ‘Umar bin Al-Khattâb...” a Hadîth similar to that of Ibn Idrîs (no. 1573).

[1575] 5 - (687) It was narrated that Ibn ‘Abbâs said: “Allâh enjoined the prayer on the tongue of your Prophet: four (Rak’ah) while a resident, two Rak’ah when travelling, and one Rak’ah during times of fear.”

[1576] 6 - (...) It was narrated that Ibn ‘Abbâs said: “Allâh enjoined the prayer on the tongue of your Prophet: Two Rak’ah for the traveller, four (Rak’ah) for the resident, and during times of fear, one Rak’ah.”
It was narrated that Mūsā bin Salamah Al-Hudhālī said: “I asked Ibn ‘Abbās: ‘How should I pray when I am in Makkah, if I do not pray with the Imām?’ He said: ‘Two Rak‘ah, the Sunnah of Abū Al-Qāsim’.”

A similar report (as no. 1577) was narrated from Qatādah, with this chain.

Ibān bin Hafṣ bin “Āṣim bin ‘Umar bin Al-Khaṭṭāb narrated that his father said: “I accompanied Ibn ‘Umar on the road to Makkah.” He said: “He led us in praying Zuhr with two Rak‘ah, then he went ahead and we went ahead with him, until he came to his encampment and sat down, and we sat with him. He glanced towards the place where he had prayed, and saw some people standing. He said: “What are these people doing?” I said: “They are offering voluntary prayers.” He said: “If I had wanted to offer voluntary prayers
I would have completed my prayer (by making it four Rak'ah). O son of my brother, I accompanied the Messenger of Allah when travelling, and he did not pray more than two Rak'ah until Allah took his soul (in death). I accompanied Abū Bakr and he did not pray more than two Rak'ah until Allah took his soul (in death). I accompanied 'Umar and he did not pray more than two Rak'ah until Allah took his soul (in death). I accompanied 'Uthmān and he did not pray more than two Rak'ah until Allah took his soul (in death). And Allah, the Most High, says: “Indeed in the Messenger of Allah you have a good example to follow...” 

[1580] 9 - (...) It was narrated that Hafs bin ‘Āṣim said: “I fell sick and Ibn ‘Umar came to visit me. I asked him about praying voluntary when travelling. He said: ‘I accompanied the Messenger of Allah when travelling and I did not see him offer voluntary prayers. If I were to pray voluntary prayers I would have completed my prayer (by making it four Rak'ah). Allah, the Most High, says: Indeed in the Messenger of Allah you have a good example to follow...’ ”

[1581] 10 - (690) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ prayed Zuhr in Al-Madinah with four (Rak'ah), and he prayed 'Asr in Dhul-Hulaifah with two Rak'ah.

[1582] 11 - (...) Anas bin Mâlik said: “I prayed Zuhr with the Messenger of Allâh ﷺ in Al-Madinah with four (Rak'ah), and I prayed 'Asr with him in Dhul-Hulaifah with two Rak'ah.

[1583] 12 - (691) It was narrated that Yahyâ bin Yazid Al-Hunâ’î said: “I asked Anas bin Mâlik about shortening the prayer and he said: ‘If the Messenger of Allâh ﷺ went out for a distance of three miles or three Farâsakh, I - Shu’bah was not sure - ‘he would pray two Rak’ah.’”

[1] They say that one Farsakh is three miles.
[1584] 13 - (692) It was narrated that Jubair bin Nufair said: “I went out with Shurahbil bin As-Simt to a village that was seventeen or eighteen miles away, and he prayed two Rak’ah. I said something to him and he said: ‘I saw ‘Umar, may Allâh be pleased with him, pray two Rak’ah in Phul-Uulaifah, and I said something to him, and he said: ‘I only do what the Messenger of Allâh ☪ do.’”

[1585] 14 - (...) It was narrated from Ibn As-Simt (a Hadîth similar to no 1584), but he did not mention Shurahbil. He said: “He went to some land called Dümin, eighteen miles from Hims.”

[1586] 15 - (693) It was narrated from Yahyâ bin Abî Ishâq, from Anas bin Mâlik, who said: “We went out with the Messenger of Allâh ☪ from Al-Madinah to Makkah, and he
offered his prayer with two Rak'ah until he returned.” I said: “How long did he stay in Makkah?” He said: “Ten days.”

[1587] (...) A Hadîth similar to that of Hushaim (no. 1586) was narrated from Anas bin Mâlik, from the Prophet ﷺ.

[1588] (...) Anas bin Mâlik said: “We set out from Al-Madînah for Hajj.” Then he mentioned something similar (to no. 1585).

[1589] (...) A similar Hadîth was narrated from Anas bin Mâlik, but he did not mention Hajj.

Chapter 2. Shortening The Prayer In Minâ

[1590] 16 - (694) It was narrated from Sâlim bin ‘Abdullâh, from his father, that the Messenger of Allâh ﷺ prayed as a traveller in Minâ and elsewhere, with two Rak'ah. Abû Bakr and 'Umar also prayed
with two Rak’ah, as did ‘Uthmân at the beginning of his Khilâfah (reign), then he completed it and made it four Rak’ah.

[1591] (...) It was narrated from Az-Zuhrî with this chain (a similar Hadîth as no. 1590). He said: “In Minâ,” and he did not say: “elsewhere.”

[1592] 17 - (...) It was narrated from Nâfi’, that Ibn ‘Umar said: “The Messenger of Allah prayed two Rak’ah in Minâ, as did Abû Bakr after him, and ‘Umar after Abû Bakr, and ‘Uthmân at the beginning of his Khilâfah, then after that ‘Uthmân prayed four.”

When Ibn ‘Umar prayed with the Imâm, he prayed four, but when he prayed alone he prayed two Rak’ah.

[1593] (...) A similar report (as no. 1592) was narrated from ‘Ubaidullâh with this chain.
[1594] 18 - (...) It was narrated that Ibn 'Umar said: "The Prophet prayed in Minâ as a traveller, as did Abû Bakr and 'Umar, and 'Uthmân for eight years - or six years." Hâfûz said: "Ibn 'Umar used to pray two Rak'ah in Minâ, then he would go to his bed. I said: 'O uncle, why don't you pray two Rak'ah after it?' He said: 'If I wanted to do that I should have completed the prayer.'"

[1595] (…) Shu'bah narrated it with this chain (a similar Hadîth as no. 1594), but he did not mention Minâ in the Hadîth, but he said: "He prayed during a journey."

[1596] 19 - (695) Ibrâhîm said: "I heard 'Abdur-Rahmân bin Yazîd say: 'Uthmân led us in prayer at Minâ with four Rak'ah.' 'Abdullâh bin Masûd was told about that and he said: '(Indeed we are Allâh's and to Him shall we return.)' Then he said: 'I
prayed two Rak‘ah with the Messenger of Allâh ﷺ in Minâ, and I prayed two Rak‘ah with Abû Bakr Aṣ-Ṣiddîq in Minâ, and I prayed two Rak‘ah with ‘Umar bin Al-Khaṭṭâb in Minâ; I wish I had of these four Rak‘ah two that are accepted.”

[1597] (...) A similar report (as no. 1596) was narrated from Al-A‘mash with this chain.

[1598] 20 - (696) It was narrated that Ḥârithah bin Wahb said: “I prayed two Rak‘ah with the Messenger of Allâh ﷺ in Minâ, when the people were safe and there were large numbers of them.”

[1599] 21 - (...) Ḥârithah bin Wahb Al-Khuţâb said: “I prayed behind the Messenger of Allâh ﷺ in Minâ, and there was the greatest number of people, and he prayed two Rak‘ah during the Farewell Pilgrimage.”
Muslim said: Hârithah bin Wahb Al-Khuza‘î is the brother of Ubaidullâh bin ‘Umar bin Al-Khattâb, through his mother.

Chapter 3. Praying In Dwellings When It Is Raining

[1600] 22 - (697) It was narrated from Nâfi' that Ibn ‘Umar called the Adhân on a cold and windy night, and said: “Pray in your encampments.” Then he said: “The Messenger of Allah used to order the Mu‘adhdhin, if it was a cold and rainy night, to say: ‘Pray in your encampments.’”

[1601] 23 - (...) It was narrated from Ibn ‘Umar that he gave the call to prayer on a cold, windy and rainy night, and at the end of his call he said: “Pray in your encampments, pray in your encampments.” Then he said: “The Messenger of Allah used to order the Mu‘adhdhin, if it was a cold or rainy night during a journey, to say: ‘Pray in your encampments.’”

[1602] 24 - (...) It was narrated from Ibn ‘Umar that he gave the call to prayer in Dajnân... then he
mentioned something similar (to no. 1601), and said: “Pray in your encampments,” but he did not repeat a second time, “Pray in your encampments.”

[1603] 25 - (698) It was narrated that Jâbir said: “We went out with the Messenger of Allah on a journey and it rained. He said: ‘Whoever among you wants to, let him pray in his encampments.’”

[1604] 26 - (699) It was narrated that ‘Abdullâh bin ‘Abbâs said to his Mu ‘adhdhin on a rainy day: “When you say: ‘I bear witness that there is none worthy of worship but Allah and I bear witness that Muhammad is the Messenger of Allah,’ do not say, ‘Come to prayer,’ rather say: ‘Pray in your dwellings.’”

It was as if the people found that strange, so he said: “Are you surprised by that? One who is better than me did that (i.e., The Prophet). Jumu’ah is obligatory, but I did not want to force you to walk in the mud and on slippery ground.”
27 - (... ) It was narrated that 'Abdul-Ḥamīd said: “I heard ‘Abdullāh bin Al-Ḥārith say: “Abdullāh bin ‘Abbās addressed us on a rainy day...”” and he quoted a Hadīth like that of Ibn ‘Ulayyah (no. 1604), but he did not mention Jumu‘ah. And he said: “One who is better than me did it, meaning the Prophet ﷺ.”

Abū Kāmil said: “Ḥammād narrated something similar to us from “Āṣim, from ‘Abdullāh bin Al-Ḥārith.”

(...) Ayyūb and “Āṣim Al-Ḥārith narrated it (a similar Hadīth as no. 1605) to us with this chain, but it does not say in their Hadīth: “Meaning the Prophet ﷺ.”

(...) ‘Abdullāh bin Al-Ḥārith said: “The Mu‘adhdhin of Ibn ‘Abbās called the Adhān on a rainy Friday...” and he mentioned a Hadīth like that of Ibn ‘Ulayyah (no. 1604), and he said: “I did not want you to walk on the muddy and slippery ground.”
[1608] 29 - (...) It was narrated from 'Abdullâh bin Al-Hârîthah that Ibn 'Abbâs ordered his Mu'adhdhin. According to the Hadîth of Ma'mar: "on a rainy Friday...." A similar Hadîth (as no. 1607). In the Hadîth of Ma'mar it says: "This was done by one who is better than me, meaning the Prophet ﷺ."

[1609] 30 - (...) It was narrated that 'Abdullâh bin Al-Hârîth said: "Ibn 'Abbâs ordered his Mu'adhdhin on a rainy Friday..." a similar Hadîth (as no. 1607).

Chapter 4. It Is Permissible To Offer Voluntary Prayers Atop One's Mount When Travelling, No Matter What Direction It Is Facing

[1610] 31 - (700) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ used to offer voluntary prayers no matter what direction his camel was facing.
32 - (...) It was narrated from Ibn 'Umar that the Prophet used to offer voluntary prayers atop his mount no matter what direction it was facing.

33 - (...) It was narrated that Ibn 'Umar said: “The Messenger of Allah used to pray when he was coming from Makkah to Al-Madinah, atop his mount no matter what direction it was facing. Concerning this, the verse: “so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne)”[1] was revealed.”

34 - (...) A similar report was narrated from 'Abdul-Malik with this chain. According to the Hadîth of Ibn Mubârak and Ibn Abî Zâ'idah: “Then Ibn 'Umar recited: “So wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne)”[2] and he said: ‘It was concerning this that it was revealed.’”

[1614] 35 - (...) It was narrated that Ibn ‘Umar said: “I saw the Messenger of Allah offer prayers atop a donkey when he was headed towards Khaibar.”

[1615] 36 - (...) It was narrated from Sa‘eed bin Yasâr that he said: “I was travelling with Ibn ‘Umar on the road to Makkah. When I feared that dawn was about to break, I dismounted and prayed Witr, then I caught up with him. Ibn ‘Umar said to me: ‘Where were you?’ I said to him: ‘I was afraid that dawn would break, so I dismounted and prayed Witr.’ ‘Abdullâh said: ‘Do you not have an example to follow in the Messenger of Allah?’ I said: ‘Of course, by Allah.’ He said: ‘The Messenger of Allah used to pray Witr atop his camel.’”

[1616] 37 - (...) It was narrated from ‘Abdullâh bin Dînâr that Ibn ‘Umar said: “The Messenger of Allah used to pray atop his mount no matter what direction it was facing.” ‘Abdullâh bin Dînâr said: “Ibn ‘Umar used to do that.”
It was narrated that ‘Abdullâh bin ‘Umar said:
“The Messenger of Allâh used to pray Witr atop his mount.”

It was narrated from ‘Abdullâh bin Sâlim that his father said: “The Messenger of Allâh used to offer voluntary prayers atop his mount, in whatever direction it was facing, and he would pray Witr atop his mount too, but he did not offer obligatory prayers like that.”

It was narrated from ‘Abdullâh bin ‘Amir bin Rabi’ah that his father told him that he saw the Messenger of Allâh offering voluntary prayers at night while on a journey on the back of his mount, no matter what direction it was facing.

It was narrated from Hammâm: Anas bin Sirîn, narrated to us, he said:
“We met Anas bin Mâlik when
he came from Ash-Shâm, and we met him in ‘Ayn At-Tamr. I saw him offering prayers atop a donkey which was facing in that direction’ - and Hammâm pointed to the left of the Qiblah. “I said to him: ‘I saw you praying in a direction other than the Qiblah.’ He said: ‘Had I not seen the Messenger of Allâh ﷺ doing that, I would not have done it.’”

Chapter 5. It Is Permissible To Combine Two Prayers When Travelling

[1621] 42 - (703) It was narrated that Ibn ‘Umar said: “If the Messenger of Allâh ﷺ was in a hurry when travelling, he would join Maghrib and ‘Ishâ’.”

[1622] 43 - (…) Nâfi’ narrated that if Ibn ‘Umar was in a hurry when travelling, he would join Maghrib and ‘Ishâ’, after the twilight had disappeared. And he said: “If the Messenger of Allâh ﷺ was in a hurry while travelling, he joined Maghrib and ‘Ishâ’.”

[1623] 44 - (…) It was narrated from Sâlim, from his father: “I saw the Messenger of Allâh ﷺ joining Maghrib and ‘Ishâ’ when he was in a hurry while travelling.”
Sālim bin ‘Abdullāh narrated that his father said: “I saw the Messenger of Allah, when he was in a hurry to set off on a journey, delaying Maghrib prayer so that he could join it with ‘Ishâ’ prayer.”

It was narrated that Anas bin Mâlik said: “If the Messenger of Allah was setting off before the sun had passed its zenith, he would delay Zuhr until the time of ‘Asr began, then he would dismount and join them. If the sun had passed its zenith before he set out, he would pray Zuhr and then set out.”

It was narrated that Anas said: “If the Prophet wanted to join two prayers when travelling, he would delay Zuhr until the time for ‘Asr began, then he would join them.”
It was narrated from Anas that if the Prophet was in a hurry while travelling, he would delay Zuhr until the beginning of the time for 'Asr and then join them, and he would delay Maghrib until he joined it with 'Isha', when the twilight had disappeared.

Chapter 6. Joining Two Prayers When Not Travelling

It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh prayed Zuhr and 'Asr together, and Maghrib and 'Isha' together, when there was no fear and he was not travelling."

It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh prayed Zuhr and 'Asr together in Al-
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Madînah, when there was no fear and he was not travelling.”

Abû Az-Zubair said: “I asked Sa’eed: ‘Why did he do that?’ He said: ‘I asked Ibn ‘Abbâs the same question as you have asked me, and he said: ‘He did not want his Ummah to be subjected to hardship’.”

[1630] 51 - (...) Ibn ‘Abbâs narrated that the Messenger of Allah narrated prayers when he was on a journey during the campaign of Tabûk. He joined Zuhr with ‘Asr, and Maghrib with ‘Ishâ’.

Sa’eed said: “I said to Ibn ‘Abbâs: ‘What made him do that?’ He said: ‘He did not want his Ummah to be subjected to hardship.”

[1631] 52 - (706) It was narrated that Mu’âdh said: “We set out with the Messenger of Allah on the campaign to Tabûk, and he used to pray Zuhr and ‘Asr together, and Maghrib and ‘Ishâ’ together.”
Mu‘âdh bin Jabal said: “During the campaign to Tabûk, the Messenger of Allâh ﷺ joined Zuhr with ‘Asr, and Maghrib with ‘Ishâ’.”

I said: “What made him do that?” He said: “He did not want his Ummah to be subjected to hardship.”

Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ joined Zuhr with ‘Asr, and Maghrib with ‘Ishâ’, in Al-Madinah when there was no fear and no rain.” According to the Hadîth of Wâki’ he said: “I said to Ibn ‘Abbâs: ‘Why did he do that?’ He said: ‘So that his Ummah would not be subjected to hardship.’”
[1634] 55 - (...) It was narrated that Ibn ‘Abbâs said: “I prayed with the Prophet eight (Rak‘ah) together and seven (Rak‘ah) together.”

I said: “O Abû Ash-Sha’tâh[1], I think he delayed Zuhr and hastened ‘Asr, and he delayed Maghrib and hastened ‘Ishâ’.” He said: “I think so – too.”

[1635] 56 - (...) It was narrated from Ibn ‘Abbâs that the Messenger of Allah prayed seven Rak‘ah in Al-Madinah, and eight: Zuhr with ‘Asr, and Maghrib with ‘Ishâ’.

[1636] 57 - (...) It was narrated that ‘Abdullâh bin Shaqiq said: “Ibn ‘Abbâs addressed us one day after ‘Asr until the sun set and the stars appeared, and the people started saying: ‘Prayer, prayer.’ Then a man from Banû Tamîm came to him and he persisted in saying: ‘Prayer, prayer.’ Ibn ‘Abbâs said: ‘Are you teaching me the Sunnah? May you be bereft of your mother!’ Then he said: ‘I saw the Messenger of Allah joining

[1](1) That is, Jâbir bin Zaid, who narrated it from Ibn ‘Abbâs, and the one asking him is ‘Amr bin Dînâr.
Zuhr with 'Asr, and Maghrib with 'Ishâ':”

Ibn Shaqîq said: “I had some doubt about that, so I went to Abû Hurairah and asked him, and he confirmed what he had said.”

Chapter 7. It Is Permissible To Leave To The Right Or Left After Finishing The Prayer

[1638] 59 - (707) It was narrated that ‘Abdullâh said: “None of you should give a share of himself to the Shaitân by thinking that it is obligatory to leave to the right only (after finishing the prayer). How often I saw the Messenger of Allâh ﷺ leave to his left.”
A similar report (as no. 1638) was narrated from Al-A‘mash with this chain.

[1640] 60 - (708) It was narrated that As-Suddî said: “I asked Anas which way I should leave when I had finished my prayer, to my right or my left? He said: ‘As for me, I often saw the Messenger of Allâh ﷺ leaving to his right.’”

[1641] 61 - (...) It was narrated from As-Suddî, from Anas, that the Prophet ﷺ used to leave to his right.

Chapter 8. It is Recommended To Stand To The Right Of The Imâm

[1642] 62 - (709) It was narrated that Al-Barâ’ said: “When we prayed behind the Messenger of Allâh ﷺ, we liked to be on his right so that his face

[1643] 61 - (708) It was narrated that Al-Bari’ said: “When we prayed behind the Messenger of Allâh ﷺ, we liked to be on his right so that his face
would turn towards us. And I heard him say: ‘Rabbi qini ‘adlābaka yawma tab‘athu or Tajma‘u ‘ibādak (O Lord, save me from Your punishment on the Day when You resurrect or gather Your slaves.”

Chapter 9. It Is Disliked To Start A Voluntary Prayer After The Mu‘adhdhin Has Started To Say The Iqâmah For Prayer, Whether That Is A Regular Sunnah, Such As The Sunnah Of Subh Or Zuhr, Or Anything Else, And Regardless Of Whether He Knows That He Will Catch Up With The Rak‘ah, With The Imâm Or Not

[1643] (...) It was narrated from Mis‘ar with this chain (a Hadîth similar to no. 1642), but he did not mention the words: “so that his face would turn towards us.”

[1644] 63 - (710) It was narrated from Abü Hurairah that the Prophet ﷺ said: “When the Iqâmah for prayer is called, there is no prayer except the prescribed prayer.”

[1645] (...) Warqâ‘ narrated it with this chain (a similar Hadîth as no. 1645).
It was narrated from Abü Hurairah that the Prophet ﷺ said: “When the *Iqâmah* for prayer is called, there is no prayer except the prescribed prayer.”

Zakariyyâ bin Ishâq narrated a similar report (as no. 1646) with this chain.

A similar report (as no. 1646) was narrated from Abû Hurairah from the Prophet ﷺ. Hammâd (a narrator) said: “Then I met ‘Amr and he narrated it to me, but he did not attribute it to the Prophet ﷺ.”

It was narrated from ‘Abdullâh bin Mâlik bin Buhainah that the Messenger of Allâh ﷺ passed by a man who was offering prayers, and the *Iqâmah* for *Subh* prayer had been called, He said something to him, I do not know what it was, and when we had
finished (the prayer) we surrounded him, saying: "What did the Messenger of Allâh say to you?" He said: "He said to me: 'Soon one of you will pray Subh with four Rak'ah.'"

Al-Qa'nbî said: ‘Abdullâh bin Mâlik bin Buḥainah from his father.”

Abû Al-Ḥusain Muslim said: His saying: “from his father” in this narration is a mistake.

[1650] 66 - (...) It was narrated that Ibn Buḥainah said: “The Iqâmah for Subh prayer was called, and the Messenger of Allâh saw a man offering prayers when the Mu‘adhîn was saying the Iqâmah. He said: ‘Are you praying Fajr with four Rak‘ah?’”

[1651] 67 - (712) It was narrated that ‘Abdullâh bin Sarjis said: “A man entered the Masjid while the Messenger of Allâh was praying Al-Ghadâh (Fajr), and he prayed two Rak‘ah at the side of the Masjid, then he joined the Messenger of Allâh (in prayers). When the Messenger of Allâh said the Salâm, he said: ‘O so-and-so! Which of the two prayers did you count as the obligatory prayer, your prayer on your own or your prayer with us?’”
Chapter 10. What To Say When Entering The Masjid

[1652] 68 - (713) It was narrated that Abu Usaid said: “The Messenger of Allah ﷺ said: ‘When one of you enters the Masjid, let him say: ‘Allâhumma ftâ . ill abwâba rahmatik (O Allah, open to me the gates of Your mercy.)’ And when he leaves, let him say: ‘Allâhumma innî as ‘aluka min fadlik (O Allah, I ask You of Your Bounty.)’”

[1653] (...) A similar report (as no. 1652) was narrated from Abu Usaid, from the Prophet ﷺ (with a different chain of narrators).
Chapter 11. It Is Recommended To Greet The Masjid By Praying Two Rak'ah, And It Is Disliked To Sit Before Praying These Two Rak'ah, And This Is Prescribed At All Times

[1654] 69 - (714) It was narrated from Abû Qatâdah that the Messenger of Allâh ﷺ said: “When one of you enters the Masjid, let him pray two Rak'ah before he sits down.”

[1655] 70 - (...) It was narrated that Abû Qatâdah, the Companion of the Messenger of Allâh ﷺ, said: “I entered the Masjid and the Messenger of Allâh ﷺ was sitting among the people, so I sat down. The Messenger of Allâh ﷺ said: ‘What kept you from praying two Rak'ah before you sat down?’ I said: ‘O Messenger of Allâh, I saw you sitting and the people sitting.’ He said: ‘When one of you enters the Masjid, let him not
sit down until he has prayed two Rak'ah.”

[1656] 71 - (715) It was narrated that Jâbir bin ‘Abdullâh said: “The Prophet owed me something, and he paid me back and gave me something extra. I entered upon him in the Masjid and he said to me: ‘Pray two Rak’ah.’”

Chapter 12. It Is Recommended To Pray Two Rak’ah In The Masjid For One Who Has Come From A Journey, When He First Arrives

[1657] 72 - (...) It was narrated that Muhârib heard Jâbir bin ‘Abdullâh say: “The Messenger of Allâh bought a camel from me, and when he came to Al-Madinah he told me to go to the Masjid and pray two Rak’ah.”


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[1658] 73 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “I went out with the Messenger of Allah مسجد on a campaign and my camel delayed me because it got exhausted. Then the Messenger of Allah مسجد came before me, and I came the next day. I came to the Masjid and I found him at the door of the Masjid. He said: ‘Now have you come?’ I said: ‘Yes.’ He said: ‘Leave your camel, and go in and pray two Rak‘ah.’ So I went in and prayed, then I went back.”

[1659] 74 - (716) It was narrated from Ka‘b bin Mâlik that the Messenger of Allah مسجد did not return from a journey by day in the forenoon, but when he arrived, he would go to the Masjid and pray two Rak‘ah, then he would sit down there.
Chapter 13. It Is Recommended To Pray Duḥa, The Least Of Which Is Two Rak'ah, The Best Of Which Is Eight, And The Average Of Which Is Four Or Six, And Encouragement To Do So Regularly

[1660] 75 - (717) It was narrated that 'Abdullâh bin Shaqiq said: “I said to ‘Aishah: ‘Did the Prophet  pray Duḥa?’ She said: ‘No, unless he was returning from a journey.’”

[1661] 77 - (...) It was narrated that ‘Abdullâh bin Shaqiq said: “I said to ‘Aishah: ‘Did the Prophet  pray Duḥa?’ She said: ‘No, unless he was returning from a journey.’”

[1662] 77 - (718) It was narrated that ‘Aishah said: “I never saw the Messenger of Allâh  praying the voluntary prayer of Duḥa but I used to do it. If the Messenger of Allâh  gave up an action that he liked to do, it was for fear that the people would do it and it would be made obligatory for them.”
[1663] 78 - (719) Muʿādhah narrated that she asked ʿAishah: “How many (Rak'ah) did the Messenger of Allah pray in Duḥa?” She said: “Four Rak’ah, and however many more he wanted.”

[1664] (…) A similar report (as no. 1663) was narrated from Yazīd with this chain. And Yazīd said: “… as Allāh willed.”

[1665] 79 - (…) It was narrated that ʿAishah said: “The Messenger of Allāh used to pray Duḥa with four Rak’ah, and however many more Allāh willed.”

[1666] (…) A similar report (as no. 1665) was narrated from Qatādah with this chain.

[1667] 80 - (336) It was narrated that ‘Abdur-Rahmān bin Abī Laila said: “No one told me that he saw the Prophet praying Duḥa except Umm Hāni’.
She narrated that the Prophet entered her house on the day of the Conquest of Makkah, and prayed eight Rak‘ah, and I have never seen him offer any prayer that was briefer than that, but he bowed and prostrated perfectly."

[1668] 81 - (...) It was narrated that Ibn Shihâb said: “Ibn ‘Abdullâh bin Al-Hârith told me that his father, ‘Abdullâh bin Al-Hârith bin Nawfal, said: ‘I asked, and I was keen, to find someone who could tell me that the Messenger of Allah had prayed Duha. But I could not find anyone who could tell me that except Umm Hâni’ bint Abî ‘Tâlib. She told me that after the day had grown bright on the day of the Conquest (of Makkah), the Messenger of Allâh came, and a cloth was brought to form a screen, and he performed Ghusl. Then he stood and prayed eight Rak‘ah, and I do not know whether the standing was longer, or the bowing, or prostration; they were all similar in length. And I did not see him offer that prayer before or after.”
It was narrated from Abū An-Nadr that Abū Murrah, the freed slave of Umm Hāni' bint Abī Tālib, told him that he heard Umm Hāni’ bint Abī Tālib say: “I went to the Messenger of Allāh ﷺ during the year of the Conquest, and I found him performing Ghusl, and Fāṭimah, his daughter, was screening him with a cloth. I greeted him with Salām and he said: ‘Who is this?’ I said: ‘Umm Hāni’ bint Abī Tālib.’ He said: ‘Welcome, Umm Hāni’.” When he had finished his Ghusl, he prayed eight Rak’ah, wrapped in a single garment. When he had finished I said: ‘O Messenger of Allāh, my mother’s son ‘Ali bin Abī Tālib says that he is going to kill a man to whom I have given protection; so-and-so bin Hubairah.’ The Messenger of Allāh ﷺ said: ‘We grant protection to the one to whom Umm Hāni’ has given protection.’ Umm Hāni’ said: ‘That was at the time of ‘Duḥa.’”

[1670] 83 - (...) It was narrated from Abū Murrah, the freed slave of ‘Aqīl, from Umm Hāni’,...
that the Messenger of Allah prayed eight Rak'ah in her house during the year of the Conquest, wearing a single garment with its ends placed on his shoulders.

[1671] 84 - (720) It was narrated from Abü Dharr that the Prophet said: “In the morning a charity is due from every joint of one of you. Every Tasbihah is a charity, every Tahmidah is a charity, every Tahlilah is a charity, every Takbirah is a charity, enjoining what is good is a charity, forbidding what is evil is a charity, and two Rak'ah offered in the forenoon (Duha) will suffice for that.”

[1672] 85 - (721) It was narrated that Abü Hurairah said: “My close friend advised me to do three things: ‘To fast three days of every month, to pray two Rak'ah of Duha, and to pray Witr before going to sleep.’”
[1673] (...) A similar report (as no. 1672) was narrated from Abû Hurairah, from the Prophet ﷺ.

[1674] (...) Abû Hurairah said: “My close friend Abû Al-Qâsim advised me to do three things...” and he mentioned a Hadîth similar to that of Abû 'Uthmân from Abû Hurairah (no. 1672).

[1675] 86 - (722) It was narrated from Abû Murrah, the freed slave of Umm Hâni’, that Abû Ad-Dardâ’ said: “My beloved advised me to do three things, which I will not forsake so long as I live: ‘To fast three days of each month ‘I?uza, and not to pray ‘I?uza.’”
Chapter 14. It Is Recommended To Pray Two Rak'ah For The Sunnah of Fajr. And Encouragement To Pray Them Regularly, And To Make Them Brief, And To Persist In Offering Them, And Clarifying What Is Recommended To Recite Therein.

[1676] 87 - (723) It was narrated from Ibn ‘Umar that Ḥafṣah, the Mother of the Believers, told him that when the Mu‘adhhdhin fell silent following the Adhān for the Subh prayer, and dawn had begun, the Messenger of Allāh ﷺ would pray two brief Rak‘ah before the Iqāmah for prayer was called.

[1677] (...) It was narrated from Nāfi‘ with this chain, as Mālik said (as no. 1676).

[1678] 88 - (…) It was narrated from Ibn ‘Umar that Ḥafṣah said: “When dawn broke, the Messenger of Allāh ﷺ would not pray anything except two brief Rak‘ah.”
[1679] (…) Shu'bah narrated a similar Hadîth (as no. 1678) with this chain.

[1680] 89 - (…) It was narrated from Sâlim, from his father: “Hafsaht told me that when dawn appeared, the Messenger of Allah ﷺ would pray two Rak‘ah.”

[1681] 90 - (724) It was narrated that ‘Aishah said: “The Messenger of Allah ﷺ used to pray the two Rak‘ah of Fajr when he heard the Adhân, and he made them brief.”

[1682] (…) It was narrated from Hishâm (a Hadîth similar to no. 1681), with this chain.

According to the Hadîth of Abû Usâmah: (“‘Aishah said instead of “when he heard the Adhân”) “when dawn broke.”
[1683] 91 - (...) It was narrated from ‘Aishah that the Prophet of Allah Ṣaw used to pray two Rak‘ah between the Adhān and Iqāmah for the Subh prayer.

[1684] 92 - (...) It was narrated from ‘Aishah that she used to say: “The Messenger of Allah Ṣaw used to pray the two Rak‘ah of Fajr and make them so brief that I would say: ‘Has he recited the Essence of the Qur‘ān (Al-Fātihah) in them (or not)?’”

[1685] 93 - (...) It was narrated that ‘Aishah said: “When dawn broke, the Messenger of Allah Ṣaw would pray two Rak‘ah, and I would say: ‘Did he recite the Opening of the Book in them?’”

[1686] 94 - (...) It was narrated
from 'Aishah that the Prophet did not adhere more regularly to any voluntary prayer than the two Rak'ah before Subh.

\[1687\] 95 - (...) It was narrated that 'Aishah said: “I did not see the Messenger of Allah hastening to perform any voluntary prayer so much as he hastened to offer the two Rak'ah before Fajr.”

\[1688\] 96 - (735) It was narrated from 'Aishah that the Prophet said: “Two Rak'ah of Fajr prayer are better than this world and everything in it.”

\[1689\] 97 - (...) It was narrated from 'Aishah that the Prophet said concerning the two Rak'ah at dawn: “They are dearer to me than the entire world.”
It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ recited in the two Rak'āh of Fajr: "Say: ‘O disbelievers’[1] and “Say: ‘He is Allāh, (the) One.”[2]

It was narrated that Ibn ‘Abbās said: "The Messenger of Allāh ﷺ used to recite in the two Rak'āh of Fajr - in the first Rak'āh: Say: ‘We believe in Allāh and that which has been sent down to us...’[3] the verse which is in Al-Baqarah. And in the second: ...We believe in Allāh, and bear witness that we are Muslims’.[4]

It was narrated that Ibn 'Abbās said: "The Messenger of Allāh ﷺ used to recite in the two Rak'āh of Fajr: "Say: “We believe in Allāh and that which has been sent

down to us.”[^1] and the verse that is in Al 'Imrân: “Come to a word that is just between us and you.”[^2]

[^1]: Al-Baqarah 2:136.
[^2]: Al-Imrân 3:64.

Chapter 15. The Virtue Of The Regular Sunnah Prayers Before And After The Obligatory Prayers, And Their Numbers

[^1]: Al-Baqarah 2:136.
[^2]: Al-Imrân 3:64.

[1694] 101 - (728) It was narrated that 'Amr bin Aws said: 'Anbasah bin Abî Sufyân told me, during his final illness, a Hadîth that made him feel happy. He said: "I heard Umm Habîbah say: 'I heard the Messenger of Allâh say: 'Whoever prays twelve Rak'ah every day and night, a house will be built for him in Paradise because of them.'"

Umm Habîbah said: "I have not stopped doing them since I heard about them from the Messenger of Allâh."

Anbasah said: "I have not stopped doing them since I heard about them from Umm Habîbah."
‘Amr bin Aws said: “I have not stopped doing them since I heard about them from ‘Anbasah.”

Al-Nu‘mân bin Sâlim said: “I have not stopped doing them since I heard about them from ‘Amr bin Aws.”

[1695] 102 - (...) It was narrated from An-Nu‘mân bin Sâlim (a Hadîth similar to no. 1694), with this chain: “Whoever prays twelve Rak‘ah in a day, voluntarily, a house will be built for him in Paradise.”

[1696] 103 - (...) It was narrated from Umm Hâbîbah, the wife of the Prophet ﷺ, that she heard the Messenger of Allah ﷺ say: “There is no Muslim slave who prays twelve Rak‘ah to Allâh each day, voluntarily, apart from the obligatory prayers, but Allâh will build for him a house in Paradise - or a house will be built for him in Paradise.”

Umm Hâbîbah said: “I did not stop praying them after that.”

‘Amr said: “I did not stop praying them after that. And An-Nu‘mân said something similar.”
It was narrated that Umm Ḥabībah said: “The Messenger of Allāh ﷺ said: ‘There is no Muslim slave who performs ṭawāf and performs ṭawāf well, then prays every day to Allāh...’” a similar Ḥadīth (as no. 1696).

It was narrated that Ibn ‘Umar said: “I prayed two Rak‘ah with the Messenger of Allāh ﷺ before Zuhr and two afterwards, two Rak‘ah after Maghrib, two Rak‘ah after ‘Ishā’ and two Rak‘ah after Jumu‘ah. As for Maghrib, ‘Ishā’ and Jumu‘ah, I prayed with the Prophet ﷺ in his house.”
Chapter 16. It Is Permissible To Offer Voluntary Prayers Standing Or Sitting, And To Stand And Sit In The Same Rak'ah

[1699] 105 - (730) It was narrated that ‘Abdullâh bin Shaqîq said: “I asked ‘Aishah about the prayer of the Messenger of Allâh ﷺ, and his voluntary prayers. She said: ‘He used to pray four Rak’ah in my house before Zuhr, then he would go out and lead the people in prayer. Then he would come in and pray two Rak’ah. He would lead the people in praying Maghrib, then he would come in, and pray two Rak’ah. He would lead the people in praying Ishâ’, then he would enter my house, and pray two Rak’ah. He would pray nine Rak’ah at night, including Witr, and he would pray for a long time at night standing, and a long time at night sitting. And if he recited while standing, he would bow and prostrate from a standing position. But if he recited while sitting, he would bow and prostrate from a sitting position. And when dawn broke he would pray two Rak’ah.”

[1700] 106, 107 - (...) It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ used to pray for a long time at night. If he prayed standing, he would
bow from a standing position, and if he prayed sitting, he would bow from a sitting position.”

[1701] 108 - (...) It was narrated that ‘Abdullâh bin Shaqiq said: “I became ill in Persia, and I used to pray sitting down; I asked ‘Aishah about that and she said: ‘The Messenger of Allah ﷺ used to pray for a long time at night standing...’” and he mentioned the Hadîth.

[1702] 109 - (...) It was narrated that ‘Abdullâh bin Shaqiq Al-'Uqailî said: “I asked ‘Aishah about the prayer of the Messenger of Allah ﷺ at night. She said: ‘He used to pray for a long time at night standing, and for a long time at night sitting. If he recited while standing, he would bow from a standing position, but if he recited while sitting, he would bow from a sitting position.’”

[1703] 110 - (...) It was narrated that ‘Abdullâh bin Shaqiq Al-'Uqailî said: “We asked ‘Aishah about the prayer of the Messenger of Allah ﷺ. She said: ‘The
Messenger of Allah used to pray a great deal, standing and sitting. If he started a prayer standing, he would bow from a standing position, and if he started a prayer sitting, he would bow from a sitting position."

[1704] 111 - (731) It was narrated that 'Aishah said: “I did not see the Messenger of Allah reciting in any night prayer while sitting until he grew old. Then he would recite while sitting, and when there were thirty or forty verses left of the Surah, he would stand up and recite them, then he would bow.”

[1705] 112 - (...) It was narrated from 'Aishah that the Messenger of Allah used to pray sitting, and he would recite while sitting, then when there were about thirty or forty verses left of his
recitation, he would stand up and recite while standing. Then he would bow, then prostrate, then he would do likewise in the second Rak'ah.

[1706] 113 - (...) It was narrated that 'Aishah said: “The Messenger of Allah used to recite while sitting, then when he wanted to bow, he would stand up for as long as it takes a person to recite forty verses.”

[1707] 114 - (...) It was narrated that 'Alqamah bin Waqqâs said: “I said to 'Aishah: ‘What did the Messenger of Allah do in the two Rak'ah when he was sitting?’ She said: ‘He used to recite in them, then when he wanted to bow, he stood up and bowed.’”

[1708] 115 - (732) It was narrated that 'Abdullâh bin Shaqîq said: “I said to 'Aishah: ‘Did the Prophet pray while
sitting?' She said: 'Yes, after the people made him old.'"

[1709] (…) It was narrated that ‘Abdullâh bin Shaqîq said: “I said to ‘Âishah:…” and he narrated something similar (as no. 1708) from the Prophet ﷺ.

[1710] 116 - (…) ‘Âishah narrated that the Prophet ﷺ did not die until many of his prayers were offered while sitting.

[1711] 117 - (…) It was narrated that ‘Âishah said: “When the Messenger of Allâh ﷺ grew old and heavy, most of his prayers were offered while sitting.”

[1712] 118 - (733) It was narrated that Hafṣah said: “I did not see the Messenger of Allâh
offered any voluntary prayer while sitting until one year before his death, when he would offer his voluntary prayers sitting, and he would recite a Sūrah at such a slow, measured pace that it would seem longer than another one which was longer."

[17.3] (...) A similar report (as no 1712) was narrated from Az-Zu'ārī, with this chain, except that they said: “One or two years (before his death).”

[1714] 119 - (734) It was narrated that Simâk said: “Jâbir bin Samurah told me that the Prophet did not die until he prayed sitting.”

[1715] 120 - (735) It was narrated that ‘Abdullâh bin ‘Amr said: “I was told that the Messenger of Allâh said: ‘A
man’s prayer offered sitting is half a prayer.’ I came to him and found him praying sitting. I put my hand on his head and he said: ‘What is the matter with you, O Abdullâh bin ‘Amr?’ I said: ‘O Messenger of Allâh, I have been told that you said: A man’s prayer offered sitting is half a prayer’ but you are praying while sitting.’ He said: ‘Yes, but I am not like any one of you.’”

[1716] (...) It was narrated from Mansûr with this chain (a similar Hadîth as no. 1715).

Chapter 17. Night Prayers And The Number Of Rak‘ah Offered By The Prophet ﷺ At Night, And That Witr Is One Rak‘ah, And A One Rak‘ah Prayer Is Correct

[1717] 121 - (736) It was narrated from ‘Âishah that the Messenger of Allâh ﷺ used to pray eleven Rak‘ah at night, and he would make them an odd number with one Rak‘ah. When
he had finished, he would lie down on his right side, until the Mu'adhdhin came to him, then he would pray two brief Rak'ah.

[1718] 122 - (...) It was narrated that 'Aishah, the wife of the Prophet ﷺ, said: “Between finishing the 'Ishâ’ prayer - which the people call Al-‘Atamah - and dawn, the Messenger of Allâh ﷺ would pray eleven Rak'ah, saying the Taslim between every two Rak'ah, and making them an odd number with one Rak'ah. When the Mu'adhdhin fell silent following the call to Fajr prayer, and he could see the dawn, and the Mu'adhdhin came to him, he would pray two brief Rak'ah, then lie down on his right side, until the Mu'adhdhin came to him for the Iqâmah.”

[1719] (...) It was narrated from Ibn Shihâb with this chain, and Harmalah quoted a similar Hadîth (as no. 1718), except that he did not mention: “when he could see the dawn and the Mu'adhdhin came to him,” and he did not mention: “the Iqâmah.” The rest of the Hadîth is like the Hadîth of ‘Amr.
It was narrated that 'Aishah said: “The Messenger of Allah used to pray thirteen Rak'ah at night, five of which were Witr, and he did not sit at all except at the end.”

(...) It was narrated from Hishâm, with this chain (a similar Hadith as no. 1720).

(...) It was narrated from 'Urwah that 'Aishah told him that the Messenger of Allah used to pray thirteen Rak'ah, including the two Rak'ah of Fajr.

(...) It was narrated from Abû Salamah bin 'Abdur-Rahmân that he asked 'Aishah: “How did the Messenger of Allah pray during Ramadân?” She said: “The Messenger of Allah did not pray more, in Ramadân or at any
Ramadan? I said: ‘A messenger of Allah, do you sleep before you pray Witr?’ He said: ‘O ‘Aishah, my eyes sleep but my heart does not sleep.’”

[1724] 126 - (...) It was narrated that ‘Abd Salamah said: “I asked ‘Aishah about the prayer of the Messenger of Allah and she said: ‘He used to pray thirteen Rak‘ah. He would pray eight Rak‘ah, then he would pray Witr, then he would pray two Rak‘ah while sitting. When he wanted to bow he would stand up then bow. Then he prayed two Rak‘ah between the call (to prayer) and Igâmah for Fajr prayer.’”

[1725] (...) ‘Abd Salamah narrated that he asked ‘Aishah about the prayer of the Messenger of Allah ... a similar report (as no. 1724, but with a different chain of narrators), except that in their Hadith it said: “nine Rak‘ah standing, including Witr.”
Abû Salamah said: "I came to 'Aishah and said: 'O my mother, tell me about the prayer of the Messenger of Allah ﷺ.' She said: 'He used to pray - during Ramadân and at other times - thirteen Rak'ah at night, including the two Rak'ah of Fajr.'"

'Aishah said: "The Messenger of Allah ﷺ used to pray ten Rak'ah at night, and he would pray one Rak'ah for Witr and two Rak'ah for Fajr, and that was thirteen Rak'ah."

It was narrated that Abû Ishâq said: "I asked Al-Aswad bin Yazîd what 'Aishah had told him about the prayer of the Messenger of Allah ﷺ. She said: 'He used to sleep for the first part of the night and stay up for the latter part. Then if he had any need (for intimacy) from his wife he would satisfy that need, then he would go to sleep. Then when the first call came,' she said, 'he leapt up' -
and by Allāh she did not say 'he got up' - 'and poured water over himself' - and by Allāh, she did not say, 'he performed Ghusl,' and I know what she meant. 'If he was not Junub, he would perform Wudū' as a man does for prayer, then he prayed the two Rak'āh.'”

[1729] 130 - (740) It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ used to pray at night until the last of his prayer was Witr.”

[1730] 131 - (741) It was narrated that Masrūq said: “I asked ‘Āisha, about the actions of the Messenger of Allāh ﷺ. She said: ‘He loved that which was done consistently.’ I said: ‘When did he pray?’ She said: ‘When the rooster crowed, he would get up and pray.’”

[1731] 132 - (742) It was narrated that ‘Āishah said: “I never found the Messenger of Allāh ﷺ in my house before dawn but he was sleeping.”
[1732] 133 - (743) It was narrated that 'Aishah said: "When the Prophet ﷺ had prayed the two Rak'ah of Fajr, if I was awake he would talk to me, otherwise he would lie down."

[1733] (...) A similar report (as no. 1732) was narrated from 'Aishah, from the Prophet ﷺ.

[1734] 134 - (744) It was narrated that 'Aishah said: "The Messenger of Allah ﷺ used to pray at night, and when he had prayed Witr he said: 'Get up and pray Witr, O 'Aishah!'"

[1735] 135 - (...) It was narrated from 'Aishah that the Messenger of Allah ﷺ used to pray at night while she was lying in front of him, and when only Witr was left, he would wake her up and she would pray Witr.
It was narrated that 'Aishah said: “The Messenger of Allâh ﷺ prayed Witr at all times of the night, and (towards the end of his life) his Witr ended just before dawn.”

It was narrated that 'Aishah said: “The Messenger of Allâh ﷺ prayed Witr at all times of the night, at the beginning of the night, in the middle and at the end, and (towards the end of his life) his Witr ended just before dawn.”

It was narrated that 'Aishah said: “The Messenger of Allâh ﷺ prayed Witr at all times of the night, and (towards the end of his life) his Witr ended at the end of the night.”
Chapter 18. Night Prayer, And The One Who Sleeps And Misses It Or Is Sick

(المعجم 18) - (باب جامع صلاة الليل، ومن نام عنه أو مرض) (التحفة 126)

[1739] 139 - (746) It was narrated from Zurârah that Sa'd bin Hishâm bin ‘Amir wanted to go out on a campaign in the cause of Allâh, so he came to Al-Madinah, and he wanted to sell some property he had there and use the money to buy weapons and horses, and fight in Jihâd against the Romans until he died. When he came to Al-Madinah, he met some of the people of Al-Madinah who told him not to do that, and they told him that six people had wanted to do that during the lifetime of the Prophet of Allâh ﷺ, and the Prophet of Allâh ﷺ told him not to do that, and he said: “Do you not have an example in me?”

When they told him that, he took back his wife whom he had divorced, and brought witnesses to attest that he had taken her back. Then he went to Ibn ‘Abbâs and asked him about the Witr of the Messenger of Allâh ﷺ. Ibn ‘Abbâs said: “Shall I not tell you who is the most knowledgeable of people on earth about the Witr of the Messenger of Allâh ﷺ?” He said: ‘Who?’ He said: “‘Aîshah; go to
her and ask her, then come and tell me what answer she gives to you.”

(He narrated) So I went to her. I went to Ḥakīm bin Aflāh and asked him to go with me to her. He said: “I do not want to approach her, because I told her not to say anything about these two parties, but she insisted on that.” I adjured him to come, so he came, and we went to ‘Aīshah. We asked permission to enter and she gave us permission and we entered upon her. She said: “Is it Ḥakīm?” And she recognized him. He said: “Yes.” She said: “Who is with you?” He said: “Sa’d bin Hishām.” She said: “Who is Hishām?” He said: “Ibn ‘Amir.” She prayed for mercy for him and said good things.” - Qatādah (one of the narrators) said: “He was martyred on the day of Uḥud.”

I said: “O Mother of the believers, tell me about the character of the Messenger of Allāh ﷺ.” She said: “Do you not read the Qur’ān?” I said: “Of course.” She said: “The character of the Prophet of Allāh ﷺ was the Qur’ān.” I wanted to get up and not ask anyone about anything else until I died. Then I decided to ask: “Tell me about the Qiyām (night prayer) of the Messenger of Allāh ﷺ.” She said: “Do you not read: ‘O you
wrapped in garments!"[1] I said: “Of course.” She said: “Allâh enjoined Qîyâm Al-Lâil (the Night Prayers) at the beginning of this Sûrah, and the Prophet of Allâh ﷺ and his Companions prayed Qîyâm for a year. And Allâh withheld the latter part of this Sûrah for twelve months in heavens, until Allâh revealed, at the end of this Sûrah, the reduction of the burden. So Qîyâm Al-Lâil became voluntary after it had been obligatory.”

I said: “O Mother of the believers, tell me about the Wîtr of the Messenger of Allâh ﷺ.” She said: “We used to prepare his Siwâk and water for purification for him, and Allâh would cause him to wake whenever He willed during the night. Then he would use the Siwâk and perform Wudû’ and pray nine Rak‘ah, during which he did not sit except in the eighth Rak‘ah; he would remember Allâh, praise Him and call upon Him. Then he would get up without saying the Taslîm, and he would stand and pray the ninth Rak‘ah, then he would sit and remember Allâh, praise Him and call upon Him. Then he would say a Taslîm that we could hear. Then he prayed two Rak‘ah after saying the Taslîm, while sitting,
and that made eleven Rak'ah. O my son, when the Prophet of Allah ﷺ grew old and gained weight, he prayed Witr with seven, and he did in the last two Rak'ah as he did in the first, and that made nine. O my son, when the Prophet of Allah ﷺ offered a prayer, he liked to persist in offering it. If sleep or pain overtook him and kept him from praying Qiyām at night, he would pray twelve Rak'ah during the day. I do not know that the Prophet of Allah ﷺ recited the entire Qur'ān in one night, or spent an entire night in prayer, or fasted an entire month except Ramadān."

I went to Ibn ‘Abbās and told him what she had said. He said. “She has spoken the truth. If I were to approach her or enter upon her, I would go to her so that I could hear it from her own lips.” I said: “If I had known that you do not enter upon her, I would not have told you what she said.”

[1740] (...) It was narrated from Sa’d bin Hishām that he divorced his wife then went to Al-Madīnah to sell his property... and he mentioned something similar.

[1741]... - (...) It was narrated that Sa’d bin Hishām said: “I went to ‘Abdullāh bin ‘Abbās and

It was narrated from Sa’d bin Hishām that he divorced his wife then went to Al-Madīnah to sell his property... and he mentioned something similar.
asked him about *Witr*...’ and he quoted the *Hadith* (similar to no. 1739). In it he said: ‘She said: ‘Who is Hishâm?’ I said: ‘Ibn ‘Amir.’ She said: ‘What a good man ‘Âmir was; he was killed on the day of Uḥud.’”

[1742] (...) It was narrated from Zurârah bin Awfa that Sa’d bin Hishâm was a neighbor of his. He told him that he had divorced his wife... and he narrated a *Hadith* like that of Sa’eed (no. 1741). In it he said: “She said: ‘Who is Hishâm?’ He said: ‘Ibn ‘Amir.’ She said: ‘What a good man he was. He was killed (when fighting) with the Messenger of Allâh on the day of Uḥud.’” And it says: “Hâkim bin Aflâh said: ‘As for me, if I had known that you do not enter upon her, I would not have told you what she said.’”

[1743] 140 - (...) It was narrated from Sa’d bin Hishâm, from ‘Âibah that if the Messenger of Allâh missed a prayer at night due to pain or any other reason, he would pray twelve Rak’ah during the day.
It was narrated that 'Aishah said: "If the Messenger of Allah did an action, he would persist in it. If he slept at night or was sick, he would pray twelve Rak'ah during the day." She said: "And I never saw the Messenger of Allah spend an entire night in prayer until dawn, or fast an entire month except Ramadân."

It was also narrated that 'Abdur-Rahmân bin 'Abdin A-Qâriy said: "I heard 'Umar bin Al-iShaflâb say: 'The Messenger of Allah said: Whoever sleeps and misses his regular portion (of worship) or part of it, let him recite it between Fajr prayer and Zuhr prayer, and it will be recorded for him as if he recited it at night.'"

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[1] Regular portion of worship (Hizb): Prayers or reading Qur'an etc., that a person commits himself to do regularly.
Chapter 19. ٓSalát Al-Awwâbin
(The Prayer Of The Penitent) Is
When The Young Camels Feel
The Heat Of The Hot Sand

[1746] 143 - (748) It was
narrated from Al-Qâsim Ash-
Shaibânî that Zaid bin Arqam
saw some people praying in the
early morning and he said: “They
know that prayer at a time other
than this is better. The
Messenger of Allah ﷺ said: ‘The
alât-Awwâ bin (prayer of the
penitent) is when the young
camels feel the heat of the hot
sand.’”

[1747] 144 - (...) It was narrated
that Zaid bin Arqam said: “The
Messenger of Allah ﷺ went out
to the people of Qubâ’ when they
were praying, and said: ‘The
prayer of the penitent is when
the young camels feel the heat of
the hot sand.’”

Chapter 20. The Night Prayers
Are Two By Two, And Witr Is
One Rak’ah At The End Of the
Night

[1748] 145 - (749) It was
narrated from Ibn ‘Umar that a
man asked the Messenger of Allah about prayers at night. The Messenger of Allah said: “The night prayers are two by two, then if one of you fears that dawn may come, he should pray one Rak'ah, which will make what he has prayed odd-numbered.”

[1749] 146 - (...) It was narrated from Sâlim, from his father, that a man asked the Prophet about night prayers, and he said: “Two by two, then when you fear that dawn may come, pray Witr with one Rak’ah.”

[1750] 147 - (...) It was narrated that ‘Abdullâh bin ‘Umar bin Al-Khattâb said: “A man stood up and said: ‘O Messenger of Allah, how are the night prayers?’ The Messenger of Allah said: ‘The night prayers are two by two, then when you fear that dawn
may come, pray one Rak'ah as Witr.”

[1751] 148 - (...) It was narrated from ‘Abdullah bin Umar that a man asked the Prophet ﷺ, when I was between him and the one who was asking, saying: “O Messenger of Allah, how are the night prayers?” He said: “Two by two, then when you fear that dawn may come, then pray one Rak'ah, and make the last of your prayer Witr.” Then a man asked him, one year later, and I was in the same position with regard to the Messenger of Allah ﷺ, and I do not know whether it was the same man or another man, and he told him something similar.

[1752] (...) It was narrated that Ibn Umar said: A man asked the Prophet ﷺ... and he mentioned something similar (to no. 1751), but it does not say in the Hadith: “Then a man asked him, one year later...” etc.
It was narrated from ‘Abdullâh bin Shaqîq, from Ibn ‘Umar, that the Prophet ﷺ said: “Hasten to pray Witr before morning.”

It was narrated from Nâfi’ that Ibn ‘Umar said: “Whoever prays at night, let him make the last of his prayer Witr, for the Messenger of Allâh ﷺ used to enjoin that.”

It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Make the last of your prayers at night Witr.”

Nâfi’ narrated
that Ibn ‘Umar used to say: “Whoever prays at night, let him make the last of his prayer Witr before dawn comes. This is what the Messenger of Allah used to enjoin on them.”

[1757] 153 - (752) It was narrated that Ibn ‘Umar said: “The Messenger of Allah said: ‘Witr is one Rak‘ah, at the end of the night.’”

[1758] 154 - (...) It was narrated that Abü Mijlaz said: “I heard Ibn ‘Umar narrating that the Prophet said: ‘Witr is one Rak‘ah, at the end of the night.’”

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156 - (749) ’Ubaidullâh bin ‘Abdullâh bin ‘Umar narrated that Ibn ‘Umar told them that a man called out to the Messenger of Allâh (ﷺ) when he was in the Masjid, saying: “O Messenger of Allâh, how should I make my prayer at night odd-numbered?” The Messenger of Allâh (ﷺ) said: “Whoever prays, let him pray two by two, then when he feels that dawn is coming, let him offer one Rak’ah, and that will make what he had prayed odd-numbered for him.”

157 - (...) It was narrated that Anas bin Sîrîn said: “I asked Ibn ‘Umar: ‘Do you think that in the two Rak’ah before Al-Ghadâh (Fajr) prayer I should recite for a long time?’ He said: ‘The Messenger of Allâh (ﷺ) used to pray two by two at night, then he would pray Witr with one Rak’ah. He said: ‘It is not about this that I was asking.’ He said: ‘You are dense. Why don’t you let me narrate the Hadîth in full? The Messenger of Allâh (ﷺ) used to pray two by two at night, then he would pray Witr with one Rak’ah, then he would pray two Rak’ah...”
Before Al-Ghadâh (Fajr) as if the Iqâmah was in his ears.”

Khalf (one of the narrators) said: “Before Al-Ghadâh” and he did not mention: “prayer.”

[1762] 158 - (...) It was narrated that Anas bin Sirîn said: “I asked Ibn ‘Umar...” a similar report (as no. 1761), and he added: “And he would pray Witr with one Rak’ah at the end of the night.” And it says that he said: “Stop, stop! You are dense.”

[1763] 159 - (...) Ibn ‘Umar narrated that the Messenger of Allâh ﷺ said: “The night prayers are two by two. If you think that dawn is going to catch up with you, then pray Witr with one Rak’ah.” It was said to Ibn ‘Umar: “What is two by two?” He said: “You should say the Taslîm after every two Rak’ah.”

[1764] 160 - (754) It was narrated from Abû Sa’eed that the Prophet ﷺ said: “Pray Witr before dawn comes.”
Abû Sa'eed narrated that they asked the Prophet about Witr and he said: “Pray Witr before the dawn.”

Chapter 21. One Who Fears That He Will Not Get Up At The End Of The Night, Then He Should Pray Witr At The Beginning Of The Night

It was narrated that Jâbir said: “The Messenger of Allâh said: ‘Whoever fears that he will not get up at the end of the night, let him pray Witr at the beginning. Whoever is sure that he will get up at the end of the night, let him pray Witr at the end, for prayer at the end of the night is witnessed, and that is better.”

Abû Mu‘âwiyyah (in his narration) said: “is attended.”

It was narrated that Jâbir said: “I heard the Prophet say: ‘Any one of you who fears that he will not get up at the end of the night, let him pray Witr then go to sleep. Whoever is confident that he will get up at the end of the night, let
him pray Witr at the end, for recitation at the end of the night is attended, and that is better.”

Chapter 22. The Best Prayer Is That In Which One Stands For A Long Time (Tuwul-Qunât)

[1768] 164 - (756) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘The best prayer is that in which one stands for a long time.’”

[1769] 165 - (…) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ was asked which prayer is best. He said: ‘That in which one stands for a long time.’”

Chapter 23. In the Night There Is An Hour When Supplications Are Answered

[1770] 166 - (757) It was narrated from Abû Sufyân that Jâbir said: “I heard the Prophet
say: 'In the night there is an hour when, if a Muslim asks Allâh for good in this world and in the Hereafter, He will give him it, and that happens every night.'"

[1771] 167 - (…) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: ‘In the night there is an hour when, if the Muslim slave asks Allâh for something good, He will give him it.’

Chapter 24. Encouragement To Supplicate And Recite Statements Of Remembrance At The End Of The Night, And The Response To That

[1772] 168 - (758) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: ‘Our Lord, may He be blessed and exalted, comes down to the lowest heaven every night when the last third of the night is left, and He says: ‘Who will call upon Me, that I may answer him? Who will ask of Me, that I may give him? Who will ask Me for forgiveness, that I may forgive him?’”
It was narrated from Abū Hurairah that the Messenger of Allâh ﷺ said: “Allâh comes down to the lowest heaven every night when the first third of the night has passed, and says: ‘I am the Sovereign, I am the Sovereign. Who will call upon Me, that I may answer him? Who will ask of Me, that I may give him? Who will ask Me for forgiveness, that I may forgive him?’ And that continues until the light of dawn.”

It was narrated that Abū Hurairah said: “The Messenger of Allâh ﷺ said: ‘When half of the night has passed, or two-thirds, Allâh, may He be blessed and exalted, comes down to the lowest heaven and says: Who will ask of Me, that I may give him? Who will call upon Me, that I may answer him? Who will ask Me for forgiveness, that I may forgive him? until dawn breaks.”

It was narrated from Ibn Marjânah, from Abū Hurairah who said: “The Messenger of Allâh ﷺ said: ‘Allâh, may He be exalted, comes
down to the lowest heaven halfway through the night, or in the last third of the night, and says: "Who will call upon Me, that I may answer him? Who will ask of Me, that I may give him? Then He says: Who will lend to One Who is neither indigent nor unjust?"

Muslim said: Ibn Marjânah is Sa‘eed bin ‘Abdullâh, and Marjânah is his mother.

[1776] (...) It was narrated from Sa’d bin Sa‘eed with this chain (as similar Hadith as no. 1775), and he added: "Then He spreads out His Hand, may He be blessed and exalted, and says: 'Who will lend to One Who is neither indigent nor unjust?'"
(المعجم ٢٥) - (باب الترغيب في قيام رمضان وهو التراويح)

Chapter 25. Encouragement To Pray Qiyām During Ramadān, Which Is Tarāwīḥ

[1778] (...) It was narrated from Abū Ishāq with this chain (a similar Ḥadīth as no. 1777), but the Ḥadīth of Mansūr is more complete.

[1779] 173 - (759) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "Whoever prays Qiyām in Ramadān out of faith and in the hope of reward, his previous sins will be forgiven."

[1780] 174 - (...) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ used to encourage them to pray Qiyām in Ramadān without saying that it was obligatory. He would say: ‘Whoever prays Qiyām in Ramadān out of faith and in the hope of reward, his previous sins will be forgiven.’ Then the Messenger of Allāh ﷺ died and
that is how it was, and it remained like that throughout the Khilafah of Abü Bakr and at the beginning of the Khilafah of ‘Umar.”

[1781] 175 - (760) Abū Hurairah narrated that the Messenger of Allâh ﷺ said: “Whoever fasts Ramadân out of faith and in the hope of reward, his previous sins will be forgiven. Whoever spends the night of Lailat Al-Qadr in prayer out of faith and in the hope of reward, his previous sins will be forgiven.”

[1782] 176 - (...) It was narrated from Abū Hurairah that the Prophet ﷺ said: “Whoever spends the night in prayer and that coincides with Lailat Al-Qadr” - I think he said - “out of faith and in the hope of reward, will be forgiven.”

[1783] 177 - (761) It was narrated from ‘Āishah that the Messenger of Allâh ﷺ prayed in the Masjid one night, and some people followed his prayer. The next night he prayed again, and the numbers of people increased. Then they gathered on the third
or fourth night, but the Messenger of Allâh  did not come out to them. When morning came, he said: “I saw what you did, and nothing kept me from coming out to you but the fact that I was afraid that it would be made obligatory for you.”

He said: “And that was in Ramadân.”[1]

[1784] 178 - (...) ‘Âishah narrated that the Messenger of Allâh  came out in the middle of the night and prayed in the Masjid, and some men followed his prayer. The next day the people were talking about that, then more of them gathered and the Messenger of Allâh  came out on the second night, and they followed his prayer. The next day the people were talking about that, and the number of people in the Masjid increased on the third night. He came out, and they followed his prayer. Then on the fourth night, the Masjid could hardly contain the people, and the Messenger of Allâh  did not come out to them. Some people started calling out, saying: “The prayer!” But the Messenger of Allâh  did not come out to

[1] It was narrated by Mâlik, from Ibn Shihâb, from ‘Urwan, from ‘Âishah. In some of the narrations of it from Mâlik, it is clear that these are the words of ‘Âishah. Muslim heard this from Yahyâ bin Yahyâ, perhaps “he said” refers to him, otherwise it is one of the others.
them until he came out for Fajr prayer. When he had finished Fajr he turned to the people, recited the Shahâdah, and said: “I was not unaware of your situation last night, but I feared that the night prayer might be made obligatory for you, and you would be unable to do it.”

Chapter 26. Emphatic Encouragement To Spend The Night Of Lailat Al-Qadr In Prayer And Clarifying The Evidence Of Those Who Say That It Is The Night Of The Twenty-Seventh

[1785] 179 - (762) It was narrated that Zirr said: “I heard Ubayy bin Ka‘b say - when it was said to him that ‘Abdullâh bin Mas‘ûd was saying that whoever prays Qiyâm for a year will attain Lailat Al-Qadr : ‘By Allâh, besides Whom there is none worthy of worship! It is in Ramadân’ - and he swore with no reservation - ‘and by Allâh, I know which night it is! It is the night which the Messenger of Allâh /commanded us to spend in prayer; it is the night of the twenty-seventh, and its sign is that the sun rises that day bright with no rays.’”
It was narrated that Ubayy bin Ka'b said: “By Allah I know when it is, and I am certain it is the night that the Messenger of Allah ﷺ commanded us to spend in prayer; it is the night of the twenty-seventh.”

Shu'bah narrated something similar (to no. 1786) with this chain.

Chapter 26. The Prayer And Supplication Of The Prophet ﷺ At Night

It was narrated that Ibn ‘Abbâs said: “One night I stayed with my maternal aunt Maimûnah. The Prophet ﷺ got up in the night, relieved himself, then he washed his face and hands, and went to sleep. Then he got up, went to the waterskin, undid its straps, and performed a Wudū’ that was...
somewhere between the most perfect and the most light, and he only washed each part once, but he made water reach everywhere it should go. Then he stood and prayed, and I got up and stretched, not wanting him to think that I was watching him, and I performed Wudū’. He stood and prayed, and I stood on his left, but he took me by the hand and brought me to his right. I followed the prayer of the Messenger of Allah ﷺ at night, thirteen Rak‘ah. Then he lay down and slept until he was breathing deeply, for when he slept he would breathe deeply. Then Bilāl came to him and called him for prayer, and he got up and prayed, and did not perform Wudū’. In his supplication he said:

‘Allāhu ma‘ṣūlû fa‘al qalbi nūran wa fī basāri nūran wa fī sam‘i nūran wa ‘an yaminī nūran wa ‘an yasāri nūran wa fawqī nūran wa taḥtī nūran wa amāmī nūran wa khalīfī nūran wa ‘azzimī nūrā (O Allāh, put in my heart light, in my seeing light, in my hearing light, to my right light, to my left light, above me light, below me light, in front of me light, behind me light, give me abundant light.)’”

Kuraib said: “And seven more phrases regarding the heart. I met one of the sons of Al-‘Abbâs and he told them to me. He mentioned: ‘My sinews, my flesh,
my blood, my hair and my skin,’ and he mentioned two others.”

[1789] 182 - (...) It was narrated from Kuraib, the freed slave of Ibn ‘Abbās, that Ibn ‘Abbās told him that he stayed one night with Maimūnah, the Mother of the Believers, who was his maternal aunt. “I lay down across the width of the mattress and the Messenger of Allāh ﷺ and his wife lay along its length. The Messenger of Allāh ﷺ slept until halfway through the night, or just before or after that. The Messenger of Allāh ﷺ woke up and started wiping the sleep from his face with his hand. Then he recited the last ten verses of Sūrah Al ‘Imrān, then he got up and went to a waterskin that was hanging there, and performed Wudū’ from it, and did it well, then he stood and prayed.”

Ibn ‘Abbās said: “I got up and did what the Messenger of Allāh ﷺ had done, then I went and stood by his side. The Messenger of Allāh ﷺ put his right hand on my head and took hold of my right ear and twisted it, then he prayed two Rak‘ah, then two Rak‘ah, then two Rak‘ah, then two Rak‘ah, then two Rak‘ah, then two Rak‘ah, then he prayed Witr, then he lay down until the Mu‘āadhbin came. Then he got up and prayed two brief Rak‘ah, then he went out and prayed Subh.”
[1790] 183 - (...) It was narrated from Makhramah bin Sulaimân with this chain (as similar Hadîth as no. 1789), and he added: "Then he went to a waterskin and he cleaned his teeth with a Siwâk and performed Wudû’, and performed Wudû’ well, although he used only a little water. Then he woke me up and I got up..." and the rest of the Hadîth is like the (previous) Hadîth of Mâlik.

[1791] 184 - (...) It was narrated that Ibn ‘Abbâs said: "I slept in the house of Maimûnah, the wife of the Prophet ﷺ, and the Messenger of Allâh ﷺ was with her that night. The Messenger of Allâh ﷺ performed Wudû’, then he stood and prayed, and I stood on his left. He took hold of me and made me stand on his right. On that night he prayed thirteen Rak‘ah, then the Messenger of Allâh ﷺ slept until he started to breathe deeply, for when he slept he used to breathe deeply. Then the Mu‘adhîhin came to him and he went out and prayed, and he did not perform Wudû’.” ‘Amr (one of the narrators) said: “So I narrated it to Bukair bin Al-Ashaj, so he said: ‘Kuraib narrated that to me.’"
1792 185 - (...) It was narrated that Ibn ‘Abbâs said: “I stayed one night with my maternal aunt Maimûnâh bint Al-Hârith, and I said to her: ‘When the Messenger of Allah gets up, wake me up.’ The Messenger of Allah got up and I stood on his left side. He took me by the hand and made me stand on his right side. If I dozed off, he would take hold of my earlobe. He prayed eleven Rak‘ah, then he sat with his legs drawn up to his chest, wrapped in his garment, until I could hear his breathing as he slept. When dawn came, he prayed two brief Rak‘ah.”

1793 186 - (...) It was narrated from Ibn ‘Abbâs that he stayed overnight with his maternal aunt Maimûnâh. The Messenger of Allah got up at night and performed a light Wudû’ from a hanging waterskin - and he described his Wudû’, which was brief and that he used little water. Ibn ‘Abbâs said: “I got up and did what the Prophet had done, then I came and stood on his left, and he made me go behind him and stand on his right. He prayed, then he lay down and slept until he was breathing deeply. Then Bilâl came and called him to prayers,
and he went out and prayed *Subh* and he did not perform *Wudū’*.

Sufyān (one of the narrators) said: “This was only for the Prophet ﷺ, because we heard that the Prophet’s eyes slept but his heart did not sleep.”

[1794] 187 - (...) It was narrated that Ibn ‘Abbās said: “I stayed overnight in the house of my maternal aunt Maimūnah, and I watched to see how the Messenger of Allāh ﷺ would pray. He got up, urinated, then washed his face and hands, then he slept. Then he got up and went to a waterskin, undid its straps, and poured some water into a bowl or vessel. He tipped it towards himself with his hand and performed *Wudū’* well, a *Wudū’* that was somewhere between the most perfect and the most light. Then I came and stood beside him, and stood on his left. He took hold of me and made me stand on his right. The prayer of the Messenger of Allāh ﷺ included thirteen *Rak’ah*, then he slept until he was breathing deeply. We knew that when he slept he breathed deeply. Then he went out to pray, and he prayed, and said in his prayer, or in his prostration: *Allāhumma jāl
fi qalbī nūrān, wa fi samī'ī nūrān wa fi basārī nūrān wa 'an yamīnī nūrān wa 'an shimālī nūrān wa amāmī nūrān wa khalfī nūrān wa fawqī nūrān wa tahṭī nūrān waj'al lī nūrā (O Allāh, put in my heart light, in my hearing light, in my seeing light, to my right light, to my left light, in front of me light, behind me light, above me light, below me light, give me light) - or he said: 'waj'alnī nūrā (make me light)."

[1795] (...) It was narrated from Kuraib, from Ibn 'Abbās.
Salamah said: 'I met Kuraib and he said: Ibn 'Abbās said: 'I was with my maternal aunt Maimūnah, and the Messenger of Allāh came...’ then he mentioned a Hadith like that of Ghundar (no. 1794), and he said: “And make me light,” and he was not uncertain.

[1796] 188 - (...) It was narrated that Ibn 'Abbās said: “I stayed overnight with my maternal aunt Maimūnah, and he narrated the Hadith, but he did not mention washing his face and hands, but he said: ‘Then he went to a waterskin and undid its straps, and performed a Wudū’ that was somewhere between the most perfect and the most light. Then he went to his bed and slept, then he got up again and went to the
waterskin and undid its straps, then he performed *Wudū’* and he said: ‘*A’zīm li nūrān* (Give me abundant light),’ and he did not say, ‘*Waj’alī nūrān* (make me light).’

[1797] 189 - (...) Kuraib narrated that Ibn ‘Abbās stayed one night with the Messenger of Allah ﷺ. He said: “The Messenger of Allah ﷺ got up and went to a waterskin. He poured some water out of it and performed *Wudū’* without using too much water or falling short in his *Wudū’*...” and he quoted the Ḥadīth, in which he said: “The Messenger of Allah ﷺ supplicated that night with nineteen phrases.”

Salamah said: “Kuraib told them to me, and I memorized twelve of them, and forgot the rest. The Messenger of Allah ﷺ said: ‘*Allāhumma j’al fi qalbi nūrān, wa fi lisānī nūrān wa fi sam’ī nūrān wa fi baṣārī nūrān wa min fawqī nūrān wa min tahū nūrān wa ‘an yamīnī nūrān wa ‘an shimalī nūrān wa min bain yadaya nūrān wa min khalfī nūrān waj’al fi nafṣī nūrā wa a’zīmī nūrān* (O Allah, put in my heart light, on my tongue light, in my hearing light, in my seeing light, above me light, below me light, on my right light, on my left light, in front of
me light, behind me light, in my soul light, grant me abundant light.)"

[1798] 190 - (...) It was narrated from Kuraib that Ibn ‘Abbâs said: “I slept in the house of Maimûnâh on a night when the Prophet was with her, so that I could see how the Prophet prayed at night. The Prophet spoke with his wife for a while, then he went to sleep...” and he quoted the Hadîth, and in it he said: “Then he got up, performed Wudû’ and used the Siwâk.”

[1799] 191 - (...) It was narrated from ‘Abdullâh bin ‘Abbâs that he slept at the house of the Messenger of Allâh. He woke up, cleaned his teeth with the Siwâk and performed Wudû’ while saying: “Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding,” [1] and he recited these verses until the end of the Sûrah. Then he stood and prayed two Rak’ah, in which he stood, bowed and prostrated for a long time. Then he went and slept until he started to breathe deeply. Then he did that three times, six Rak’ah in all, cleaning

his teeth with the Siwâk, performing Wudû’ and reciting these verses. Then he prayed Wîr with three Rak‘ah. Then the Mu‘adhdhin called the Adhân and he went out to pray, saying: ‘Allâhumma j‘al fi qalbî nûran, wa fi lisânî nûran waj‘al fi sam‘î nûran waj‘al fi basarî nûran waj‘al min khalfî nûran wa min amâmî nûran waj‘al min fawqî nûran wa min tahtî nûran. Allâhumma a‘tinî nûrâ (O Allâh, put in my heart light and on my tongue light, put in my hearing light, put in my seeing light, put behind me light and in front of me light, put above me light and below me light. O Allâh, give me light.)”

[1800] 192 - (…) It was narrated that Ibn ‘Abbâs said: “I stayed one night with my maternal aunt Maimûnah. The Messenger of Allâh got up to offer voluntary prayers during the night. The Prophet got up and went to the waterskin and performed Wudû’, then he stood and prayed. When I saw him do that, I got up and performed Wudû’ from the waterskin, then I stood on his left side, and he took my hand from behind his back and moved me like that from behind his back to his right side.”

I (the narrator) said: “Was that in the voluntary prayer?” He said: “Yes.”
[1801] 193 - (...) It was narrated that Ibn 'Abbâs said: “Al-'Abbâs sent me to the Prophet when he was in the house of my maternal aunt Maimûnah, and I stayed with him that night. He got up and prayed at night, and I stood on his left, but he made me move behind his back and put me on his right.”

[1802] (...) It was narrated from Ibn 'Abbâs: “I stayed overnight with my maternal aunt Maimûnah...” a Hadîth similar to that of Ibn Juraij and Qais bin Sa’d (no. 1800).

[1803] 194 - (764) It was narrated that Abû Hamzah said: “I heard Ibn 'Abbâs say: 'The Messenger of Allah used to pray thirteen Rak'ah at night.'”

[1804] 195 - (765) It was narrated from Zaid bin Khâlid Al-Juhanî that he said: “I will
certainly watch how the Messenger of Allah prays tonight. He prayed two brief Rak'ah, then he prayed two long, long Rak'ah, then he prayed two Rak'ah that were shorter than the two that came before them. Then he prayed two Rak'ah that were shorter than the two that came before them. Then he prayed two Rak'ah that were shorter than the two that came before them. Then he prayed two Rak'ah that were shorter than the two that came before them. Then he prayed two Rak'ah that were shorter than the two that came before them. Then he prayed two Rak'ah that were shorter than the two that came before them. Then he prayed Witr, and that was thirteen Rak'ah.”

[1805] 196 - (766) It was narrated that Jâbir bin ‘Abdullâh said: “I was with the Messenger of Allah on a journey, and we came to a crossing place. He said: ‘Won’t you cross it, O Jâbir?’ I said: ‘Of course.’ The Messenger of Allah dismounted and I crossed it. Then he went and relieved himself, and I set out his water for Wudâ’. He came and performed Wudâ’, then he stood and prayed wearing a single garment with its ends on his shoulders. I stood behind him, and he took hold of my ear and made me stand on his right.”
narrated that ‘Aishah said: “When the Messenger of Allah ﷺ got up at night to pray, he would start his prayer with two brief Rak‘ah.”

[1807] 198 - (768) It was narrated from Abû Hurairah that the Prophet ﷺ said: “When one of you gets up to pray at night, let him start his prayer with two brief Rak‘ah.”

[1808] 199 - (769) It was narrated from Ibn ‘Abbâs that the Messenger of Allah ﷺ used to say, when he got up to pray in the middle of the night: “Allâhumma! Lakal-hamdu, anta nûrus-samâwâti wal-ard, lakal-hamsteru, anta qayyûmus-samâwâti wal-ard, wa lakal-hamsteru, anta rabbus-samâwâti wal-ard, wa man fihinna, antal-ḥaqqun, wa wa’dukal-ḥaqqu, wa qawlkal-ḥaqqu, wa liqa’uka ḥaqqun, Allâhumma laka aslamtu, wa bika āmantu, wa ‘alaika tawakkaltu, wa ilaika anabtu wa bika khâsamtu, wa ilaika ḥâkmamu, faghfîri mā qaddamtu wa akhkhartu, wa asrartu wa a’lantu, anta ilâhi lâilâha illâ ant (O Allâh, to You be praise, You are the Light of
the heavens and the earth. To You be praise, You are the Sustainer of the heavens and the earth. To You be praise, You are the Lord of the heavens and the earth and everyone in them. You are the Truth, Your promise is true, Your Word is true, the meeting with You is true, Paradise is true, Hell is true, the Hour is true. O Allâh, to You I have submitted, in You I have believed, in You I have put my trust, to You I repent, by Your help I have disputed, to You I refer for judgement. So forgive me my past and future sins, what I have done secretly and openly. You are my God, there is none worthy of worship but You.)"

[1809] (...) It was narrated from Ibn ‘Abbâs, from the Prophet (a similar Hadîth as no. 1808) The Hadîth of Ibn ‘Uyaynah contains some additions, and is different from that of Mâlik and Ibn Juraij in some phrases.
[1810] (...) This Hadith was narrated from Ibn 'Abbâs from the Prophet صلّى الله عليه وسلم. Its wording is very similar (to no. 1808).

[1811] 200 - (770) Abû Salamah bin 'Abdul-Raḥmân bin 'Awf said: “I asked ‘Aīshah, the Mother of the Believers, how the Prophet of Allâh صلّى الله عليه وسلم used to start his prayer when he got up at night. She said: ‘When he got up to pray at night, he would start his prayer with the words: Allâhumma rabba jabrâ‘īla wa mikâ‘īla wa isrâ‘īla fâṭirassamâwâtî wa-lârd, ‘âlimal-ghaibî wash-shahâdah, anta tâkhumun bain ‘ibâdika fî mín, fihi yâkhatalifîn, ihdînî limâkhalifûba fîhî minal-haqqi bi-idnîka innâka tâhdi man tashâ‘û ila śirâţîn mustaqîm. (O Allâh, Lord of Jibrâ’îl, Mikâ’îl and Isrâ’îl, Originator of the heavens and the earth, Knower of the unseen and the seen, You judge between Your slaves concerning that wherein they differ. Guide me concerning that wherein they differ of the truth by Your leave, for You guide whomsoever You will to a straight path.’”

[1812] 201 - (771) It was narrated from ‘Alî bin Abî Ṭâlib...
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that when the Messenger of Allah got up to pray, he said:

"Wajjahtu wajhia lillādhi fātaras-

samāwātī wa larda ḥanīfān wa mà

anā min al-mushrīkīn, inna šalātī

wa nusukī wa manjāwa wa

mamātī lillāhī rabīl-ālāmin, là

sharika lahu wa biḍālika umīrūt,

wa anā min al-muslimīn.

Allāhumma antal-maliku là ilaha

illā ant, anta rabbī, wa anā

'abduka zalāntu naṣfī wā'taraftu

bidhanbī fāghfirī dhunūbī jāmi'ān,

innahu là yaghfir adh-dhunūbā illā

ant. Wāhdīni li-āhsanīl-akhlāqi là

yahdī li-āhsanihā illā ant, wānsīf

'annī sayyi'ahā, là taṣrifū 'annī

sayyi'ahā illā ant. Labaika wa

sa'daika, wal-ḵairu kulluhū fī

yadaika, was'h-sharru laisā ilaik,

wa anā bika wa ilaik, tabārakta wa

ta'ālaita astaghfirūka wa atūbu

ilaik." (I have turned my face in

submission to the One who

originated the heavens and the

earth, and I am not one of the

idolators. Verily, my Šalāt

(prayer), my sacrifice, my living,

and my dying are for Allah, the

Lord of the 'Ālamīn (mankind,

jinn and all that exists). He has

no partner. And of this I have

been commanded, and I am one

of the Muslims. O Allah, You are

the Sovereign, there is none

worthy of worship but You. You

are My Lord and I am Your

slave. I have wronged myself and

I admit my sin, so forgive me all

my sins, for no one can forgive

Allāh, so forgive me all my sins.

La bāika wa sa'daika, wa lāshi rū kulluhū fī

yadaika, was'h-sharrū laisā ilaik, wa anā bika wa ilaik, tabārakta wa ta'ālaita astaghfirūka wa atūbu ilaik."

(He has no partner. And of this I have been commanded, and I am one of the Muslims. O Allah, You are the Sovereign, there is none worthy of worship but You. You are My Lord and I am Your slave. I have wronged myself and I admit my sin, so forgive me all my sins, for no one can forgive Allah, so forgive me all my sins.)
sins except You. Guide me to the
best of conduct, for none can
guide to that except You. Remove
from me my evil deeds, for none
can remove them except You.
Here I am at Your service, all
goodness is in Your hand and evil
cannot be attributed to You. My
existence is due to You and my
return is to You. Blessed and
exalted are You, I seek Your
forgiveness and I repent to You.)
When he bowed, he said:

“Allâhumma laka raka'tu ba bika
âmantu wa laka aslamtu khasha'a
laka sam'i wa bâsarî wa mukhkî
wa 'azmi, wa 'asbî (O Allâh, to
You I have bowed, in You I have
believed and to You I have
submitted. My hearing, my sight,
my brain, my bones and my sinews
submit to You.) When he rose
from bowing he said:

“Allâhumma rabbanâ lakal-hamdu mil'as-
samâwâti wa lârdi wa mil'â mà
bainahumâ, wa mil'â mà shi'ta
sha'în ba'd.” (O Allâh our Lord,
to You be praise, filling the
heavens, filling the earth, filling
that which is between them and
filling whatever else You will
besides.) When he prostrated he
said: “Allâhumma laka sajadtu wa
bika âmantu wa laka aslamtu,
sajada wajhî lillajjî Lthalaqahu wa
uwwarahu wa shaqqa sam 'ahu wa
basarahu tabârak Allâhu ahsanul-
khâliqîn.” (O Allâh, to You I have
prostrated, in You I have believed
and to You I have submitted. My
face has prostrated to the One Who created it and gave it shape, and opened its hearing and sight. Blessed be Allâh, the Best of creators.) Then the last thing he said between the Tashah-hud and the Taslîm was: “Allâhummaghîrî mâ qaddamtu wa mâ a'khrî suh wa mâ asrartu wa mâ a' końcu wa mâ asraftu, wa mâ anta a'lane bihi minnî antal-mu'maddim ânta a'rehomu, la ilâha illa ant.” (O Allâh, forgive me my past and future sins, what I have done in secret and what I have done openly, what I have transgressed and what you know more than I. You are the One who brings forward and the One Who puts back, there is none worthy of worship but You.)

[1813] 202 - (…) It was narrated from Al-A'raj with this chain (a similar Hadîth as no. 1812), and he said: “When the Messenger of Allâh started his prayer, he would say the Takbîr and then say: ‘I have turned my face…’ and he said: ‘I am the first of the Muslims.’ And when raising his head from bowing he said: ‘Allâh hears those who praise Him; our Lord, to You be praise.’ And he said: ‘… Who has formed it and formed it well.’ And when he said the Salâm, he said: ‘O Allâh, forgive me my previous sins…’ And he did not say: “between the Tashah-hud and the Taslîm.”
Chapter 27. It Is Recommended To Recite For A Long Time In The Night Prayers

[1814] 203 - (772) It was narrated that Ḥudhaifah said: “I prayed with the Prophet ﷺ one night, and he started to recite Al-Baqarah and I thought: ‘He will bow when he reaches one hundred (verses),’ but he carried on. Then I thought that he would finish it in the two Rak‘ah, but he carried on. Then I thought he would bow after finishing it, but he started to recite An-Nisâ’ and recited it all, then he started to recite Al-‘Imrân and recited it all, reciting with a slow and measured pace. When he reached a verse that spoke of glorifying Allâh, he glorified Allâh; when he reached a verse that spoke of asking of Him, he asked of Him; when he reached a verse that spoke of seeking refuge with Him, he sought refuge with Him. Then he bowed and started saying: ‘Subhâna Rabbîl-‘Azîm (Glory be to my Lord the Almighty).’ And his bowing was almost as long as his standing. Then he said: ‘Sami‘ Allâhu liman
hamidah (Allâh hears those who praise Him).’ Then he stood for a long time, almost as long as he had bowed. Then he prostrated and said: ‘Subhâna Rabbil-A’la (Glory be to my Lord Most High),’ and his prostration was almost as long as his standing.”

In the Hadîth of Jarîr it adds: “And he said: ‘Sami’ Allâhu liman hamidah, rabbana lakal-hamd (Allâh hears those who praise Him, our Lord to You be praise).’”

[1815] 204 - (773) ‘Abdullâh said: “I prayed with the Messenger of Allâh and he prayed for so long that I thought of something bad. It was said: ‘What did you think of?’ He said: ‘I thought of sitting down and leaving him.’”

[1816] (…) A similar report (as no. 1815) was narrated from Al-A’mash with this chain.

Chapter 28. Encouragement To Pray At Night Even If It Is Little

[1817] 205 - (774) Mention was made in the presence of the Messenger of Allâh of a man who slept the entire night until
morning. He said: “That is a man in whose ear the Shaitân has urinated.” Or he said: “in whose ears.”

[1818] 206 - (775) It was narrated from 'Ali bin Abî Ṭâlib that the Prophet ﷺ came to him and Fâtimah at night and said: “Are you not praying?” I said: “O Messenger of Allah, our souls are in the Hand of Allah and if He wills to wake us, He will wake us.” The Messenger of Allah ﷺ turned away when I said that to him, then I heard him walking away, striking his thigh and saying: “But, man is ever more quarrelsome than anything.”[1]

[1819] 207 - (776) It was narrated from Abû Hurairah that the Prophet ﷺ said: “The Shaitân ties three knots at the back of the head of any one of you when he goes to sleep, striking each knot and saying: ‘You have a long night ahead, so sleep.’ If he wakes up and remembers Allah, one knot is undone. If he performs Wudû’, two knots are undone. If he

prays, all the knots are undone, and he starts the day energetic and in a good mood. Otherwise, he starts his day in a bad mood and feeling lazy.”

Chapter 29. It Is Recommended To Offer Voluntary Prayers In One’s House and Permissible To Offer Them In The Masjid, Whether That Is A Regular Voluntary Prayer Or Any Other, Except For The Public Ritual Prayers, Namely: 'Id Prayer, The Eclipse Prayer, Prayers For Rain And Tarâwîh, And Prayers That Can Only Be Offered In The Masjid, Such As Greeting The Masjid, And Prayers That Are Recommended To Be Offered In The Masjid, Namely The Two Rak`ah Following Tawâf

[1820] 208 - (777) It was narrated from Ibn `Umar that the Prophet ﷺ said: “Perform some of your prayers in your houses and do not make them like graves.”

[1821] 209 - (...) It was narrated from Ibn `Umar that the Prophet ﷺ said: “Pray in your houses, and do not make them like graves.”
It was narrated that Jâbir said: “The Messenger of Allah said: ‘When one of you has finished praying in the Masjid, let him give his house a share of his prayer, for Allah will instill goodness in his house because of his prayer.’”

It was narrated from Abû Müsâ that the Prophet said: “The likeness of a house in which Allah is remembered and the house in which Allah is not remembered is that of the living and the dead.”

It was narrated from Abû Hurairah that the Messenger of Allah said: “Do not make your houses into graves, for the Shaitân flees from a house in which Sûrat Al-Baqarah is recited.”

It was narrated that Zaid bin Thâbit said: “The Messenger of Allah
sectioned off an area using palm-tree leaves or a reed mat, and the Messenger of Allah ﷺ went out and prayed in it. Some men followed him and they started to follow his prayer. Then they came one night and waited for him, but the Messenger of Allâh ﷺ stayed away and did not come out to them. They raised their voices and threw pebbles at the door, and the Messenger of Allâh ﷺ came out to them angrily. The Messenger of Allâh ﷺ said to them: ‘You were so persistent (in praying behind me) that I thought that it would be made obligatory for you. You should pray in your houses, for the best of a man’s prayer is in his house, apart from the obligatory prayers.’”

[1826] 214 - (…) It was narrated from Zaid bin Thâbit that the Prophet ﷺ sectioned off an area using a reed mat in the Masjid, and the Messenger of Allâh ﷺ prayed in it for several nights, until people gathered to join him… and he mentioned a similar Hadîth (as no. 1825), and added: “If it were made obligatory for you, you would not be able to do it.”
Chapter 30. The Virtue Of A Deed That Is Done Persistently, Whether It Be Qiyām Al-Lail Or Anything Else. The Command To Be Moderate In Worship, Which Means Adopting What One Can Persist In. The Command To The One Who Gets Tired Or Weary When Praying To Stop Until That Feeling Passes

[1827] 215 - (782) It was narrated that 'Aishah said: “The Messenger of Allāh ﷺ had a reed mat with which he used to section off an area at night and pray in it, and the people started to follow his prayer, and he used to spread (that mat) out during the day. One night they gathered and he said: ‘O people, you should only do deeds that you are able for, for Allāh does not grow weary but you do. The most beloved of deeds to Allāh is that which is done persistently, even if it is little.’ And if the family of Muḥammad ﷺ started to do something, they would persist in it.”

[1828] 216 - (...) It was narrated from 'Aishah that the Messenger of Allāh ﷺ was asked: “Which deed is most beloved to Allāh?”
He said: “That which is done persistently, even if it is little.”

[1829] 217 - (783) It was narrated that `Alqamah said: “I asked the Mother of the Believers `Aishah: ‘O Mother of the Believers, how were the actions of the Messenger of Allâh ﷺ? Did he do anything specific on any particular day?’ She said: ‘No, his actions were persistent, and who of you can do what the Messenger of Allâh ﷺ could do?’”

[1830] 218 - (...) It was narrated by Al-Qâsim bin Muhammad, that `Aishah said: “The Messenger of Allâh ﷺ said: ‘The most beloved of actions to Allâh are those which are done persistently, even if they are little.’”

He said: “If `Aishah did something, she would persist in it.”

[1831] 219 - (784) It was narrated that Anas said: “The Messenger of Allâh ﷺ entered the Masjid and there was a rope tied between two columns. He said: ‘What is this?’ They said: ‘It belongs to Zainab; she prays, and
when she feels tired or weary, she holds on to it’. He said: ‘Untie it. Let one of you pray as long as he feels energetic, and if he feels tired or weary, let him sit down.’

[1832] (....) A similar report (as no. 1832) was narrated from Anas, from the Prophet ﷺ.

[1833] 220 - (785) ‘Urwah bin Az-Zubair narrated that ‘Āishah, the wife of the Prophet ﷺ, told him that Al-Hawlâ’ bint Tuwait bin Ḥabīb bin Asad bin ‘Abdul-‘Uzza passed by her and the Messenger of Allâh ﷺ was with her. I said: “This is Al-Hawlâ’ bint Tuwait; they say that she does not sleep at night.” The Messenger of Allâh ﷺ said: “She does not sleep at night! Do as much as you are able to, for by Allâh, Allâh does not grow weary but you do.”

[1834] 221 - (....) It was narrated that ‘Āishah said: “The Messenger of Allâh ﷺ entered upon me and there was a woman with me. He said: ‘Who is this?’ I
said: ‘It is a woman who does not sleep, she prays.’ He said: ‘You should do what you are able to, for by Allâh, Allâh does not grow weary but you do.’ And the most beloved of religious practices to him was that in which a person persisted.”

According to the Hadîth of Abû Usâmah: “It was a woman from Banû Asad.”

Chapter 31. The Command To One Who Becomes Sleepy While Praying, Or Who Starts To Falter In His Recitation Of The Qur’ân Or Statements Of Remembrance, To Lie Down Or Sit Down Until That Goes Away

[1835] 222 - (786) It was narrated from ‘Aishah that the Prophet ﷺ said: “If one of you becomes sleepy while praying, let him sleep until sleep goes away from him, for if one of you prays when he is sleepy, he may intend to pray for forgiveness but end up impugning himself.”
It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from Muhammad the Messenger of Allah.” And he mentioned several Ahâdîth including the following: “The Messenger of Allah said: ‘If one of you gets up to pray at night and falters in his recitation of Qur’ân, and does not know what he is saying, let him lie down.’"
Chapter 33. The Command To Keep Refreshing One's Knowledge Of The Qur'ân. And That It Is Disliked To Say I Have Forgotten Such-And-Such A Verse, But It Is Permissible To Say I Have Been Caused To Forget It

[1837] 224 - (788) It was narrated from 'Aishah that the Prophet heard a man reciting at night and he said: “May Allah have mercy on him, for he has reminded me of such-and-such, a verse that I had missed in Sūrah such-and-such.”

[1838] 225 - (789) It was narrated that 'Aishah said: “The Prophet was listening to the recitation of a man in the Masjid and he said: ‘May Allah have mercy on him; he reminded me of a verse that I had been caused to forget.’”
narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allah ﷺ said: “The likeness of the companion of the Qur’ân is that of a hobbled camel; if he remains vigilant he will keep it, but if he lets it go it will disappear.”

[1840] 227 - (...) It was narrated from Ibn ‘Umar from the Prophet ﷺ... a Hadîth like that of Mâlik (no. 1839). And in the Hadîth of Mûsâ bin ‘Uqbah it says: “If the companion of the Qur’ân persists in reciting it by night and by day, he will remember it, but if he does not do that, he will forget it.”

[1841] 228 - (790) It was narrated that ‘Abdullâh said: “The Messenger of Allah ﷺ said:
'How wretched is one of them who says: "I have forgotten such-and-such a verse." Rather he has been caused to forget. Try to remember the Qur'ân, for it is more inclined to escape from the hearts of men than camels from their ropes.'

[1842] 229 - (…) It was narrated that Ṣhaqīq said: "‘A单单ullah said: ‘Keep refreshing your knowledge of these Maâhif - or he said, ‘the Qur'ân - for it is more inclined to escape from the hearts of men than camels from their ropes. And the Messenger of Allah ﷺ said: ‘None of you should say: I have forgotten such-and-such a verse,' rather he has been caused to forget.’"

[1843] 230 - (…) Ibn Mas'ūd said: "I heard the Messenger of Allah ﷺ say: ‘How wretched is a man who says: I have forgotten such-and-such a Sûrah, or: I have forgotten such-and-such a verse. Rather he has been caused to forget.’"
Chapter 34. It Is Recommended To Make One's Voice Beautiful When Reciting Qur'ân

It was narrated from Abû Hurairah that the Prophet ﷺ said: “Allâh does not listen to anything as He listens to a Prophet with a beautiful voice reciting the Qur'ân in a beautiful manner.”

It was narrated from Abû Hurairah that he heard

It was narrated from Abû Mûsâ that the Prophet ﷺ said: “Keep refreshing your knowledge of the Qur'ân, for by the One in Whose Hand is the soul of Muḥammad, it is more inclined to escape than a camel from its rope.”
the Messenger of Allâh say: “Allâh does not listen to anything as He listens to a Prophet with a beautiful voice reciting the Qur’ân in a beautiful manner out loud.”

[1848] (...) A similar Hadîth (as no. 1847) was narrated from Ibn Al-Hâd with this chain.

[1849] 234 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh say: ‘Allâh does not listen to anything as He listens to a Prophet reciting the Qur’ân out loud.’”

[1850] (...) A Hadîth similar to that of Yahyâ bîn Abî Kathîr (no. 1849) was narrated from Abû Hurairah from the Prophet.
Chapter 35. Mentioning The Recitation Of The Prophet ﷺ Of Sûrat Al-Fath On The Day Of The Conquest Of Makkah

It was narrated that Muʿâwiyyah bin Qurrah said: "I heard ‘Abdullāh bin Mughaffal Al-Muzani say: ‘During the Conquest, when he was riding to Makkah, the Prophet ﷺ recited Sûrat Al-Fath..."
atop his mount, and he elongated his recitation.”[1]

Mu‘awiyyah said: “Were it not that I fear that the people would crowd upon me, I would have demonstrated his recitation to you.”

[1854] 238 - (...) It was narrated that Mu‘awiyyah bin Qurrah said: “I heard ‘Abdullâh bin Mughaffal say: ‘I saw the Messenger of Allâh on the Day of the Conquest of Makkah, on his mount, reciting Sûrat Al-Fath.’ Ibn Mughaffal recited and elongated (his recitation).”

Mu‘awiyyah said: “Were it not for the people, I would have demonstrated that which Ibn Mughaffal narrated from the Prophet .”

[1855] 239 - (...) Shu‘bah narrated a similar report (as no. 1854) with this chain. According to the Hadîth of Khâlid bin Al-Hârîth: “Travelling atop his mount and reciting Sûrat Al-Fath.”

[1] Rajja’a: From At-Tarjî’ It is the fluctuation voices of in the throat. And ‘Abdullâh bin Mughaffal, may Allâh be pleased with him, recited it by elongating the voice in recitation, similar to ‘A A A.’ And this Tarjî’ could have been something that he intended to do, making the voice sound nice and chanting with the recitation, or it could have been something that happened because of the motion of the mount without him intending it. And what is apparent is that it was the first.” (Minnat Al-Mun‘îm fi Sharh Sahîh Muslim)
Chapter 36. The Descent Of Tranquility (Sākinah) When The Qur’ān Is Recited

[1856] 240 - (795) It was narrated that Al-Barā’ said: “A man was reciting Sūrat Al-Kahf, and he had a horse with him that was tied with two ropes. A cloud overshadowed it and started spinning and coming closer, and his horse was startled by it. The next morning he came to the Prophet س (may peace be upon him) and told him about that. He said: ‘That was tranquility (Sākinah) that came down because of the Qur’ān.’”

[1857] 241 - (...) It was narrated that Abū Ishāq said: “I heard Al-Barā’ say: ‘A man recited Sūrat Al-Kahf, and in the house there was an animal which became startled. He looked and saw that a cloud had overshadowed it. He mentioned that to the Prophet س (may peace be upon him) and he said: Recite, so-and-so, for it is tranquility (Sākinah) that came down when the Qur’ān (is recited)” or “that came down because of the Qur’ān.””

[1858] (...) It was narrated that Abū Ishāq said: “I heard Al-Barā’ say...” and he mentioned...
something similar (to no. 1856), but they said "(the horse) jumped."

[1859] 242 - (796) Abú Sa'eed Al-Khudrî narrated that while Usaid bin Ḥudair was reciting Qur’ân one night in his Mirbad,\(^1\) his horse jumped. He recited, and it jumped again. He recited, and it jumped yet again. Usaid said: "I was afraid that it would trample Yahyâ, so I went to it, and there was a shadow above my head, with something like lamps in it. It rose up in the air until I could no longer see it. The next day I went to the Messenger of Allâh and said: ‘O Messenger of Allâh, while I was reciting Qur’ân in my Mirbad last night in the middle of the night, my horse jumped.’ The Messenger of Allâh said: ‘Recite, son of Ḥudair.’ He said: ‘I recited, and it jumped again. The Messenger of Allâh said: ‘Recite, son of Ḥudair.’’ He said: ‘Then I left. Yahyâ was near the horse and I was afraid that it would trample him. I saw something like a cloud, with something like lamps in it; it rose

\(^1\) A place a for drying dates.
up in the air until I could no longer see it. The Messenger of Allah said: "That was the Angels who were listening to you. If you had carried on reciting, the people would have seen them in the morning, and they would not have concealed themselves from them."

Chapter 37. The Virtue Of The One Who Memorizes The Qur'an

[1860] 243 - (797) It was narrated that Abū Mūsā Al-Ash'arī said: "The Messenger of Allah said: 'The likeness of the believer who reads the Qur'an is that of a citron, the smell of which is good and its taste is good. The likeness of the believer who does not read the Qur'an is that of a date, which has no smell but its taste is sweet. The likeness of a hypocrite who reads the Qur'an is that of sweet basil, the smell of which is good but its taste is bitter. The likeness of a hypocrite who does not read the Qur'an is that of a colocynth (bitter apple), which has no smell and its taste is bitter.'"

[1861] (...) A similar report (as...
Chapter 38. The Virtue Of The One Who Is Skilled In Reciting Qur'ân And The One Who Falters In Reciting

[1862] 244 - (798) It was narrated that 'Aishah said: “The Messenger of Allah  said: ‘The one who is skilled in reciting Qur'ân will be with the noble, honorable scribes[1] and the one who recites Qur'ân and falters therein, and finds it difficult, will have a double reward.’”

[1863] (...) It was narrated from Qatâdah with this chain (a Ḥadīth similar to no. 1862). And according to the Ḥadīth of Waki' he said: “The one who recites it although it is difficult for him, with have a double reward.”

Chapter 39. It Is Recommended To Recite The Qur’an To People Of Virtue Who Are Skilled In Its Recitation, Even If The Reciter Is Better Than The One To Whom It Is Recited

[1864] 245 - (799) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said to Ubayy: “Allâh has commanded me to recite to you.” He said: “Did Allâh mention me by name to you?” He said: “Allâh mentioned you by name to me.” And Ubayy started to weep.

[1865] 246 - (799) It was narrated that Anas said: “The Messenger of Allâh ﷺ said to Ubayy bin Ka’b: ‘Allâh has commanded me to recite to you: ‘Those who disbelieve from among the people of the Scripture (Jews and Christians) and idolators, were not going to leave (their disbelief) until there came to them clear evidence.’”[1] He said: ‘Did He mention me by name to you?’ He said: ‘Yes,’ and he (Ubayy) wept.

[1866] (799) It was narrated that Qatâdah said: “I heard Anas say: ‘The Messenger of Allâh ﷺ said

to Ubayy...” a similar report (as no. 1866).

Chapter 40. The Virtue Of Listening To The Qur'ân, Asking One Who Has Memorized It To Recite So That One May Listen, Weeping When Reciting, And Pondering The Meanings

[1867] 247 - (800) It was narrated that ‘Abdullâh said: “The Messenger of Allah ﷺ said to me: ‘Recite the Qur'ân to me.’ I said: ‘O Messenger of Allah, should I recite to you when it was revealed to you?’ He said: ‘I like to hear it from someone else.’ So I recited Sûrat An-Nisâ’, and when I reached the verse, ‘How (will it be) then, when We bring from each nation a witness and We bring you as a witness against these people?’,[:1] I raised my head, or a man who was beside me nudged me, and I raised my head, and I saw his tears flowing.”

[1868]... - (...) It was narrated

[1 An-Nisâ’ 4:41.
from Al-A'mash with this chain (a Ḥadīth similar to no. 1868), and Hannâd added in his report: “The Messenger of Allâh ﷺ said to me, while he was on the Minbar: ‘Recite to me.’”

[1869] 248 - (...) It was narrated that Ibrâhîm said: “The Prophet ﷺ said to ‘Abdullâh bin Mas‘îd: ‘Recite to me.’ He said: ‘Should I recite to you when it was revealed to you?’ He said: ‘I like to hear it from someone else.’ So he recited to him from the beginning of Sūrat An-Nisâ’, as far as the verse: ‘How (will it be) then, when We bring from each nation a witness and We bring you as a witness against these people?’,[1] and he wept.”

It was narrated that Ibn Mas‘ûd said: “The Prophet ﷺ said: ‘A witness against them so long as I remain among them,’ or ‘am still among them’” - Mis‘ar was not sure.

[1870] 249 - (801) It was narrated that ‘Abdullâh said: “I

was in Hims and some of the people said to me: ‘Recite Qur’an to us.’ So I recited Sūrat Yūsuf - peace be upon him - to them. A man among the people said: ‘By Allâh, this is not how it was revealed.’ I said: ‘Woe to you! By Allâh, I recited it to the Messenger of Allâh ﷺ and he said to me: You have done well.

While I was speaking to him, I noticed the smell of wine on him. I said: ‘Do you drink wine and belie the Book? You will not leave until I have flogged you, and I carried out the Hadd punishment of flogging on him.’”

[1871] (…) It was narrated from Al-A’mash with this chain (a Hadîth similar to no. 1870), but in the Hadîth of Abû Mu‘âwiyah it does not say: “and he said to me: ‘You have done well.’”

Chapter 41. The Virtue Of Reciting The Qur’an In Prayer And Learning It

[1872] 250 - (802) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said:
‘Would any one of you like to go back to his family and find among them three large, fat, pregnant she-camels?’ We said: ‘Yes.’ He said: ‘Three verses that one of you recites in his prayer are better for him than three large, fat, pregnant she-camels.’”

Chapter 42. The Virtue Of Reciting The Qur’an And Sûrat Al-Baqarah

It was narrated that ‘Uqbah bin ‘Amir said: “The Messenger of Allâh ﷺ came out when we were in As-Suffah and said: ‘Which of you would like to go out in the morning every day to Buţhân or Al-‘Aqlq and bring back two large she-camels without that involving any sin or severing of family ties?’ We said: ‘O Messenger of Allâh, we would like that.’ He said: ‘For one of you to go to the Masjid in the morning and learn, or recite two verses from the Book of Allâh, is better for him than two she-camels, and three (verses) are better for him than three (she-camels), and four (verses) are better for him than four (she-camels), and so on.’”
narrated from Zaid that he heard Abū Salām saying: “Abū Umāmah Al-Bāhilī narrated to me: ‘I heard the Messenger of Allāh ﷺ say: ‘Recite the Qur’ān, for it will come on the Day of Resurrection interceding for its companions. Recite the two bright ones, Sūrat Al-Baqarah and Sūrat Āl ʾImrān, for they will come on the Day of Resurrection as if they were two clouds, or as if they were two shadows, or as if they were two flocks of birds in ranks, pleading on behalf of their companions. Recite Sūrat Al-Baqarah, for reciting it regularly is a blessing and forsaking it is a loss, and Al-Batalah (the magicians) cannot withstand it.’” Muʿāwiyyah (one of the narrators) said: “It was conveyed to me that Al-Batalah is the magicians.”

[1875] (...) Muʿāwiyyah narrated something similar (as no. 1874) with this chain.

[1876] 253 - (805) Al-Nawwās bin Simʿān Al-Kilābī said: “I heard the Prophet ﷺ say: ‘The Qur’ān will be brought on the Day of Resurrection, as will its people who used to act in
accordance with it, led by Sûrat Al-Baqarah and Al-'Imrân.’ And the Messenger of Allah ﷺ likened them to three things, which we did not forget afterwards. He said: ‘As if they are two clouds, or two black canopies, with light between them, or as if they are two flocks of birds in ranks, pleading on behalf of their companions.’”

Chapter 43. The Virtue Of Al-Fâtihah And The Closing Verses Of Sûrat Al-Baqarah; And The Encouragement To Recite The Two Verses At The End Of Sûrat Al-Baqarah

[1877] 254 - (806) It was narrated that Ibn ‘Abbâs said: “While Jibrîl was sitting with the Prophet ﷺ, he heard a creaking sound from above him. He raised his head and said: ‘This is a door in heaven that has been opened today, and it has never been opened before today.’ An Angel came down from it and he said: ‘This is an Angel who has come down to earth, and he has never come down before today.’ He greeted him and said: ‘Glad tidings of two lights that have not been given to any Prophet before...
you: The Opening of the Book and the closing verses of Sūrat Al-Baqarah. You will never recite one letter of them but you will be given (reward)."

[1878] 255 - (807) It was narrated that ‘Abdur-Rahmān bin Yazīd said: “I met Abū Mas‘ūd at the Ka‘bah and I said: ‘I have heard a Ḥadīth from you concerning the two verses in Sūrat Al-Baqarah.’ He said: ‘Yes; the Messenger of Allāh  said: The two verses at the end of Sūrat Al-Baqarah; whoever recites them at night, they will suffice him.’”

[1879] (...) It was narrated from Mansūr with this chain (a similar Ḥadīth as no. 1878).

[1880] 256 - (808) It was narrated from ‘Abdur-Rahmān bin Yazīd, from ‘Alqamah bin Qais, from Abū Mas‘ūd Al-Ansārī, who said: “The Messenger of Allāh  said: ‘Whoever recites these two verses at the end of Sūrat Al-Baqarah during the night, they will suffice him.’” ‘Abdur-Rahmān said: “I met Abū Mas‘ūd when he was circumambulating the Ka‘bah
and I asked him, and he narrated it to me from the Prophet ﷺ.”

[1881] (...) A similar report (as no. 1880) was narrated from Abû Mas'ûd, from the Prophet ﷺ.

[1882] (...) A similar report (as no. 1880) was narrated from Abû Mas'ûd, from the Prophet ﷺ.

Chapter 44. The Virtue of Sûrat Al-Kahf and Ayat Al-Kursî

[1883] 257 - (809) It was narrated from Abû Ad-Dardâ’ that the Prophet ﷺ said: “Whoever memorizes ten verses from the beginning of Sûrat Al-Kahf, will be protected from the tribulation of the Dajjâl.”
(...) It was narrated from Qatâdah with this chain (a Ḥadīth similar to no. 1883). Shu'bah said: “from the end of Al-Kahf.” Hammâm said: “from the beginning of Al-Kahf,” as Hishâm said.

[1885] 258 - (810) It was narrated that Ubayy bin Ka'b said: “The Messenger of Allâh ﷺ said: ‘O Abû Al-Mundhir, do you know which verse from the Book of Allâh that you have learned is greatest?’ I said: ‘Allâh and His Messenger know best.’ He said: ‘O Abû Al-Mundhir, do you know which verse from the Book of Allâh that you have learned is greatest?’ I said: ‘Allâhu! la ilâha illa Huwa (none has the right to be worshipped but He). Al-Hayyul-Qayyâm (the Ever Living, the One Who sustains and protects all that exists...).’”[1]

He struck me on the chest and said: ‘I congratulate you on your knowledge, O Abû Al-Mundhir.’"

Chapter 45. The Virtue Of Reciting *Qul Huwa Allâhu Ahad*

[1886] 259 - (811) It was narrated from Abû Ad-Dardâ' that the Prophet said: "Is any one of you incapable of reciting one-third of the Qur'ân during the night?" They said: "How could he recite one-third of the Qur'ân?" He said: "Say: "He is Allâh the One" is equivalent to one-third of the Qur'ân."

[1887] 260 - (...) It was narrated from Qatâdah with this chain. In their *Hadîth* it says that the Prophet said: "Allâh divided the Qur'ân into three parts and He made "Say: "He is Allâh the One" one of the parts of the Qur'ân."

[1888] 261 - (812) It was narrated that Abû Hurairah said: "The Messenger of Allâh said:"

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[1] *Al-Ikhlâs* 112.

'Gather together, for I am going to recite one-third of the Qu'ân to you.' So the people gathered, then the Prophet of Allah came out and recited: "Say: "He is Allah, (the) One)" then he went in. We said to one another: 'Perhaps there is news that has come to him from heaven and that is why he has gone in.' Then the Prophet of Allah came out and said: 'I told you that I was going to recite one-third of the Qur'ân to you, and it is equivalent to one-third of the Qur'ân.'

[1889] 262 - (...) It was narrated that Abu Hurairah said: "The Messenger of Allah came out to us and said: 'I will recite one-third of the Qur'ân to you,' and he recited: "Say: "He is Allah, (the) One)" until its end."

[1890] 263 - (813) It was narrated from 'Amrah bint Abdur-Rahman, who was under the care of 'Aishah, the wife of the Prophet, that the

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Messenger of Allah ﷺ sent a man in charge of a raiding party, and he used to recite for his companions when leading them in prayer, and he would end with: “Say: He is Allah, (the) One”.[1] When they came back, they mentioned that to the Messenger of Allah ﷺ and he said: “Ask him why he does that.” So they asked him and he said: “Because it is a description of the Most Merciful and I love to recite it.” The Messenger of Allah ﷺ said: “Tell him that Allah loves him.”

Chapter 46. The Virtue Of Reciting Al-Mu’awwidhatain
(The Two Sûrahs Seeking Refuge With Allâh)

[1891] 264 - (814) It was narrated that ‘Uqbah bin ‘Amir said: “The Messenger of Allâh ﷺ said: ‘Do you not see verses that have been revealed tonight, the like of which has never been seen? (They are:) Say: I seek refuge with (Allâh), the Lord of the daybreak,’[2] and: Say: ‘I seek refuge with (Allâh) the Lord of mankind.’”[3]

Chapter 47. The Virtue Of One Who Acts In Accordance With The Qur'an And Teaches It. And The Virtue Of One Who Learns Wisdom From Fiqh Or Other Types Of Knowledge, Then Acts Upon It And Teaches It

[1892] 265 - (...) It was narrated that 'Uqbah bin 'Amir said: “The Messenger of Allâh ﷺ said to me: ‘There have been revealed to me verses the like of which has never been seen (they are): Al-Mu'awwidhatain.”

[1893] (...) A similar report (as no. 1892) was narrated from Ismâ'il with this chain. In the report of Abû Usâmah it says: “It was narrated from 'Uqbah bin 'Amir Al-Juhani, who was one of those who narrated directly from Muḥammad ﷺ.”

[1894] 266 - (815) It was narrated from Sâlim, from his father, that the Prophet ﷺ said: “There is no envy except in two cases: A man to whom Allâh gives (causes to learn) the Qur'an and he recites it during the night and during the day, and a man to whom Allâh gives wealth, and he spends it during the night and during the day.”
Sâlim bin 'Abdullâh bin ‘Umar narrated that his father said: “The Messenger of Allâh ﷺ said: ‘There is no envy except in two cases: A man to whom Allâh gives (causes to learn) this Book and he recites it by night and by day, and a man to whom Allâh gives wealth, and he gives it in charity by night and by day.’”

It was narrated that Qais said: “I heard ‘Abdullâh bin Mas’ûd say: The Messenger of Allâh ﷺ said: ‘There is no cause for envy except in two cases: ‘A man to whom Allâh gives wealth and enables him to spend it in support of the truth, and a man to whom Allâh gives wisdom and he rules in accordance with it and teaches it.”’

It was narrated from ‘Âmir bin Wâthilah that Nâfi’ bin ‘Abdul-Hârith met ‘Umar in ‘Usfân, and
Umar had appointed him as governor of Makkah. He said: "Whom did you appoint over the people of the valley?" He said: "Ibn Abza." He said: "Who is Ibn Abza?" He said: "One of our freed slaves." He said: "You have appointed a freed slave over them?!" He said: "He is well versed in the Book of Allah, the Mighty and Sublime, and he is knowledgeable about the Farā'īd." Umar said: "Your Prophet said: 'Allah raises some in status because of this Book and He lowers others because of it.'

[1898] (...) 'Amir bin Wāthilah Al-Laithī narrated that Nāfi' bin 'Abdul-Ḥārith Al-Khuzā'I met 'Umar bin Al-Khattāb in 'Usfān..." a Hadīth similar to that of Ibrāhīm bin Sa'd from Az-Zuhri (no. 1897).

Chapter 48. The Clarification That The Qur'ān Was Revealed In Seven Aḥruf (Modes Of Recitation), And Clarifying Its Meaning

[1899] 270 - (818) 'Umar bin Al-Khattāb said: "I heard Hishām bin Ḥalīm bin Ḥizām reciting Sūrat Al-Furqān in a manner other than I
recited it, and the Messenger of Allâh ﷺ had taught it to me. I was about to argue with him, but I restrained myself until he had finished (praying), then I caught him by his Ridâ’ and brought him to the Messenger of Allâh ﷺ, and said: ‘O Messenger of Allâh, I heard this man reciting Sûrat Al-Furqân in a manner other than you taught it to me.’ The Messenger of Allâh ﷺ said: ‘Let go of him. Recite it.’ He recited it in the manner in which I had heard him recite, and the Messenger of Allâh ﷺ said: ‘Thus it was revealed.’ Then he said to me: ‘Recite it.’ So I recited it and he said: ‘Thus it was revealed. This Qur’ân has been revealed in seven modes of recitation, so recite whatever is easy for you.’”

[1900] 271 - (…) ‘Umar bin Al-Khaṭṭāb said: “I heard Hishâm bin Ḥakîm reciting Sûrat Al-Furqân during the lifetime of the Messenger of Allâh ﷺ...” and he quoted a similar Hadîth (as no. 1899) and added: “I was about to grab hold of him while he was praying, but I restrained myself until he had finished.”
[1901] (...) A report similar to that of Yûnus (no. 1900) was narrated from Az-Zuhrî with the same chain.

[1902] 272 - (819) Ibn 'Abbâs narrated that the Messenger of Allâh ﷺ said: “Jibrîl - peace be upon him - recited to me with one mode of recitation, but I asked him to recite it in another way, and I kept asking him for more, and he gave me more, until there were seven modes of recitation.”

Ibn Shihâb said: “I heard that these seven modes of recitation are essentially one, and there is no difference between them concerning lawful and unlawful.”

[1903] (...) It was narrated from Az-Zuhrî with this chain (a similar Hadîth as no. 1902).

[1904] 273 - (820) It was narrated that Ubayy bin Ka'b said: “I was in the Masjid, and a man came in and offered prayers,
and (in it) he recited in a manner which I found strange. Then another man came in and recited in a manner different from his companion. When we had finished the prayer, we all entered upon the Messenger of Allah  and I said: 'This man recited in a manner which I found strange, then another man came in and recited in a manner different from his companion.' The Messenger of Allah  told them to recite, and they did so, and the Prophet expressed his approval. I felt in my heart a kind of doubt such as I had never felt even during the Jâhiliyyah. When the Messenger of Allah  saw that I was affected and had broken into a sweat, as if I was looking at Allah, the Mighty and Sublime, with fear, he said to me: 'O Ubayy, it was conveyed to me that I should recite the Qur'ān in one mode of recitation, and I replied: Make it easy for my Ummah. It was conveyed to me the second time that I should recite it in two modes of recitation. I replied: Make it easy for my Ummah. It was conveyed to me the third time that I should recite it in seven modes of recitation, and: For each time you replied, you may ask Me for something. I said: O Allah, forgive my Ummah; O Allah, forgive my Ummah, and I have delayed the third one for the Day
when all of mankind will turn to me, even Ibrâhîm, peace be upon him.”

[1905] (...) Ubayy bin Ka‘b narrated that he was sitting in the Masjid when a man came in and offered prayers, and he recited in a manner... a Hadîth similar to that of Ibn Numair (no. 1904).

[1906] 274 - (821) It was narrated from Ubayy bin Ka‘b that the Prophet ﷺ was at the pond of Banû Ghifâr and Jibrîl - peace be upon him - came to him and said: “Allâh commands you to teach the Qur‘ân to your Ummah according to one mode of recitation.” He said: “I ask Allâh for His pardon and forgiveness, my Ummah is not able for that.” Then he came to him a second time and said: “Allâh commands you to teach the Qur‘ân to your Ummah according to two modes of recitation.” He said: “I ask Allâh for His pardon and forgiveness, my Ummah is not able for that.” Then he came to him a third time and said: “Allâh commands you to teach the Qur‘ân to your Ummah according to three
modes of recitation.” He said: “I ask Allâh for His pardon and forgiveness, my Ummah is not able for that.” He came to him a fourth time and said: “Allâh commands you to teach the Qur’ân to your Ummah according to seven modes of recitation, and whichever mode of recitation they recite it in, they will be right.”

[1907] (…) Shu’bah narrated a similar report (as no. 1906) with this chain.

Chapter 49. Slow, Measured Pace Of Recitation (Tartîl), And To Not Rush When Reciting, And The Permissibility Of Reciting Two Or More Sûrahs In One Rak‘ah

[1908] 275 - (722) It was narrated that Abû Wâ’il said: “A man called Nahîk bin Sinân came to ‘Abdullâh and said: ‘O Abû ‘Abdur-Rahmân, how do you recite this letter, as Alif or as Yâ?’ - Min mâ‘în ghayrî āsin or Min mâ‘în ghayrî yâsîn?"[1] ‘Abdullâh said: ‘Have you memorized the entire Qur’ân apart from this?’ He said: ‘I recite Al-Mufassâl,[2] in one Rak‘ah.’ ‘Abdullâh said: ‘This is

[2] According to Ibn Kathîr, the correct view is that the Mufassâl section of the Qur’ân begins with Sûrah Qâf until the end of the Qur’ân.
like the hasty recitation of poetry. There are people who recite the Qurʾān and it does not go any deeper than their collarbones, but if it settles in the heart and takes root, it will be beneficial. The best of prayer is bowing and prostration, and I know the pairs of Sūrahs that the Messenger of Allah  used to recite in each Rakʿah." Then ‘Abdullāh stood up and ‘Alqamah went in after him, then he came out and said: ‘he has told me what they are.’”

Ibn Numair said in his report: A man from Banū Bajīlah came to ‘Abdullāh, and he did not say: “Nahīk bin Sinān.”

[1909] 276 - (...) It was narrated that Abū Wā’il said: “A man called Nahīk bin Sinān came to ‘Abdullāh...” A Hadīth similar to that of Wākī’ (no. 1908), except that he said: “‘Alqamah came to enter upon him, and we said to him: ‘Ask him about the pairs of Sūrahs that the Messenger of Allah  used to recite in each Rakʿah.’ He entered upon him and asked him, then he came out to us and said: ‘Twenty Sūrahs in ten Rakʿah of Al-Muḍāsāl.’”
[1910] 277 - (...) Al-A‘mash narrated something similar (to no. 1908) with this chain, and he said: “I know the pairs that the Messenger of Allah ﷺ used to recite, two in each Rak‘ah, twenty Sūrah in ten Rak‘ah.

[1911] 278 - (...) It was narrated that Abū Wā’il said: “We went to ‘Abdullāh bin Mas‘ūd one morning after we had prayed Al-Ghadāh and we greeted him at the door, and he granted us permission (to enter). We stayed at the door for a while, then the slave girl came out and said: ‘Will you not enter?’ So we entered and found him sitting, reciting Tasbīh. He said: ‘What kept you from entering when permission had been given to you?’ We said: ‘Nothing, except that we thought that some of the people of the household might be sleeping.’ He said: ‘Do you think there is idleness among the family of Ibn Umm ‘Abd?’ Then he went back to reciting Tasbīh until he thought that the sun had risen and he said: ‘O girl, look and see whether it has risen.’ She looked and saw that it had not risen. Then he went back to reciting
Tasbīh until he thought that the sun had risen and he said: ‘O girl, look and see whether it has risen.’ She looked and saw that it had risen. He said: ‘Praise be to Allāh Who has caused this day of ours to come when we are still in a state of soundness.’ (One of the narrators) Mahdī said: “I think that he said: ‘and has not destroyed us for our sins.’” - “A man among the people said: ‘I recited all of Al-Mufassāl last night.’ ‘Abdullāh said: ‘This is like the hasty recitation of poetry. We heard the pairs, and I remember the pairs that the Messenger of Allāh_used to recite: ‘Eighteen Sūrah from Al-Mufassāl and two Sūrah from the family of Hā-Mīm.’”

[1912] 279 - (…) It was narrated that Šaqiq said: “A man from Banū BajIlah, who was called Nahīk bin Sinān, came to ‘Abdullāh and said: ‘I recite Al-Mufassāl in one Rak‘ah.’ ‘Abdullāh said: ‘This is like the hasty recitation of poetry. I know the pairs that the Messenger of Allāh_used to recite, two Sūrah in one Rak‘ah.’”

[1913] (…) Abū Wā’il narrated that a man came to Ibn Mas‘ūd and said: “I recited all of Al-Mufassāl in a single Rak‘ah last
night.” ‘Abdullâh said: “This is like the hasty recitation of poetry.” ‘Abdullâh said: “I know the pairs that the Messenger of Allâh ﷺ used to put together.” And he mentioned twenty Sûrah of Al-Mufassal, two by two, in every Rak‘ah.

Chapter 50. Concerning Various Recitations

[1914] 280 - (283) Abû Işâq said: “I saw a man asking Al-Aswad bin Yazîd, when he was teaching Qur‘ân in the Masjid: ‘How do you recite this verse - fa hal min muddakir (Then is there any that will remember (or receive admonition))?\(^1\) - with a Dâl or a Dhâl?’ He said: ‘With a Dâl. I heard ‘Abdullâh bin Mas‘ûd say: I heard the Messenger of Allâh ﷺ say: ‘Muddakir’ with a Dâl.’”

[1915] 281 - (…) It was narrated from ‘Abdullâh that the Prophet ﷺ used to recite this phrase: “fa hal min muddakir [Then is there any that will remember (or receive admonition)]?\(^2\)

\(^1\) Al-Qamar 54:15.
\(^2\) Al-Qamar 54:15.
It was narrated that 'Alqamah said: "We arrived in Ash-Shām, and Abū Ad-Dardā' came to us and said: 'Is there among you anyone who recites Qur'ān according to the recitation of 'Abdullāh?' I said: 'Yes, I do.' He said: 'How did you hear 'Abdullāh recite this verse - \textit{Wal-laili idha yaghshā} (By the night as it envelops)?' I said: 'I heard him recite: \textit{Wal-laili idha yaghshā wa J-jāhri wal-unLhâ} (By the night as it envelops and the male and female). He said: 'By Allah, this is how I heard the Messenger of Allah ﷺ recite it, but these people want me to include the words \textit{wa ma khalâqa} (and by Him Who created), but I do not want to do that.' \footnote{1}

According to the recitation of 'Abdullāh bin Mas'ūd, the phrase \textit{wa ma khalâqa} (and by Him Who created) is not present. \footnote{2}

\footnote{1} \textit{Al-Lail} 92:1.

\footnote{2} According to the recitation of 'Abdullāh bin Mas'ūd, the phrase \textit{wa ma khalâqa} (and by Him Who created) is not present.
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recited it?...” And he mentioned something similar (no. 1917).

[1918] 284 - (...) It was narrated that ‘Alqamah said: “I met Abū Ad-Dardâ’ and he said to me: ‘Where are you from?’ I said: ‘From Al-‘Irâq.’ He said: ‘Which part?’ I said: ‘Al-Kūfah.’ He said: ‘Do you recite Qur'ân according to the recitation of ‘Abdullâh bin Mas‘ûd?’ I said: ‘Yes.’ He said: ‘Recite “Wal-laili idhâ yaghsha (By the night as it envelops)...”’[1]
I recited: ‘Wail- lai idha yaghshâ wan-nahâri idha tajalla wadh-dhakari wal-unthâ (By the night as it envelops, the day as it appears in brightness, and the male and the female).’ He smiled then he said: ‘This is how I heard the Messenger of Allâh ﷺ recite it.’”

[1919] (...) It was narrated that ‘Alqamah said: “I came to Ash-Shâm and I met Abû Ad-Dardâ’...” and he quoted a Hadîth similar to that of Ibn ‘Ulayyah (no. 1918).

Chapter 51. The Times When It Is Forbidden To Offer Ṣalât

[1920] 285 - (825) It was

narrated from Abû Hurairah that the Messenger of Allâh ﷺ forbade offering Salât after the Asr prayer until the sun has set, and after the Subh prayer until the sun has risen.

[1921] 286 - (826) It was narrated that Ibn ‘Abbâs said: “I heard more than one of the companions of the Messenger of Allâh ﷺ - including ‘Umar bin Al-Khaṭṭâb, who was the dearest of them to me - say that the Messenger of Allâh ﷺ forbade prayers after the Fajr prayer until the sun had risen and after ‘Asr until the sun had set.”

[1922] 287 - (...) It was narrated from Qatâdah with this chain (a similar Hadîth as no. 1921), except that in the Hadîth of Sa‘eed and Hishâm it says: “After Subh until the sun has risen brightly.”
Abû Sa‘eed Al-Khudrî said: “The Messenger of Allah ﷺ said: ‘There is no prayer after the ‘Asr prayer until the sun has set and there is no prayer after the Fajr prayer until the sun has risen.’”

It was narrated from Ibn ‘Umar that the Messenger of Allah ﷺ said: “None of you should pursue prayer when the sun is rising or when it is setting.”

It was narrated that Ibn ‘Umar said: “The Messenger of Allah ﷺ said: ‘Do not pursue prayer when the sun is rising or when it is setting, for it rises between the horns of the Shaitân.’”
[1926] 291 - (829) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘When the edge of the sun appears, delay your prayer until it has appeared fully, and when the edge of the sun sets, delay your prayers until it has disappeared.’”

[1927] 292 - (830) It was narrated that Abû Basrah Al-Ghifârî said: “The Messenger of Allâh ﷺ led us in praying ‘Asr at Al-Makhmîṣ, and he said: ‘This prayer was enjoined upon those who came before you, but they neglected it. Whoever performs it regularly will have a twofold reward, and there is no prayer after it until the Shâhid appears’ - and the Shâhid means the stars.”

[1928] (...) It was narrated that Abû Basrah Al-Ghifârî said: “The Messenger of Allâh ﷺ led us in praying ‘Asr” - a similar report (as no. 1927).
Chapter 52. How ‘Amr Bin ‘Abasah Became Muslim

[1929] 293 - (831) ‘Uqbah bin ‘Amir Al-Juhani said: “There are three times when the Messenger of Allah ﷺ told us not to offer prayers or bury our dead: When the sun begins to rise until it is high, when it is standing directly overhead at noon, and when it has started to set, until it has set.”

[1930] 294 - (832) It was narrated that Abü Umâmah said: ‘Amr bin ‘Abasah As-Sulamî said: During the Jâhiliyyah, I used to think that the people were misguided and not following anything real when they worshipped idols. I heard of a man in Makkah who was telling stories, so I sat on my mount and went to find him. The Messenger of Allâh ﷺ was in hiding and his people were persecuting him. I kept a low profile until I
managed to enter upon him in Makkah. I said to him: “Who are you?” He said: “I am a Prophet.” I said: “What is a Prophet?” He said: “I have been sent by Allâh.” I said: “With what has He sent you?” He said: “He has sent me to uphold the ties of kinship, to break the idols and to proclaim that Allâh is to be single out (for worship) and that none is to be associated with Him.” I said to him: “Who do you have with you?” He said: “A free man and a slave” - at that time he had Abû Bakr and Bilâl with him among those who believed in him. I said: “I want to follow you.” He said: “You cannot do that right now. Do you not see my situation and the situation of the people? Go back to your family, then when you hear that I have been granted victory, come to me.” So I went to my family, and the Messenger of Allâh, ﷺ arrived in Al-Madînah while I was with my family. I started to ask people for news after he arrived in Al-Madînah, until there came to me a group of people from Yathrib - Al-Madînah - and I said: “What did this man who came to Al-Madînah do?” They said: “The people are hastening to follow him, and his people wanted to kill him but they were not able to.” I arrived in Al-Madînah and entered upon him, and said: “O
Messenger of Allâh, do you recognize me?” He said: “Yes, you are the one who met me in Makkah.” I said: “Yes.” I said: “0 Prophet of Allâh, tell me what Allâh has taught you, that I do not know. Tell me about prayer.”

He said: “Pray the Subh prayer, then refrain from praying until the sun has risen and become high, for when it rises, it rises between the horns of the Shaitân and at that time the disbelievers prostrate to it. Then pray, for the prayer is witnessed and attended until the shadow of a spear falls directly north.[1] Then refrain from praying, for at that time Hell is stoked up. Then when the shadow moves forward, pray - for the prayer is witnessed and attended - until you have prayed ‘Asr. Then refrain from praying until the sun has set, for it sets between the horns of the Shaitân and at that time the disbelievers prostrate to it.” I said: “0 Prophet of Allâh, tell me about Wudâ’.” He said: “There is no man among you who brings his Wudâ’ water, rinses out his mouth, sniffs water up into his nose and blows it out, but the sins of his face, mouth and nostrils drop out. Then when he washes his face as enjoined by

Allâh, the sins of his face drop out with the water from the end of his beard. Then when he washes his arms up to the elbows, the sins of his hands drop out with the water from his fingertips. Then when he wipes his head, the sins of his head drop out with the water from the ends of his hair. Then when he washes his feet up to the ankles, the sins of his feet drop out with the water from the ends of his toes. Then if he stands and prays, and praises and glorifies Allâh as He deserves, and his heart focuses on Allâh, then he is cleansed of his sins and is as he was on the day his mother bore him.”

‘Amr bin ‘Abasah narrated this Hadîth to Abû Umâmah, the Companion of the Messenger of Allâh ﷺ, and Abû Umâmah said to him: “0 ‘Amr bin ‘Abasah, watch what you are saying; is such a great reward given to a man for one incident?” ‘Amr said: “0 Abû Umâmah, I have grown old, my bones have become weak and my end is near. I have no need to tell lies about Allâh and His Messenger. If I had heard it only once from the Messenger of Allâh ﷺ, or even two times or three - until he mentioned seven times - I would never have narrated it, but I heard it more often than that.”

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كتاب فضائل القرآن وما يتعلق به
Chapter 53. Do Not Aim To Pray When The Sun Is Rising Or Setting

[1931] 295 - (833) It was narrated that ‘Aishah said: “Umar misunderstood; the Messenger of Allah ﷺ only forbade pursuing the rising of the sun or its setting (with prayer).”

[1932] 296 - (...) It was narrated that ‘Aishah said: “The Messenger of Allah ﷺ did not give up praying two Rak`ah after ‘Asr.” But ‘Aishah said: “The Messenger of Allah ﷺ said: ‘Do not pursue the setting of the sun nor its rising with your prayer.”

Chapter 54. Concerning The Two Rak`ah That The Prophet ﷺ Used To Pray After ‘Asr

[1933] 297 - (834) It was narrated from Kuraib, the freed slave of Ibn `Abbâs, that ‘Abdullâh bin `Abbâs, `Abdur-Rahmân bin Azhar and Al-Miswar bin Makhramah sent him...
to 'Aishah, the wife of the Prophet ﷺ, saying: “Convey greetings of Salâm to her from all of us, and ask her about the two Rak'ah after 'Asr, and say: ‘We have been informed that you pray them, but we heard that the Messenger of Allah ﷺ forbade that.’” Ibn ‘Abbâs said: “I, along with ‘Umar bin Al-Khaṭâb, used to tell the people not to do that.”

Kuraib said: “So I entered upon her and conveyed to her the message they had sent with me. She said: ‘Ask Umm Salamah.’ So I went out to them and told them what she had said. They sent me to Umm Salamah with a message like that with which they had sent me to ‘Aishah. Umm Salamah said: ‘I heard the Messenger of Allâh ﷺ forbidding them (the two Rak'ah after 'Asr), then I saw him praying them. But when he prayed them, he had already prayed 'Asr, then he entered upon me and there were some women from Banû Harâm, who were among the Ansâr, with me. He prayed them, and I sent the slave girl to him. I said: ‘Stand beside him, and say to him: ‘O Messenger of Allâh, I heard you forbidding these two Rak'ah, but now I see you praying them.’ If he gestures to you with his hand, then leave him.’ The slave girl did that, and he gestured to her with his hand, so she left him.
When he had finished praying, he said: ‘O daughter of Abū Umayyah, you asked about the two Rak‘ah after ‘Asr. Some people from Banū ‘Abdul-Qais came to me to embrace Islam, and they distracted me from praying the two Rak‘ah that come after Zuhr; these are them.”

[1934] 298 - (835) Abū Salamah narrated that he asked ‘Aīshah about the two Rak‘ah that the Messenger of Allāh ﷺ used to pray after ‘Asr. She said: “He used to pray them before ‘Asr, then if he was distracted or forgot them, he would pray them after ‘Asr, then he continued to do so, because if he offered a prayer he would continue to do so.”

[1936] 300 - (...) It was narrated that 'Aishah said: "Two prayers that the Messenger of Allah ﷺ never stopped praying in my house, whether secretly or openly: Two Rak‘ah before Fajr and two Rak‘ah after ‘Asr."

[1937] 301 - (...) It was narrated that Al-Aswad and Masrūq said: "We bear witness that ‘Aishah said: ‘There was no day that the Messenger of Allah ﷺ was in my house but he did not pray them’" - meaning the two Rak‘ah after ‘Asr.

Chapter 55. It Is Recommended To Pray Two Rak‘ah Before Maghrib

[1938] 302 - (836) It was narrated that Mukhtār bin Fulful said: "I asked Anas bin Mālik about voluntary prayer after ‘Asr. He said: “Umar used to strike people’s hands for praying after
'Asr, but at the time of the Messenger of Allâh ﷺ we used to pray two Rak'ah when the sun set, before Maghrib prayer.' I said to him: ‘Did the Messenger of Allâh ﷺ pray them?’ He said: ‘We used to see him praying them, but he did not tell us to do that or not to do that.’

Chapter 56. Between Every Two Calls, There Is A Prayer

It was narrated that Anas bin Mâlik said: “We were in Al-Madinah and when the Mu'adhdhin called the Adhân for Maghrib prayer, they would hasten to the pillars and pray two Rak'ah, until if a stranger were to enter the Masjid, he would think that the prayer had begun, because of the large numbers of people who prayed them.”

It was narrated that ‘Abdullâh bin Mughaffal Al-Muzanî said: “The Messenger of Allâh ﷺ said: ‘Between every two calls there is a prayer.’ He said it three times, and the third time he said: ‘For those who wish.’”
A similar report (as no. 1941) was narrated from 'Abdullâh bin Mughaffal Al-Muzâni from the Prophet ﷺ, except that he said... “and the fourth time he said: ‘For those who wish.’”

Chapter 57. The Fear Prayer

It was narrated that Ibn 'Umar said: “The Messenger of Allah ﷺ offered the fear prayer, leading one of the two groups in one Rak'ah while the other group was facing the enemy. Then they left and took their companions’ places, facing the enemy, and the others came, and the Prophet ﷺ led them in praying one Rak'ah. Then the Prophet ﷺ said the Tâsliyn and each group made up one Rak'ah.”

It was narrated from Sâlim bin 'Abdullah bin 'Umar that his father used to narrate concerning the prayer of the Messenger of Allah ﷺ at times of fear, and he said: “We prayed...”
in this manner with the Messenger of Allâh ﷺ.”

[1944] 306 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ prayed the fear prayer at some times. One group stood with him while the other faced the enemy. He led those who were with him in praying one Rak'ah, then they left and the other came, and he led them in praying one Rak'ah. Then both groups made up one Rak'ah each.” Ibn ‘Umar said: “And if the fear is worse than that, then pray riding or standing, by means of gestures.”

[1945] 307 - (840) It was narrated that Jâbir bin ‘Abdullâh said: “I was present during the fear prayer with the Messenger of Allâh ﷺ. We formed two rows, one row behind the Messenger of Allâh ﷺ, and the enemy was between us and the Qiblah. The Messenger of Allâh ﷺ said the Takbîr and we all said the Takbîr. Then he bowed and we all bowed. Then he raised his head from bowing and we all raised our heads. Then he and the row that was directly behind him went down in prostration, and the back row remained standing, facing the enemy. When the Prophet ﷺ
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had finished prostrating, the row that was directly behind him stood up, and the back row went down in prostration and then stood up. Then the back row went forward and the front row moved back. Then the ProphetAgregar ago we and all bowed, then he raised his head from bowing and we all raised our heads. Then he and the row that was directly behind him - that had been in the back during the first Rak’ah - went down in prostration, and the back row remained standing, facing the enemy. When the Prophet and the row that was directly behind him had finished prostrating, the back row went down in prostration. Then the ProphetAgregar ago we said the Taslîm and we all did likewise.” Jâbir said: "Just as these guards do with their Amîr.”

[1946] 308 - (...) It was narrated from Abu Az-Zubair, that Jâbir said: “We went out with the Messenger of Allah to fight some people from Juhainah, and they fought us fiercely. When we prayed Zuhr, the idolators said: ‘If we had attacked them then, we would have finished them off.’ Jibrîl informed the Messenger of Allah about that, and the Messenger of Allah told us about it.” He said: “They said: ‘There will come to them a prayer that is dearer to them than their children.’ When the
time for 'Asr came, we formed two rows, and the idolators were between us and the Qiblah. The Messenger of Allâh ﷺ said the Takbîr and we said the Takbîr, and he bowed and we bowed. Then he prostrated and the first row prostrated with him, and when they stood up the second row prostrated. Then the first row moved backwards and the back row moved forwards and took the place of the first row. Then the Messenger of Allâh ﷺ said the Takbîr and we said the Takbîr, and he bowed and we bowed. Then he prostrated and the first row prostrated with him, and the second row remained standing. Then the second row prostrated, then they all sat, and the Messenger of Allâh ﷺ said the Salâm to them.” Abû Az-Zubair said: “Then Jâbir specifically said: ‘Just as these Amîr of yours pray.”
backwards, and he led them in one Rak‘ah. Then he sat until those who were behind them had prayed one Rak‘ah, then he said the Taslim.

[1948] 310 - (842) It was narrated from Ṣâliḥ bin Khawwât, from those who had prayed the fear prayer with the Messenger of Allâh ﷺ on the day of (the battle of) Dhât Ar-Riqâ’, that one group formed rows with him, and another group faced the enemy. He led those who were with him in praying one Rak‘ah, then he remained standing and they completed the prayer by themselves. Then they moved away and faced the enemy, and the other group came. He led them in praying the remaining Rak‘ah, then he remained sitting and they completed the prayer by themselves, then he said the Taslim with them.

[1949] 311 - (843) It was narrated that Jâbir said: “We came with the Messenger of Allâh ﷺ to Dhât Ar-Riqâ’. Whenever we came to a shady tree, we would leave it for the Messenger of Allâh ﷺ. A man from the idolators came and the sword of the Messenger of Allâh ﷺ was hanging on a tree. He took the sword of the Messenger of Allâh ﷺ and unsheathed it, and he said to the Messenger of
Allāh ﷺ: ‘Aren’t you afraid of me?’ He said: ‘No.’ He said: ‘Allāh will protect me from you.’ The Companions of the Messenger of Allāh ﷺ threatened him, so he put the sword back in its sheath and hung it up again. Then the call for prayer was given and he led one group in praying two Rak‘ah, then they moved back and he led the other group in praying two Rak‘ah. So the Messenger of Allāh ﷺ prayed four Rak‘ah and the people prayed two.”

[1950] 312 - (...) Jābir narrated that he prayed the fear prayer with the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ led one of the two groups in praying two Rak‘ah, then he led the other group in praying two Rak‘ah, so the Messenger of Allāh ﷺ prayed four Rak‘ah and each group prayed two.
7. The Book Of Jumu‘ah (Friday) Prayer

[1951] 1 - 844 It was narrated that ‘Abdullâh said: “I heard the Messenger of Allâh ﷺ say: ‘When one of you wants to come to Jumu‘ah, let him perform Ghusl.’”

[1952] 2 - (...) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said, while he was standing on the Minbar: “Whoever among you comes to Jumu‘ah, let him perform Ghusl.”

[1953] (...) A similar report (as no. 1952) was narrated from Sâlim and ‘Abdullâh, the two sons of ‘Abdullâh bin ‘Umar,
from Ibn 'Umar, from the Prophet ﷺ.

[1954] (…) It was narrated from Sâlim bin ‘Abdullâh that his father said: “I heard the Messenger of Allâh ﷺ say…” a similar report (as no. 1952).

[1955] 3 - (845) Sâlim bin ‘Abdullâh narrated from his father that while ‘Umar bin Al-Khaṭṭâb was addressing the people on a Friday, one of the Companions of the Messenger of Allâh ﷺ came in. ‘Umar called out to him: “What time is this?” He said: “I was busy today and I did not go back to my family when I heard the call, so I did no more than perform Wudâ’.” ‘Umar said: “Just Wudâ’, while you know that the Messenger of Allâh ﷺ used to order Ghusl!”

[1956] 4 - (…) Abû Hurairah said: “While ‘Umar bin Al-Khaṭṭâb was addressing the people one Friday, ‘Uthmân bin ‘Affân came in and ‘Umar referred indirectly to him, saying: ‘What is the matter with men who come late, after the call?’ ‘Uthmân said: ‘O Commander of
the Believers! As soon as I heard the call, I performed Wudû', then I came.' ‘Umar said: ‘Just Wudû’? Did you not hear that the Messenger of Alläh  said: “When one of you comes to Jumu‘ah, let him perform Ghusl?”

Chapter 1. Ghusl On Friday Is Obligatory For All Adult Men, And Clarifying What They Were Ordered Regarding It

[1957] 5 - (846) It was narrated from Abû Sa‘eed Al-Khudrî that the Messenger of Alläh  said: “Ghusl on Friday is obligatory for everyone who has reached the age of puberty.”

[1958] 6 - (847) It was narrated from ‘Urwa bin Az-Zubair that ‘Aishah said: “The people used to come to Jumu‘ah from their houses and from Al-‘Awâlî.[1] They would come wearing cloaks that had gotten dusty, and they smelled. One of them came to the Messenger of Alläh  while

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he was at my house, and the Messenger of Allâh ﷺ said: ‘You should clean yourselves for this day of yours.’”

[1959] (...) It was narrated from ‘Urwh that ‘Âishah said: “The people were workers and they did not have any servants, so they smelled bad. It was said to them: ‘You should perform Ghusl on Fridays.’”

Chapter 2. Perfume And Siwâk
On Fridays

[1960] 7 - (846) It was narrated from ‘Abdur-Rahmân bin Abî Sa‘eëd Al-Khûdrî, from his father, that the Messenger of Allâh ﷺ said: “Ghusl on Fridays is obligatory for everyone who has reached the age of puberty, as well as using the Siwâk and whatever perfume is available to him.”

Bukair did not mention ‘Abdur-Rahmân, and he said concerning perfume: “even if it is women’s perfume.”
It was narrated from Ibn ‘Abbâs that he mentioned what the Prophet ﷺ said about performing Ghusl on Friday. Tâwûs said: “I said to Ibn ‘Abbâs: ‘And should he put on perfume or oil, if his family has some?’ He said: ‘I do not know about that.’”

It was narrated from Abû Hurairah that the Prophet ﷺ said: “It is the right of Allah over every Muslim that he should perform Ghusl every seven days, washing his head and his body.”
It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "Whoever performs Ghusl for Janābah on Friday, then comes to the Masjid early, it is as if he sacrificed a camel. Whoever comes at the second hour, it is as if he sacrificed a cow. Whoever comes at the third hour, it is as if he sacrificed a horned ram. Whoever comes at the fourth hour, it is as if he sacrificed a chicken. Whoever comes at the fifth hour, it is as if he sacrificed an egg. Then when the Imâm comes out, the Angels come in to listen to the reminder."

Chapter 3. Listening Attentively To The Khutbah On Friday

Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "If you say to your companion: 'Listen attentively' on a Friday, while the Imâm is delivering the Khutbah, then you have engaged in idle speech."

[1964] 10 - (850) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "Whoever performs Ghusl for Janābah on Friday, then comes to the Masjid early, it is as if he sacrificed a camel. Whoever comes at the second hour, it is as if he sacrificed a cow. Whoever comes at the third hour, it is as if he sacrificed a horned ram. Whoever comes at the fourth hour, it is as if he sacrificed a chicken. Whoever comes at the fifth hour, it is as if he sacrificed an egg. Then when the Imâm comes out, the Angels come in to listen to the reminder."

[1965] 11 - (851) Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "If you say to your companion: 'Listen attentively' on a Friday, while the Imâm is delivering the Khutbah, then you have engaged in idle speech."
(2066) (...) Abū Hurairah said: "I heard the Messenger of Allāh ﷺ say..." a similar report (as no. 1965).

(2067) (...) Ibn Juraij narrated a similar Hadīth (as no. 1965) from Ibn Shihāb with both chains, except that Ibn Juraij said: "Ibrāhīm bin 'Abdullāh bin Qâriz."

(2068) 12 - (...) It was narrated from Abū Hurairah that the Prophet ﷺ said: "If you say to your companion: 'Listen attentively' on a Friday, while the Imām is delivering the Khutbah, then you have engaged in idle speech."

Chapter 4. The (Special) Time That Occurs On Friday
narrated from Abû Hurairah that the Messenger of Allâh mentioned Friday and said: “In it there is a time when, if a Muslim happens to pray at that time and ask Allâh for something, He will give it to him.”

Qutaibah added in his report: “And he gestured with his hand to indicate how short it is.”

[1970] 14 - (…) It was narrated that Abû Hurairah said: “Abû Al-Qâsim said: ‘On Friday there is a time when, if a Muslim happens to stand and pray at that time, asking Allâh for good, He will give it to him.’ And he gestured with his hand to indicate how short it is.”

[1971] (…) It was narrated that Abû Hurairah said: “Abû Al-Qâsim said:…” a similar report (as no. 1970).

[1972] (…) It was narrated that Abû Hurairah said: “Abû Al-Qâsim said:…” a similar report (as no. 1970, but with a different chain).
[1973] 15 - (...) It was narrated from Abū Hurairah that the Prophet ﷺ said: “On Friday there is a time when, if a Muslim happens to ask Allâh for good at that time, He will give it to him.” He said: “And it is a short time.”

[1974] (...) It was narrated from Abū Hurairah from the Prophet ﷺ (a similar Hadîth as no. 1973), but he did not say: “and it is a short time.”

[1975] 16 - (853) It was narrated that Abū Burdah bin Abî Mûsâ Al-Ash’ârî said: ‘Abdullâh bin ‘Umar said to me: “Did you hear your father narrating from the Messenger of Allâh ﷺ concerning the (special) time on Friday?” I said: “Yes, I heard him say: ‘I heard the Messenger of Allâh ﷺ say: It is between the time when the Imâm sits down, until the prayer is over.’”
Chapter 5. The Virtue Of Friday

[1976] 17 - (854) Abü Hurairah said: “The Messenger of Allâh ﷺ said: ‘The best day on which the sun ever rises is Friday. On it Âdam was created, on it he entered Paradise and on it he was expelled therefrom.’”

[1977] 18 - (...) It was narrated from Abü Hurairah that the Prophet ﷺ said: “The best day on which the sun rises is Friday. On it Âdam was created, on it he entered Paradise, on it he was expelled therefrom, and the Hour will not begin except on a Friday.”

Chapter 6. This Umma Has Been Guided To Friday

[1978] 19 - (855) It was narrated that Abü Hurairah said: “The Messenger of Allâh ﷺ said: ‘We are the last, but we will be the first on the Day of Resurrection, although every
nation was given the Book before us, and we have been given it after them. This day which Allâh has decreed for us, Allâh has guided us to it, and the people come after us in this regard, the Jews on the next day and the Christians on the day after that.”

[1979] (…) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘We are the last but we will be the first on the Day of Resurrection…”’ a similar report (as no. 1978).

[1980] 20 - (…) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘We are the last, but the first on the Day of Resurrection and we will be the first to enter Paradise, although they were given the Book before us and we were given it after them, but they differed and Allâh guided us concerning that wherein they differed of the truth. This is their day concerning which they differed; Allâh has guided us to it’” - he (the narrator) said: “Friday” - “this day is for us, the next day is for the Jews, and the day after that is for the Christians.”
It was narrated that Hammâm bin Munabbih, the brother of Wahb bin Munabbih, said: “This is what Abû Hurairah narrated to us from Muhammad the Messenger of Allah.” He said: “The Messenger of Allah said: ‘This is what Abû Hurairah narrated to us from Muhammad the Messenger of Allah.’”

It was narrated from Abû Hurairah and from Rib‘î bin Hirâsh that Hudhaifah said: “The Messenger of Allah said: ‘Allah sent those who came before us astray from Friday, so the Jews had Saturday and the Christians had Sunday. Then Allah brought us, and Allah guided us to Friday, so there is Friday, Saturday, Sunday. Thus they will follow us on the Day of Resurrection. We are the last of the people of this world but will be the first on the Day of Resurrection, the first of all creatures to be judged.’”
It was narrated that Hudhafah said: "The Messenger of Allâh ﷺ said: 'We have been guided to Friday and Allâh sent those who came before us astray from it.'" And he mentioned a Hadîth similar to that of Ibn Fu'dail (no. 1982).

Chapter 7. The Virtue Of Going Out Early On Friday

Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When Friday comes, at every door of the Masjid there stand Angels who write down (the names of) those whom come first, then those who come next. When the Imâm sits down, the records are closed and they come to listen to the reminder (i.e., The Khutbah) Khutba. The likeness of the one who comes early is that of one who offered a camel, then of one who offered a cow, then of one who offered a ram, then of one who offered a chicken, then of one who offered an egg.'"
A similar report (as no. 1984) was narrated from Abû Hurairah, from the Prophet ﷺ.

It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “At every door of the Masjid there stands an Angel who writes down the first one to come, then the next.” He likened them to (the one who offered) a camel then in descending order, to (the one who offered) an egg. “Then when the Imâm sits down, the records are closed and they (the Angels) attend the reminder.”

Chapter 8. The Virtue Of One Who Remains Silent And Listens Attentively During The Khutbah

It was narrated from Abû Hurairah that the Prophet ﷺ said: “Whoever performs Ghusl, then comes to Jumu’ah, and prays what is decreed for him, then listens attentively until the Khutbah is over, then prays with him (the Imâm), will be forgiven (his sins) between that and the next Jumu’ah, and three days more.”
It was narrated that Abū Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever performs Wudū’ and performs Wudū’ well, then comes to Jumu‘ah and listens attentively, will be forgiven (his sins) between that and (the next) Jumu‘ah, and three days in addition to that, but whoever touches the pebbles, then he has engaged in an idle action.”

Chapter 9. Jumu‘ah Prayer Is When The Sun Has Passed Its Zenith

It was narrated that Jâbir bin ‘Abdullâh said: “We used to pray with the Messenger of Allâh ﷺ, then we would go back and let our camels used for carrying water rest.” Hasan (one of the narrators) said: “I said to Ja‘far: ‘At what time was that?’ He said: ‘When the sun passed its zenith.’”

Sulaimân bin Bilâl narrated from Ja‘far, from his father, that he asked Jâbir bin ‘Abdullâh: “When did the
الدَارِيُّ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ، فَالَا جَمِيعًا: حَدَّثَنَا سَلِيَّمَانُ بْنُ يَكْلَالٍ عَنْ جَعْفَرٍ، عَنْ أَبِيهِ أَنَّهُ سَلَّمَ جَابِرُ بْنُ عَبْدِ اللَّهِ، مِنْهُ كَانَ رَسُولُ اللَّهِ ﷺ يَصْلَى الجَمِيعَةُ، قَالَ: كَانَ يَصْلِى، ثُمَّ تَدْهَبُ إِلَى جَمَالِهِ فَتَرِيحًا، رَأَى عَبْدُ اللَّهِ فِي حُرْيِهِ، حَينَ تَزُوَّلُ الشَّمْسُ، يَعْقِبُ التَّوْاَضُحَ.


used to pray *Jumu'ah* with the Messenger of Allâh ﷺ, then we would go back and we could not find any wall offering shade."

**Chapter 10. The Two Khutbah Before The Prayer, And Sitting Briefly In Between Them**

[1994] 33 - (861) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ used to deliver the Khutbah standing on Friday, then he would sit briefly, then he would stand up again." He said: "As they do nowadays."

[1995] 34 - (862) It was narrated that Jâbir bin Samurah said: "The Prophet used to give two Khutbah, sitting in between them. He would recite Qur'ân and remind the people."

[1996] 35 - (...) It was narrated
that Simâk said: “Jâbir bin Samurah told me: ‘The Messenger of Allâh used to deliver the Khutbah standing, then he would sit. Then he would stand up and deliver (another) Khutbah standing. Whoever told you that he used to deliver the Khutbah sitting was lying. By Allâh, I prayed with him more than two thousand times.’”

Chapter 11. The Verse: “And When They See Some Merchandise Or Some Amusement They Disperse Headlong To It, And Leave You Standing...”[1]

[1997] 36 - (863) It was narrated from Jâbir bin 'Abdullâh that the Prophet was delivering the Khutbah standing one Friday, when a caravan came from Ash-Shâm. The people went towards it until there were only twelve men left, then this verse which is in Sûrat Al-Jumu‘ah was revealed: “And when they see some merchandise or some amusement they disperse headlong to it, and leave you standing.”[2]

[1998] (...) It was narrated from Husain with this chain (a similar Hadith as no. 1997), and he said: when the Messenger of Allah was delivering a Khutbah, but he did not say, standing.

[1999] 37 - (...) It was narrated that Jâbir bin 'Abdullâh said: We were with the Prophet on a Friday when a caravan arrived. The people went out to it and no one was left except twelve men, of whom I was one. Then Allah revealed the words: "And when they see some merchandise or some amusement they disperse headlong to it, and leave you standing."[1]

[2000] 38 - (...) It was narrated that Jâbir bin 'Abdullâh said: While the Prophet was standing on a Friday, a caravan arrived in Al-Madinah and the Companions of the Messenger of Allah rushed towards it, until there was no one left with him except twelve men, among whom were Abû Bakr and 'Umar. Then this verse was revealed: “And when they see some merchandise or some amusement they disperse headlong to it, and leave you standing.”[2]

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[2001] 39 - (864) It was narrated from Abû 'Ubaidah that Ka'b bin 'Ujrah entered the Masjid, and 'Abdur-Rahmân bin Umm Al-Hakam was delivering the Khutbah while sitting. He said: Look at this evildoer who is delivering the Khutbah while sitting, when Allah says: “And when they see some merchandise or some amusement they disperse headlong to it, and leave you standing.”[1]

Chapter 12. Stern Warning Against Missing Jumu‘ah

[2002] 40 - (865) It was narrated from ‘Abdullâh bin ‘Umar and Abû Hurairah, that they heard the Messenger of Allah ﷺ say, on the planks of his Minbar: “People must cease neglecting Jumu‘ah, or Allah will put a seal over their hearts and they will truly be among the negligent.”

Chapter 13. Keeping The Prayer And Khutbah Short

[2003] 41 - (866) It was narrated that Jâbir bin Samurah said: “I used to pray with the Messenger of Allâh, and his prayer was of moderate length and his Khutbah was of moderate length.”

[2004] 42 - (...) It was narrated that Jâbir bin Samurah said: “I used to offer the prayers with the Messenger of Allâh, and his prayer was of moderate length and his Khutbah was of moderate length.”

[2005] 43 - (867) It was narrated that Jâbir bin ‘Abdullâh said: “When the Messenger of Allâh delivered a Khutbah, his eyes would turn red, his voice would become loud, and his anger would increase, until it was as if he was warning of an attacking army, saying: ‘The enemy will attack in the morning or in the evening.’ He said: ‘The
Hour and I have been sent like these two,' and he held his index finger and middle finger up together. And he would say: 'The best of speech is the Book of Allāh, the best of guidance is the guidance of Muḥammad, and the worst of matters are those which are newly-invented, and every innovation is a going astray.' Then he would say: 'I am closer to every believer than his own self. Whoever leaves behind wealth, it is for his family; whoever leaves behind a debt or dependents, then the responsibility of paying it off and of caring for them rests upon me.'

[2006] 44 - (...) Jâbir bin 'Abdullâh said: "In the Khutbah of the Prophet ﷺ on Friday, he would praise Allāh, then he would say other things, raising his voice..." a similar Hadīth (as no. 2005).

[2007] 45 - (...) It was narrated that Jâbir said: "The Messenger of Allāh ﷺ used to address the people, praising Allāh as He deserves to be praised, then he would say: ‘Whomsoever Allāh guides, none can lead astray, and whomsoever He sends astray,
none can guide. The best of speech is the Book of Allâh,” then he quoted a Hadîth similar to that of Ath-Thaqafl.

[2008] 46 - (868) It was narrated from Ibn ‘Abbâs that Dimâd came to Makkah. He was from (the tribe of) Azd Shanû’ah, and he used to treat people with Ruqyâ’ (in the case of Jinn possession). He heard the fools among the people of Makkah saying that Muḥammad was possessed. He said: “If I see this man, perhaps Allâh will heal him at my hands.” So he met him and he said: “O Muḥammad, I treat people with Ruqyâ’ in the case of Jinn possession, and Allâh heals at my hands whomsoever He wills. Do you want that?” The Messenger of Allâh said: “Praise be to Allâh, We praise Him and seek His help. Whomsoever Allâh guides, none can lead astray, and whomsoever He sends astray, none can guide. I bear witness that there is none worthy of worship except Allâh alone with no partner, and I bear witness that Muḥammad is His slave and Messenger.” Dimâd said: “Say these words of yours to me again.” The Messenger of Allâh repeated them three times and (Dimâd) said: “I have heard the words of the
soothsayers and the words of the magicians and the words of the poets, but I have never heard anything like these words of yours. You have scaled the heights of eloquence.” He said: “Give me your hand so that I may pledge allegiance to in Islam.” So he gave him his pledge of allegiance, then the Messenger of Allâh ﷺ said: “And on behalf of your people.” He said: “And on behalf of my people.” (The narration said:) The Messenger of Allâh ﷺ sent out a raiding party and they passed by his people. The commander of the party said to his troops: “Did you take anything from these people?” One man said: “I took a vessel for water from them.” He said: “Give it back, for these are the people of Dimâd.”

[2009] 47 - (869) It was narrated that Wâsil bin Hayyân said: “Abû Wâ’il said: Ammâr addressed us and he spoke briefly but eloquently. When he came down (from the Minbar), we said: “O Abî Al-Yaqzân, you spoke eloquently but briefly, would that you had made it longer.” He said: “I heard the Messenger of Allâh ﷺ say: ‘A man’s lengthening his prayer and shortening his Khutbah is a sign of his understanding (of religion), so make your prayers lengthy and your Khutbah brief, for there is charm in eloquent speech.”’
It was narrated from ‘Adiyy bin Ḥātim that a man gave a speech in the presence of the Prophet ﷺ and said: “Whoever obeys Allāh and His Messenger is rightly guided and whoever disobeys them has gone astray.” The Messenger of Allāh ﷺ said: “What a bad Khāṭīb you are. Say: ‘and whoever disobeys Allāh and His Messenger.’”

Ibn Numair said: “And he did go astray.”

It was narrated from Ṣafwān bin Ya’la, from his father, that he heard the Prophet ﷺ reciting on the Minbar: “And they will cry: ‘O Mālik (Keeper of Hell)!’”[1]

It was narrated from ‘Amrah bint ‘Abdur-Rahmān that a sister of ‘Amrah said: “I learned “Qāf. By the Glorious Qur’ān”[2] from the mouth of the Messenger of Allāh ﷺ on Fridays, as he recited it from the Minbar every Friday.”

[2013] (...) It was narrated from 'Amrah, from a sister of 'Amrah bint 'Abdur-Rahmân, who was older than her... a Hadîth similar to that of Sulaimân bin Bilâl.

[2014] 51 - (873) It was narrated from 'Abdullâh bin Muhammad bin Ma'n that a daughter of Hârîthah bin An-Nu'mân said: “I only memorized Surah Qâf from the mouth of the Messenger of Allâh ﷺ, when he recited it in his Khutbah every Friday, and our oven and the oven of the Messenger of Allâh ﷺ were the same.”

[2015] 52 - (...) It was narrated that Umm Hishâm bint Hârîthah bin An-Nu'mân said: “Our oven and the oven of the Messenger of Allâh ﷺ were the same for two years, or for one year and part of a year. And I only learned “Surat Qâf. By the Glorious Qur'ân”[1]

from the tongue of the Messenger of Allah ﷺ, who used to recite it every Friday from the Minbar, when he addressed the people.”

[2016] 53 - (874) It was narrated from Huṣain that ‘Umârah bin Ru’aibah saw Bishr bin Marwân on the Minbar raising his hands. He said: “How ugly are these two hands. I saw the Messenger of Allah ﷺ doing no more than this with his hand,” and he pointed with his index finger.

[2017] (...) It was narrated that Huṣain bin ‘Abdur-Rahmân said: “I saw Bishr bin Marwân on a Friday, raising his hands, and ‘Umârah bin Ru’aibah said...” and he mentioned something similar (to no. 2016).

Chapter 14. Greeting (Prayers Upon Entering The Masjid) While The Imâm Is Preaching

[2018] 54 - (875) It was
narrated that Jâbir bin ‘Abdullâh said: “While the Prophet was delivering the Khutbah on a Friday, a man came and the Prophet said to him: ‘Have you prayed, O so-and-so?’ He said: ‘No.’ He said: ‘Get up and pray.’”

[2019] (...) It was narrated from Jâbir from the Prophet as Hammâd said (in no. 2018), and he did not mention “the two Rak‘ah.”

[2020] 55 - (...) Jâbir bin ‘Abdullâh said: “A man entered the Masjid while the Messenger of Allah was delivering the Khutbah on a Friday, and he said: ‘Did you pray?’ He said: ‘No.’ He said: ‘Get up and pray the two Rak‘ah.’” According to the report of Qutaibah he said: “Pray two Rak‘ah.”

[2021] 56 - (...) Jâbir bin ‘Abdullâh said: “A man came while the Prophet was on the Minbar on a Friday, delivering the Khutbah. He said to him:
‘Have you prayed two Rak‘ah?’
He said: ‘No.’ He said: ‘Pray.’

[2022] 57 - (...) It was narrated from Jâbir bin ‘Abdullâh that the Prophet ﷺ delivered a Khutbah and said: “If one of you comes on a Friday and the Imâm has come out, let him pray two Rak‘ah.”

[2023] 58 - (...) It was narrated that Jâbir said: “Sulaik Al-Ghatfânî came one Friday while the Messenger of Allah ﷺ was sitting on the Minbar, and Sulaik sat down before praying. The Prophet ﷺ said to him: ‘Have you prayed two Rak‘ah?’ He said: ‘No.’ He said: ‘Get up and pray them.”

[2024] 59 - (...) It was narrated that Jâbir bin ‘Abdullâh said: Sulaik Al-Ghatfânî came on a Friday when the Messenger of Allah ﷺ was preaching, and he sat down. He said to him: ‘O
Chapter 15. The Hadîth About Teaching During The Khutbah

[2025] 60 - (876) Abû Rifâ‘ah said: “I came to the Prophet while he was delivering a Khutbah and I said: ‘O Messenger of Allâh, here is a stranger who has come to ask you about his religion, for he does not know what his religion is.’ The Messenger of Allâh turned to me and left his Khutbah. He came to me, and a chair was brought, I thought its legs were made of iron. The Messenger of Allâh sat on it and started telling me of what Allâh had told him, then he went back and completed his Khutbah.”

Chapter 16. What Is To Be Recited In Jumu‘ah Prayer

[2026] 61 - (877) It was narrated that Ibn Abî Râfi‘ said:
"Marwân appointed Abû Hurairah in charge of Al-Madinah, and went out to Makkah. Abû Hurairah led us in prayer on Friday, and after Sûrat Al-Jumu‘ah he recited: "When the hypocrites come to you"[1] in the second Rak‘ah. I caught up with Abû Hurairah when he left and said to him: 'You recited two Sûrah which ‘Alî bin Abî Tâlib used to recite in Al-Kûfah.' Abû Hurairah said: 'I heard the Messenger of Allâh ﷺ reciting them on Fridays.'"

[2027] - (...) It was narrated that ‘Ubaidullâh bin Abî Râfi‘ said: "Marwân appointed Abû Hurairah" a similar report, except that in the report of Hâtîm it says: 'He recited Sûrat Al-Jumu‘ah in the first Sajdah and in the second: "When the hypocrites come to you"[2]
It was narrated that An-Nu'man bin Bashir said: "For the Two 'Ids and for Jumu'ah, the Messenger of Allah used to recite in: "Glorify the Name of your Lord, the Most High"[1] and: "Has there come to you the narration of the overwhelming?"[2] He said: "If 'Id and Jumu'ah came together on the same day, he would recite them both in each of the two prayers."

[2029] (...) It was narrated from Abû 'Awânah, from Ibrâhim bin Muhammad bin Al-Muntashir with this chain (a similar Hadith as no. 2028).

[2030] (...) It was narrated that 'Ubaidullah bin 'Abdullah said: "Ad-Ḍahhâk bin Qais wrote to An-Nu'man bin Bashir, asking him what the Messenger of Allah recited in Jumu'ah prayer apart from Surat Al-Jumu'ah. He said: 'He used to recite: Has [1] Al-'A'la 87.
there come to you the narration of the overwhelming?.””[1]

Chapter 17. What Is To Be Recited On Friday

[2031] 64 - (879) It was narrated from Ibn ‘Abbâs that the Prophet used to recite in Fajr prayer on Fridays: “Alif Lâm Mim. The revelation”[2] and: “Has there not been over man a period of time...?”,[3] and in Jumu’ah prayer the Prophet used to recite Al-Jumu’ah and Al-Munâfiqin.

[2032] (...) A similar report (as no. 2031) was narrated from Sufyân with this chain.

[2033] (...) A similar report (as no. 2031) was narrated from Mukhâwwal with this chain.
concerning both prayers, as Sufyân said.

[2034] 65 - (880) It was narrated from Abû Hurairah that the Prophet  used to recite in Fajr on Fridays: “Alif Lâm Mim. The revelation”[1] and: “Has there not been?”[2]

[2035] 66 - (...) It was narrated from Abû Hurairah that the Prophet  used to recite in Fajr on Friday: “Alif Lâm Mim. The revelation”[3] in the first Rak‘ah, and: “Has there not been over man a period of time when he was not a thing worth mentioning?”[4] in the second.

Chapter 18. Prayer After Jumu‘ah

[2036] 67 - (881) It was narrated that Abû Hurairah said: “The Messenger of Allah  said: ‘When one of you has prayed Jumu‘ah, let him pray four (Rak‘ah) afterwards.’”

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It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘When you pray after Jumu‘ah, pray four (Rak‘ah).’” ‘Amr added in his report: Ibn Idrīs said: Suhail said: “If you are in a hurry for any reason, then pray two in the Masjid and two when you go back.”

It was narrated from ‘Abdullāh bin ‘Umar that when he prayed Jumu‘ah, he used to go and pray two Rak‘ah in his house, then he said: “The Messenger of Allah ﷺ used to do that.”
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[2040] 71 - (...) Yaḥyā bin Yahyā said: “I heard from Mālik, from Nāfī', from ‘Abdullāh bin ‘Umar that he described the voluntary prayer of the Prophet ﷺ and he said: ‘He did not pray after Jumu'ah until he had left, so he would pray two Rak'ah in his house.’” Yahyā bin Yahyā said: “I think that I read it: ‘So he would pray’ or, I am sure of it.”

[2041] 72 - (...) It was narrated from Sālim, from his father, that the Prophet ﷺ used to pray two Rak'ah after Jumu'ah.

[2042] 73 - (883) ‘Umar bin ‘Aṭâ’ bin Abī Al-Khūwār narrated that Nāfī‘ bin Jubair sent him to As-Sā‘īb, the son of the sister of Namir, to ask him about something that Mu‘āwiyah had said concerning his prayer, and he said: “Yes, I prayed Jumu'ah with him in his enclosure, and when the Imām said the Salām, I stood up where I was and prayed. When he entered (his apartment) he sent for me and said: ‘Do not repeat what you did. When you have
prayed Jumu'ah, do not offer another prayer after it until you have spoken or gone out, for the Messenger of Allâh ﷺ enjoined that upon us, that we should not join one prayer to another until we had spoken or gone out.”

[2043] (...) ‘Umar bin ‘Atâ’ narrated that Nâfi‘ bin Jubair sent him to As-Sâ’ib bin Yazîd, the son of the sister of Namir... and he quoted a similar Hadîth (as no. 2042), except that he said: “When he said the Taslîm I stood up where I was,” and he did not mention the Imâm.
8. The Book Of The Two 'Id Prayers

Chapter. The Book of the 'Id Prayer

[2044] 1 - (884) It was narrated that Ibn 'Abbâs said: “I attended the prayer of (‘Id) Al-Fîr with the Prophet of Allâh ﷺ, Abû Bakr, ‘Umar and ‘Uthmân, and all of them prayed before the Khutbah, then delivered the Khutbah. The Prophet of Allâh ﷺ came down, and it is as if I can see him, gesturing to the men to remain sitting, then passing through them and going to the women, accompanied by Bilâl. He said: “O Prophet! When believing women come to you to give you the Bay‘ah (pledge), that they will not associate anything in worship with Allâh...”[2] and he recited this verse until the end, then he said: “Do you adhere to that?” One woman said: “Yes, O Prophet of Allâh,” and no one else answered him. At that time I did not know who she was. He said: “Give


charity,” and Bilâl spread his garment and said: “Come on, may my father and mother be sacrificed for you!” And they started to throw their bracelets[1] and rings into the garment of Bilâl.

[2045] 2 - (...) Ibn ‘Abbâs said: “I bear witness that the Messenger of Allâh  prayed before the Khûbah, then he delivered the Khûbah. He realized that the women could not hear him, so he went to them and reminded and exhorted them, and told them to give charity. Bilâl spread out his cloak and the women started to throw their rings, earrings and other things.

[2046] (...) A similar report (as no. 2045) was narrated from Ayyûb with this chain.

[2047] 3 - (885) It was narrated from Ibn Juraij from ‘Aţâ’, from that Jâbir bin ‘Abdullâh, who

[1] Al-Fatakh: they say it is “large rings” or rings worn on the leg.
said: “The Prophet stood one day on (‘Id) Al-Fitr and prayed. He started with the prayer before the Khutbah, then he addressed the people. When the Prophet of Allâh had finished he came down and went to the women, and he reminded them while leaning on Bilâl’s arm. Bilâl spread his garment and the women threw charity into it.

I said to ‘Atâ’: ‘Was it the Zakât Al-Fitr?’ He said: “No, rather it was charity that they gave at that time; women threw in their bracelets and so on.”

I said to ‘Atâ’: “Is it a duty of the Imam now to go to the woman when he has finished his Khutbah and address them?” He said: “Yes, for the life of me, that is a duty for them, and why is it that they do not do that?”

[2048] 4 - (…) It was narrated that Jâbir bin ‘Abdullâh said: “I attended ‘Id prayer with the Messenger of Allâh, and he started with the prayer before the Khutbah, with no Adhân and no Iqâmah. Then he stood, leaning on Bilâl, and enjoined Taqwa of Allâh and urged us to obey Him, and exhorted and reminded the people. Then he went to the women, and exhorted and reminded them. He said: ‘Give charity, for most of you are fuel for Hell.’ A woman with dark

١٤٥٨٨٤٤ - (…) وَخَذَّناَ مَعَمَدَ

١٤٥٨٨٤٤٤ - (…) وَخَذَّناَ مَعَمَدَ

١٤٥٨٨٤٤٤٤ - (…) وَخَذَّناَ مَعَمَدَ
cheeks, who was one of the best of women, stood up and said: ‘Why is that, O Messenger of Allah?’ He said: ‘Because you complain a great deal, and you are ungrateful to your husbands.’ They started giving their jewelry in charity, throwing their earrings and rings into the cloak of Bilal.”

[2049] 5 - (886) It was narrated from Ibn Juraij who said: “‘Atâ’ informed me from Ibn ‘Abbâs and Jâbir bin ‘Abdullâh Al-Ansârî who said: ‘There was no Adhân called on the day of Al-Fitr or Al-Adhâ.” I asked him about that later on and he said: ‘Jâbir bin ‘Abdullâh Al-Ansârî informed me that there was no Adhân for the prayer on the day of Al-Fitr, neither before the Imâm came out nor afterwards, and there was no Iqâmah or call or anything; no call on that day and no Iqâmah.”

[2050] 6 - (...) It was narrated that Ibn ‘Abbâs sent word to Ibn Az-Zubair when allegiance was first sworn to him, saying: “There is no Adhân called on the day of Al-Fitr, so do not have the Adhân called.” So Ibn Az-Zubair did not have the Adhân called for it on
that day. And he also sent word to him saying: “The Khutbah comes after the prayer; this is how it was done.” So Ibn Az-Zubair prayed before the Khutbah.

[2051] 7 - (887) It was narrated that Jâbir bin Samurah said: “I prayed both 'Id with the Messenger of Allah , not just one or two times, with no Adhân and no Iqâmah.”

[2052] 8 - (888) It was narrated from Ibn ‘Umar that the Prophet used to offer the 'Id prayer before the Khutbah.

[2053] 9 - (889) It was narrated from Abû Sa’eed Al-Khidrî that the Messenger of Allah used to come out on the day of Al-Adha and Al-Fitr and start with the prayer. When he had prayed and said the Salâm, he stood up and turned to the people, who were sitting where they had prayed. If he needed to send out...
an army he would do so, and if he needed to issue any other orders, he would do so. And he used to say: "Give charity, give charity, give charity." The ones who gave the most charity were the women. Then he would depart. It continued like that until the time of Marwân bin Al-Ḥakam. I went out hand in hand with Marwân until we reached the prayer place, where Kathîr bin As-Ṣalt had built a Minbar of clay and bricks. Marwân started to pull me with his hand, as if he wanted to pull me towards the Minbar, and I was trying to pull him towards the prayer. When I realized what he was doing, I said to him: "What about starting with the prayer?" He said: "No, O Abü Sa'eed, what you know has been abandoned." I said: "No, by the One in Whose Hand is my soul! You are not doing anything better than what I know" - three times, then he left.

Chapter 1. It Is Permissible For Women To Go Out To The ʿId Prayer And Attend The Khutbah, Separated From The Men

[2054] 10 - (890) It was narrated that Umm ʿAtiyyah said: "On the two ʿĪd, the Prophet commanded us to bring out the girls who had attained puberty
and those who were in seclusion, but he told the menstruating women to keep away from the *Muṣalla* (prayer-place) of the Muslims.”

[2055] 11 - (...) It was narrated that Umm ‘Aṭīyyah said: “We were commanded to bring out women in seclusion and virgins on the two ‘Īd. And the menstruating women were to come out but stay behind the people, reciting *Takbīr* with the people.”

[2056] 12 - (...) It was narrated that Umm ‘Aṭīyyah said: “On Al-Fīr and Al-‘Aḍḥa, the Messenger of Allāh  commanded us to bring out the girls who had reached puberty, menstruating women and women in seclusion. The menstruating women were to keep away from the prayer but to witness goodness and the supplications of the Muslims. I said: ‘O Messenger of Allāh, one of us may not have a Jilbāb.’ He said: ‘Let her sister lend her a Jilbāb to wear.’”

Chapter 2. Not Offering Any Other Prayer, Before Or After The ‘Īd Prayer, At The *Muṣalla* (Prayer-Place)

[2057] 13 - (884) It was narrated from Ibn ‘Abbās that the Messenger of Allāh  came
out on the day of Adha or Fitr and prayed two Rak‘ah, and he did not offer any other prayer before or after that. Then he went to the women, accompanied by Bilâl, and commanded them to give charity, so women started giving their earrings and necklaces.

[2058] (...) A similar report (as no. 2057) was narrated from Shu‘bâh with this chain.

Chapter 3. What Is To Be Recited In The ‘Id Prayer

[2059] 14 - (891) It was narrated from Ubaidullâh bin ‘Abdullâh that 'Umar bin Al-Khattâb asked Abû Wâqid Al-Laithî: "What did the Messenger of Allah recite in Al-Adha and Al-Fitr?" He said: "He used to recite: Sûrat Qâf. By the Glorious Qur‘ân"[1] and: “The Hour has drawn near, and the moon has been cleft asunder.”[2]
It was narrated that Abū Wāqid Al-Laithī said: “Umar bin Al-Khattāb asked me what the Messenger of Allah recited on the day of ‘Īd. I said: “The Hour has drawn near. I recited: ‘Sūra Qâf. By the Glorious Qur’ān.”

Chapter 4. Concession Allowing Play That Involves No Disobedience During The Days Of ‘Īd

It was narrated that ‘Āishah said: “Abū Bakr entered upon me and there were two of the young girls of the Anṣâr with me who were singing the verses that the Anṣâr had recited on the day of Bu’âth.” She said: “But they were known to be singers. Abū Bakr said: ‘Wind instruments of the Shaitān in the house of the Messenger of Allah?’ That was on the day of ‘Īd. The Messenger of Allah said: ‘O Abū Bakr, every people has its ‘Īd and this is our ‘Īd.’”

[2062] (...) It was narrated from Hishâm with this chain (a similar Hadîth as no. 2061) and he said: "Two young girls playing a Duff."

[2063] 17 - (...) It was narrated from 'Âishah that Abû Bakr Aş-Siddîq entered upon her, and there were two young girls with her during the days of Minâ, who were singing and beating (the Duff), and the Messenger of Allâh was covering himself with his garment. Abû Bakr rebuked them, and the Messenger of Allâh uncovered his face and said: "Let them be, O Abû Bakr, for these are the days of 'Id." She said: "I remember the Messenger of Allâh screening me with his Ridâ while I was watching the Ethiopians who were playing, and I was a young girl. So you should understand the fondness that young girls have for amusement."

[2064] 18 - (...) It was narrated that 'Urwah bin Az-Zubair said: "'Âishah said: 'By Allâh, I remember the Messenger of Allâh standing at the door to my apartment when the Ethiopians were playing with their spears in the Masjid of the Messenger of Allâh, so that I could watch their games, and he was only standing there for my sake until I
was the one who left. So you should understand the fondness that young girls have for amusement.”

[2065] 19 - (…) It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ came in and there were with me two young girls who were singing the songs of Bu’âth. He lay down on the bed and turned his face away. Then Abû Bakr came in and rebuked me, saying: ‘The wind instruments of the Shaitân in the presence of the Messenger of Allâh ﷺ?’ The Messenger of Allâh ﷺ turned to him and said: ‘Let them be.’ When he turned away I signaled to them and they left. And on the day of ‘Id, the black men were playing with shields and spears. Either I asked the Messenger of Allâh ﷺ (to let me watch) or he said: ‘Do you want to watch?’ and I said: ‘Yes.’ So he made me stand behind him, with my cheek against his, and he was saying: ‘Carry on, O Banû Arfidah!’ until I had had enough, then he said: ‘Have you had enough?’ and I said yes, so he said, ‘Go then.’”

[2066] 20 - (…) It was narrated that ‘Aishah said: “Some Ethiopians came to give a display with their
weapons in the *Masjid* on the day of 'Id. The Prophet called me and I put my head on his shoulder and started watching their display, until I was the one who decided to stop watching them.”

[2067] (...) It was narrated from Hishâm (a similar Ḥadīth) with this chain, but he did not mention: “in the *Masjid*.”

[2068] 21 - (...) It was narrated from Ibn Juraij, who said: ‘Atâ’ informed me, he said: “Ubaid bin ‘Umair informed me, he said: “Āishah told me that she said concerning those who were playing: I wish I could see them.’ She said: The Messenger of Allâh stood up, and I stood at the door, watching between his ears and his shoulder, while they were playing in the *Masjid.*”

‘Atâ’ said: Persians, or Ethiopians” He said: “Ibn ‘Atîq said to me: ‘Rather, they were Ethiopians.”

[2069] 22 - (893) It was narrated that Abû Hurairah said: “While the Ethiopians were...
playing with their spears in the presence of the Messenger of Allah, 'Umar bin Al-Khaṭṭāb came in, and he bent down to pick up some pebbles to throw at them, but the Messenger of Allah said: 'Let them be, O 'Umar!'
9. The Book Of Prayer Seeking Rain

(Al-Istisqâ')

Chapter: The Book Of Ṣalāt Al-Istisqâ' (The Prayer Seeking Rain)

[2070] 1 - (894) 'Abdullâh bin Zaid Al-Mâzinî said: “The Messenger of Allâh ﷺ went out to the prayer-place and prayed for rain, and he turned his Ridâ’ around when he turned to face the Qiblah.”

[2071] 2 - (…) It was narrated from ‘Abbâd bin Tamîm that his paternal uncle said: “The Prophet ﷺ went out to the prayer-place. He prayed for rain, turned to face the Qiblah, turned his Ridâ’ around and prayed two Rak‘ah.”

[2072] 3 - (…) ‘Abdullâh bin Zaid Al-Ansârî said: “The Messenger of Allâh ﷺ went out to the prayer-place to pray for rain. When he wanted to
supplicate, he turned to face the Qiblah and turned his Ridâ’ around.”

[2073] 4 - (...) ‘Abbâd bin Tamîm Al-Mâzînî said that he heard his paternal uncle, who was one of the Companions of the Messenger of Allâh ﷺ, say: “The Messenger of Allâh ﷺ went out one day to pray for rain. He turned his back to the people, supplicating to Allâh, and he turned to face the Qiblah and turned his Ridâ’ around, then he prayed two Rak‘ah.”

Chapter 1. Raising The Hands In Supplication When Praying For Rain

[2074] 5 - (895) It was narrated that Anas said: “I saw the Messenger of Allâh ﷺ raising his hands in supplication so much that the whiteness of his armpits could be seen.”

[2075] 6 - (896) It was narrated from Anas bin Mâlik that the Prophet ﷺ prayed for rain, and he gestured with the backs of his hands towards the sky.
[2076] 7 - (...) It was narrated from Anas that the Prophet of Allah used not to raise his hands in any supplication except when he was praying for rain, when (his raised his hands) so much that the whiteness of his armpits could be seen.

[2077] (...) It was narrated from Qatâdah that Anas bin Mâlik narrated a similar report to them from the Prophet .

Chapter 2. The Supplication When Praying For Rain

[2078] 8 - (897) It was narrated from Anas bin Mâlik that a man entered the Masjid one Friday through the door that was nearest Dar Al-Qadâ’, while the Messenger of Allah was standing, delivering the Khutbah. He turned towards the Messenger of Allah and said: “O Messenger of Allah, our wealth has been destroyed and the roads are cut off. Pray to Allah to give us rain.” The Messenger of Allah raised his
hands and said: "Allâhumma! Aghithnâ, Allâhumma! Aghithnâ (O Allâh, give us rain; O Allâh, give us rain; O Allâh, give us rain)." Anas said: "By Allâh, we could not see any clouds in the sky, and between us and Salâ there were no houses. Then from behind it there appeared a cloud like a shield. When it reached the middle of the sky, it spread, then it began to rain. By Allâh, we did not see the sun for a week. Then a man entered through that door during Jumu'ah when the Messenger of Allâh was standing, delivering the Khutbah; he turned to the Messenger of Allâh and said: 'O Messenger of Allâh, our wealth has been destroyed and the roads are cut off. Pray to Allâh to stop (the rain) for us.' The Messenger of Allâh raised his hands and said: 'Allâhumma! Hawlanâ wa lâ 'alainâ. Allâhumma! 'Alal-âkâmi waz-zirâbi wa butânil-awdiyati wa manâbitish-shajar (O Allâh, around us and not on us! O Allâh, on the hillocks and small mountains, the valley bottoms and places where trees grow.).' Then it stopped, and we went out walking in the sun."

Sharîk said: "I asked Anas bin Mâlik: 'Was that the first man?' He said: 'I do not know.'"

[2079] 9 - (... It was narrated that Anas bin Mâlik said: 'The people were stricken with a
famine during the time of the Messenger of Allâh ﷺ. While the Messenger of Allâh ﷺ was addressing the people from the Minbar one Friday, a Bedouin stood up and said: ‘O Messenger of Allâh, our wealth has been destroyed and our children are starving...’” and he quoted a similar Hadîth (as no. 2078), in which he said: Allâhumma! Hawlanâ wa là 'alainâ (O Allâh, around us and not on us).” And whichever direction he pointed to, the clouds broke up, until I saw Al-Madinah as if it were in a hole. The valley of Qanâh flowed for a month, and no one came from any direction but he brought news of heavy rainfall.

[2080] 10 - (...) It was narrated that Anas bin Mâlik said: “The Prophet ﷺ was delivering the Khutbah one Friday when the people stood up and shouted: ‘O Prophet of Allâh, there is a drought and the trees have turned brown, and the animals are dying...’” and he quoted the Hadîth (as in no. 2078). In it, it was narrated from ‘Abdul-A'la: “and the clouds cleared from Al-Madinah and it started to rain around (the city), but not a drop fell in Al-Madinah itself. I looked at Al-Madinah and it was as if it were surrounded by a crown.”
A similar report (as no. 2080) was narrated from Anas, and he added: “Allâh gathered the clouds and we stayed until a strong man among us would be concerned only with how he would be able to reach his family.”

Anas bin Mâlik said: “A Bedouin came to the Messenger of Allâh one Friday, while he was on the Minbar...” and he quoted the Hadîth (as in 2080) and added: “I saw the clouds clearing like a sheet being folded.”

Chapter 3. Seeking Refuge
With Allâh When Seeing Wind
And Dark Clouds, And
Rejoicing At The Rain

It was...
narrated from ‘Atâ’ bin Abî Rabâh that he heard ‘Aishah, the wife of the Prophet ﷺ, say: “If it was a windy and cloudy day, the (reaction of) the Messenger of Allâh ﷺ could be seen on his face, and he would pace back and forth. Then if it rained he would rejoice, and that (anxiety) would leave him.” ‘Aishah said: “I asked him about that and he said: ‘I was afraid that it might be a punishment that had been sent against my Ummah.’ And when he saw the rain he would say: ‘A mercy.’”

[2085] 15 - (…) It was narrated that ‘Aishah, the wife of the Prophet ﷺ, said: “If there was a stormy wind, the Messenger of Allâh ﷺ would say: ‘Allâhumma Innî as’aluka khairahâ, wa khaira mâ fihâ, wa khaira mâ ursilat bihi wa a’udhu bika min sharrihâ, wa sharri mâ fihâ, wa sharri mâ ursilat bih (O Allâh, I ask You for its goodness and the goodness of that with which it has been sent, and I seek refuge with You from its evil and the evil of that with which it has been sent).’ If there was thunder and lightening, his color would change, and he would go in and out (of the house) and pace back and forth, then if it rained he would feel relieved. ‘Aishah noticed that and...
asked him. He said: ‘Perhaps, O 'Aishah, it is as the people of 'Ad said: Then, when they saw it as a dense cloud coming towards their valleys, they said: This is a cloud bringing us rain!... [1]

[2086] 16 - (...) It was narrated that 'Aijjah, the wife of the Prophet ﷺ, said: “I never saw the Messenger of Allah ﷺ laughing so much that I could see his uvula; he only used to smile. If he saw a cloud or wind, (his reaction to that) could be seen on his face.” She said: “O Messenger of Allah, I see that when the people see a cloud, they rejoice, hoping that it is bringing rain, but when you see it, I can see on your face that you do not like it.” He said: “O 'Aishah, I cannot be sure that there is not a punishment in it, because some people were punished by means of the wind, and some people saw the punishment and said: “This is a cloud bringing us rain!... ” [2]

Chapter 4. The East Wind And
The West Wind

[2087] 17 - (900) It was
narrated from Ibn `Abbâs that
the Prophet ﷺ said: “I have been
helped by means of the east
wind, and ‘Ad were destroyed by
means of the west wind.”

[2088] (...) A similar report (as
no. 2087) was narrated from Ibn
`Abbâs, from the Prophet ﷺ.
10. The Book Of Eclipses

Chapter 1. The Eclipse Prayer

[2089] 1 - (901) It was narrated that ‘Aishah said: "The sun was eclipsed at the time of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ stood up and prayed, and stood for a very long time. Then he bowed and bowed for a very long time. Then he raised his head and stood for a very long time, but it was shorter than the first time. Then he bowed and bowed for a very long time, but it was shorter than the first time. Then he prostrated. Then he stood up and stood for a long time, but it was shorter than the first time. Then he bowed and bowed for a long time, but it was shorter than the first time. Then he raised his head and stood for a long time, but it was shorter than the first time. Then he bowed and bowed for a long time, but it was shorter than the first time. Then he prostrated. Then he stood up and stood for a long time, but it was shorter than the first time. Then he bowed and bowed for a long time, but it was shorter than the first time. Then he raised his head and stood for a long time, but it was shorter than the first time. Then he bowed and bowed for a long time, but it was shorter than the first time. Then he prostrated. Then the Messenger of Allâh ﷺ finished (the prayer)."
and the eclipse had ended. Then he addressed the people, praising and glorifying Allâh, then he said: “The sun and the moon are two of the signs of Allâh, and they do not become eclipsed for the death or birth of anyone. If you see that, then say the Takbîr and offer supplication to Allâh, pray and give charity. O Ummah of Muḥammad! There is no one who is more jealous than Allâh of His male or female slave commits Zinâ. O Ummah of Muḥammad! If you knew what I know, you would laugh little and weep much. Have I not conveyed (the message)?”

[2090] 2 - (...) It was narrated from Hishâm bin ‘Urwah with this chain (a similar Hadîth as no. 2089), and he added: “Then he said: ‘The sun and the moon are two of the signs of Allâh.’ And he also added: “Then he raised his hands and said: “O Allâh, have I conveyed (the message)??”

[2091] 3 - (...) It was narrated that ‘Aïshah, the wife of the Prophet  said: “The sun was eclipsed during the lifetime of the Messenger of Allâh  The Messenger of Allâh  went out to the Masjid and stood and said the Takbîr, and the people
formed rows behind him. The Messenger of Allāh ﷺ recited for a long time, then he said the Takbir and bowed for a long time. Then he raised his head and said: ‘Sami’ Allâhu liman hamidah; rabbanâ lakal-ḥamad (Allāh hears those who praise Him; our Lord, to You be praise.)’ Then he stood and recited for a long time, but it was shorter than the first time. Then he said the Takbir and bowed for a long time, but it was shorter than the first time. Then he said: ‘Sami‘ Allâhu liman hamidah; rabbanâ lakal-ḥamad (Allāh hears those who praise Him; our Lord, to You be praise.)’ Then he prostrated - Abû At-Tâhir (one of the narrators) did not say: “then he prostrated” - “then he did likewise in the second Rak‘ah, until he had completed four bowings and four prostrations, and the eclipse ended before he finished the prayer. Then he stood and addressed the people. He praised Allāh as He deserves to be praised, then he said: ‘The sun and the moon are two of the signs of Allāh, and they do not become eclipsed for the death or birth of anyone. If you see that, then hasten to pray.’ He also said: ‘Pray until Allāh grants you relief.’ And the Messenger of Allāh ﷺ said: ‘While I was standing, I saw everything that
you have been promised; I even saw myself wanting to take a bunch of grapes from Paradise when you saw me stepping forward. And I saw Hell, parts of it consuming other parts, when you saw me moving backwards. And I saw therein ‘Amr bin Luhayy, who is the one who established the custom of As-Sâ‘ib.” [1] The narration of Abû At-Ṭâhir ends with the words, “then hasten to pray,” and he did not mention what comes after that.

[2092] 4 - (...) It was narrated from ‘Aishah that the sun was eclipsed at the time of the Messenger of Allah ﷺ. He sent a caller calling: “The prayer is being assembled”, and they gathered, and he went forward and said the Takbîr, and prayed with four bowings and four prostrations in two Rak‘ah.

[2093] 5 - (...) It was narrated from ‘Aishah that the Prophet ﷺ recited out loud in the eclipse prayer, and he prayed with four bowings and four prostrations in two Rak‘ah.

[1] As-Sâ‘ib: This refers to a custom of the Jâhiliyyah whereby a she-camel was set free for the gods and was not to be used for carrying loads or ridden. See Sirat Al-Ｍâ‘idah (5:103).
It was narrated from Ibn 'Abbâs that the Prophet prayed with four bowings and four prostrations in two Rak'ah.

Ibn 'Abbâs used to narrate a narration similar to that of 'Urwah from 'Aishah concerning the prayer of the Messenger of Allah on the day when the sun was eclipsed.

It was narrated from 'Atâ': 'Ubaid bin 'Umair said: 'One whom I regard as truthful' - I think he meant 'Aishah - 'told me that the sun was eclipsed at the time of the Messenger of Allah and he stood for a very long time: "He stood then he bowed, then he stood, then he bowed, then he stood, then he bowed; two Rak'ah with three bowings and four prostrations. When he finished, the eclipse had ended. When he bowed he said: "Allâhu akbar," and when he raised his
head he said: "Sami' Allâhu liman hamidah (Allâh hears those who praise Him)." Then he stood and praised and glorified Allâh, then he said: "The sun and the moon do not become eclipsed for the death or birth of anyone. Rather they are signs of Allâh with which Allâh creates fear in His slaves, so if you see them being eclipsed, remember Allâh until the eclipse is over."

[2097] 7 - ( ... ) It was narrated from 'Aïshah that the Messenger of Allâh ﷺ prayed with six bowings and four prostrations.

Chapter 2. Mentioning The Punishment In The Grave During The Eclipse Prayer

[2098] 8 - (903) It was narrated from 'Amrah that a Jewish woman came to 'Aïshah to beg from her. She said: "May Allâh grant you refuge from the punishment of the grave." 'Aïshah said: "I said: 'O Messenger of Allâh, will the people be punished in their graves?"' 'Amrah (one of the narrators) said: "'Aïshah said: 'The Messenger of Allâh ﷺ said:
"I seek refuge with Allâh." Then the Messenger of Allâh ﷺ rode that morning and the sun was eclipsed." 'Aishah said: "I went out with some other women behind the apartments in the Masjid, and the Messenger of Allâh ﷺ came from his ride, and went to his prayer-place where he used his ride. He stood and the people stood behind him."

'Aishah said: "He stood for a long time, then he bowed, and remained bowing for a long time, then he raised his head and stood for a long time that was shorter than the first time. Then he bowed for a long time that was shorter than the first time. Then he raised his head and the eclipse had ended. He said: 'I saw you being put to trial in the grave like the tribulation of the Dajjâl.'"

'Amrah said: "I heard 'Aishah say: 'I used to hear the Messenger of Allâh ﷺ after that, seeking refuge with Allâh from the punishment of Hell and the punishment of the grave.'"
Chapter 3. What Was Shown To The Prophet Of Paradise And Hell During The Eclipse Prayer

[2100] 9 - (904) It was narrated that Jâbir bin ‘Abdullâh said: "The sun was eclipsed at the time of the Messenger of Allah on a very hot day. The Messenger of Allah led his Companions in prayer, and he stood for such a long time that they began to fall down. Then he bowed for a long time, then he raised his head and stood for a long time, then he bowed for a long time, then he raised his head and stood for a long time, then he prostrated twice, then he stood up and did the same again. There were four bowings and four prostrations. Then he said: 'Everything that you are going to enter was shown to me. Paradise was shown to me, and if I had wanted to take a bunch of grapes from it, I could have' - or 'I tried to take a bunch of grapes from it, but my arm couldn't reach. And Hell was shown to me, and I saw therein a woman from the Children of Israel who was being punished because of a cat that belonged to her; she tied it up and did not feed it, nor did she let it eat from the vermin of the earth. And I saw Abû Thumâmah ‘Amr bin Mâlik dragging his intestines in
Hell. They used to say that the sun and moon only became eclipsed because of the death of a great man, but they are two of the signs of Allâh that He has shown to you, so when they become eclipsed, pray until it is over.”

[2101] (…) A similar report (as no. 2100) was narrated from Hishâm with this chain, but he said: “I saw in Hell a tall, black Himyarî woman,” and he did not say: “from the Children of Israel.”

[2102] 10 - (…) It was narrated that Jâbir said: “The sun was eclipsed during the time of the Messenger of Allâh on the day when Ibrâhîm, the son of the Messenger of Allâh, died, and the people said: ‘It has become eclipsed because of the death of Ibrâhîm.’ The Messenger of Allâh stood up and led the people in praying six Rak'ah with four prostrations. He started by saying the Takbîr, then he recited for a long time, then he bowed for almost as long as he had stood, then he raised his head from bowing and recited for a shorter time than the first time. Then he bowed for almost as long as he had stood, then he raised his head from bowing, and
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recited for a shorter time than the second time. Then he bowed for almost as long as he had stood, then he raised his head from bowing. Then he went down in prostration and prostrated twice. Then he stood up and performed three more Rak'ah, in which each Rak'ah was shorter than the one that came before it, and the bowing was similar in length to the prostration. Then he moved backwards and the rows behind him also moved backwards, until we could go no further” - Abû Bakr (one of the narrators) said: “until he reached the women.” - “Then he moved forward and the people moved forward with him, until he was standing back in his place, and he completed the prayer as it should be completed and the sun had become bright. Then he said: ‘O people, the sun and the moon are two of the signs of Allâh and they do not become eclipsed for the death of anyone among the people.’” - Abû Bakr said: ‘for the death of any human being.’ - ‘If you see anything of that nature, then pray until it is over. There is nothing that you have been promised but I saw it during this prayer of mine. Hell was brought and that is when you saw me moving backwards for fear that its flames might touch me. I saw therein the owner of the curved staff, dragging his intestines in
the Fire; he used to steal from the pilgrims with his curved staff, and if he was discovered he would say: “It got caught on my curved staff;” but if he was not noticed then he would take it. And I saw therein the woman who had a cat which she tied up and did not feed, and she did not let it eat from the vermin of the earth, until it died of starvation. Then Paradise was brought to me, and that is when you saw me move forward until I was back in my place. I stretched out my hand and I wanted to pick some of its fruits so that you could see them, then I thought that I should not do that. And there is nothing that you have been promised but I saw it during this prayer of mine.”

[2103] 11 - (905) It was narrated that Asmâ’ said: “The sun was eclipsed at the time of the Messenger of Allah ﷺ and I entered upon ‘Aishah and found her praying. I said: ‘Why are the people praying? And she gestured towards the sky with her head.’ I said: ‘Is it a sign?’ She said: ‘Yes.’ The Messenger of Allah ﷺ stood for a very long time, until I was about to faint. I took hold of a vessel of water that was by my side and started to pour it over my head or my face. No sooner had the Messenger of Allah ﷺ finished praying but the sun became clear.
The Messenger of Allah addressed the people, praising and glorifying Allah, then he said: “There is nothing that I had not seen before but I saw it during this standing of mine, even Paradise and Hell. It was revealed to me that you will be tested in your graves with something close to - or like - the tribulation of the Dajjâl.” - “I (the narrator) do not know which one Asmâ’ said.” - “Someone will come to one of you and will say: “What do you know about this man?” The believer, or, the one who has certain faith” - I do not know which one Asmâ’ said - “will say: “He is Muhammad, he is the Messenger of Allah; he came to us with clear signs and guidance, and we responded and obeyed, three times.” Then it will be said to him: “Sleep, for we knew that you believed in him. Sleep the sleep of the righteous.” As for the hypocrite or the doubter” - I do not know which one Asmâ’ said - “he will say: “I do not know, I heard the people saying something so I said it.”

[2104] 12 - (...) It was narrated that Asmâ’ said: “I came to ’Aishah and the people were standing, and she was praying. I said: ‘What is the matter with the people?’” a Hadîth similar to that of Ibn Numair from Hishâm (no. 2103).
It was narrated that ‘Urwah said: “Do not say: ‘Kasafat Ash-Shams,’ rather say: ‘Khasafat Ash-Shams.’”

It was narrated that Asmâ’ bint Abī Bakr said: “The Prophet was perturbed one day” - meaning, the day on which the sun was eclipsed - “and he picked up a woman’s chemise until he was given his own Rida’. Then he stood and led the people in prayer, standing for a long time, such that if a person came who did not realize that the Prophet had bowed he would not think that he had bowed, because of this long standing.”

Ibn Juraij narrated a similar report (as no. 2106) with this chain, and he said: “(He stood) for a long time, standing and bowing.” And he added: “And I started looking at a woman who was older than me, and at another who was more sick than I.”
It was narrated that Asmâ' bint Abî Bakr said:

“The sun was eclipsed at the time of the Messenger of Allâh ﷺ and he was perturbed, and he put on a woman’s chemise by mistake until his own Ridâ’ was brought to him.” She said: “I relieved myself, then I came to the Masjid and I saw the Messenger of Allâh ﷺ standing, so I stood with him, and he stood for so long that I wanted to sit down. Then I looked at a weak woman and I said: ‘This one is weaker than I. I will remain standing.’ Then he bowed and bowed for a long time, then he raised his head and stood for a long time, such that if a man came, he would think that he had not bowed.”

It was narrated that Ibn ‘Abbâs said:

“The sun was eclipsed at the time of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ prayed and the people with him. He stood for a long time, almost as long as it takes to recite Sûrat Al-Baqarah. Then he bowed for a long time, then he raised his head and stood for a long time that was shorter than the first time. Then he bowed for a long time, that was shorter than the first time, then he prostrated, then he raised his head and stood for a long time, which was shorter than the first time. Then
he bowed for a long time which was shorter than the first time. Then he raised his head and stood for a long time, which was shorter than the first time. Then he bowed for a long time which was shorter than the first time. Then he prostrated, then no sooner had he finished but the sun became clear. He said: ‘The sun and the moon are two of the signs of Allâh; they do not become eclipsed for the death or birth of anyone. If you see that, then remember Allâh.’ They said: ‘O Messenger of Allâh, we saw you reaching out to take something when you were standing, then we saw you refrain.’ He said: ‘I saw Paradise, and I reached out to take a bunch of grapes from it. If I had taken it, you would have eaten from it for as long as this world remained. And I saw Hell, and I have never seen anything like what I have seen today. I saw that most of its people are women.’ They said: ‘Why is that, O Messenger of Allâh?’ He said: ‘Because of their ungratefulness.’ It was said: ‘Are they ungrateful to Allâh?’ He said: ‘They are ungrateful to their husbands, and they are ungrateful for kind treatment. If you treat one of them kindly for a lifetime, then she sees something from you, she says: I have never seen anything good from you!’”
A similar report (as no. 2109) was narrated from Zaid bin Aslam with this chain, except that he said: “Then we saw you moving backwards.”

Chapter 4. Those Who Say That He Prayed With Eight Bowings And Four Prostrations

It was narrated that Ibn `Abbâs said: “The Messenger of Allâh ﷺ prayed with eight bowings and four prostrations when the sun was eclipsed.” A similar report was also narrated from ‘Alî.

It was narrated from Ibn `Abbâs that the Prophet ﷺ prayed during an eclipse. He recited then he bowed, then he recited then he bowed, then he recited then he bowed, then he prostrated. He said: “And the second Rak‘ah was the same.”
Chapter 5. The Call For The Eclipse Prayer: “As-Salâtu Jâmi’ah (The Prayer Is Being Assembled)”

[2113] 20 - (910) It was narrated that ‘Abdullâh bin ‘Amr bin Al-‘Âş said: “When the sun was eclipsed at the time of the Messenger of Allâh ﷺ, the call went out: ‘As-Salâtu jâmi’ah (the prayer is being assembled).’ The Messenger of Allâh ﷺ bowed twice in one Rak‘ah, then he stood up and bowed twice in one Rak‘ah, then the sun became clear.” ‘Aishah said: “I never bowed or prostrated for a longer time than that.”

[2114] 21 - (911) It was narrated that Abû Mas‘ûd Al-Ansârî said: “The Messenger of Allâh ﷺ said: ‘The sun and the moon are two of the signs of Allâh by means of which Allâh
creates fear in His slaves. They do not become eclipsed for the death of any person. If you see anything happen to them, then pray and call upon Allâh until you are relieved of that.”

[2115] 22 - (…) It was narrated from Abû Mas‘ûd that the Messenger of Allâh ﷺ said: “The sun and the moon do not become eclipsed for the death of any person, rather they are two of the signs of Allâh, so if you see that then get up and pray.”

[2116] 23 - (…) It was narrated from Ismâ‘îl with this chain. In the Hadîth of Sufyân and Wakî’ (it says): “The sun was eclipsed on the day that Ibrâhîm died, and the people said: ‘It has been eclipsed because of the death of Ibrâhîm.’”

[2117] 24 - (912) It was narrated that Abû Mûsá said: “The sun was eclipsed at the time
of the Prophet ﷺ, and he got up in a state of anxiety, thinking that it was the Hour. He came to the Masjid and started to pray, standing, bowing and prostrating for the longest time that I ever saw him do so in any prayer. Then he said: ‘These signs that Allah has sent do not occur for the death or birth of anyone, rather Allah sends them to cause fear in His slaves. If you see any of them, then hasten to remember Him, call upon Him and ask Him for forgiveness.’”

According to the report of Ibn Al-'Alâ': The sun was eclipsed and he said: “Causing fear in His slaves.”

[2118] 25 - (913) It was narrated that 'Abdur-Rahmân bin Samurah said: “While I was shooting my arrows during the time of the Messenger of Allâh ﷺ, the sun was eclipsed. I threw them aside and said: ‘I will go and see what has happened to the Messenger of Allâh ﷺ during this eclipse of the sun today.’ I came to him and found him raising his hands - supplicating, saying the Takbîr, praising Allâh and proclaiming that there is none worthy of worship but Him - until the sun became clear, and he recited two Sûrah and bowed twice.”
2119 26 - (...) It was narrated that ‘Abdur-Rahmān bin Samurah, who was one of the Companions of the Messenger of Allāh ﷺ, said: “I was shooting my arrows in Al-Madinah at the time of the Messenger of Allāh ﷺ when the sun was eclipsed. I came to him and he was standing in prayer, raising his hands - glorifying Allāh, praising Him, proclaiming that there is none worthy of worship but Him, proclaiming His greatness, and calling upon Him - until the eclipse ended. When it ended, he recited two Sūrah and prayed two Rak‘ah.”

2120 27 - (...) It was narrated that ‘Abdur-Rahmān bin Samurah said: “While I was shooting my arrows at the time of the Messenger of Allāh ﷺ, the sun was eclipsed...” then he mentioned a similar Hadīth (as no. 2119).

2121 28 - (914) It was narrated from ‘Abdullāh bin ‘Umar that he used to narrate that the Messenger of Allāh ﷺ said: “The sun and the moon do
not become eclipsed for the death or birth of anyone, rather they are among the signs of Allāh, so when you see them then pray.”

[2122] 29 - (915) Al-Mughirah bin Shu’bah said: “The sun was eclipsed at the time of the Messenger of Allāh on the day that Ibrāhīm died. The Messenger of Allāh said: ‘The sun and the moon are two of the signs of Allāh and do not become eclipsed for the death or birth of anyone. If you see them then call upon Allāh and pray until it is over.’”
Chapter 1. Prompt The Dying Person To Say *La Ilâha Illâhâ*

[2123] 1 - (916) Abû Sa‘eed Al-Khudrî said: “The Messenger of Allah ﷺ said: ‘Prompt your dying ones to say *La Ilâha Illâhâ*.’”

[2124] (... ) Abû Bakr bin Abi Shaibah narrated: “Khâlid bin Mukhallad narrated: ‘Sulaimân bin Bilâl narrated’” - all of them with this chain (a similar Ḥadîth as no. 2123).

[2125] 2 - (917) It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘Prompt your dying ones to say *La Ilâha Illâhâ*.’”
Chapter 2. What Should Be Said At Times Of Calamity?

[2126] 3 - (918) It was narrated that Umm Salamah said: “I heard the Messenger of Allâh ﷺ say: ‘There is no Muslim who is stricken with a calamity and says what Allâh has enjoined - ‘Innâlillâhi wainnâ ilaihi râji ’an. AllâhumajumI fi musIbatI wa alif Ii khairan minhâ (Verily to Allâh we belong and unto Him is our return. O Allâh, reward me for my affliction and compensate me with something better) - but Allâh will compensate him with something better.’”

She said: “When Abû Salamah died, I said: ‘Who among the Muslims is better than Abû Salamah, the first household to emigrate to join the Messenger of Allâh ﷺ?’ Then I said it, and Allâh compensated me with the Messenger of Allâh ﷺ.”

She said: “The Messenger of Allâh ﷺ sent Hâtib bin Abî Ba’thah to me with his proposal of marriage, but I said: ‘I have a daughter and I am of a jealous nature.’ He said: ‘As for her daughter, we will pray to Allâh to make her independent of her, 

(المعجم ۲) - (باب ما يقال عند المصيبة؟) (التحفة ۲)
and I pray that Allāh will take away her jealousy."

[2127] 4 - (...) Umm Salamah, the wife of the Prophet ﷺ, said: "I heard the Prophet ﷺ say: ‘There is no person who is afflicted with a calamity and says: ‘Innâlillâhi wainnâ ilaihi râji‘ân. Allâhummajurnî fi mušibâtî wa akhlîf li khairan minhâ (Verily to Allâh we belong and unto Him is our return. O Allâh, reward me for my affliction and compensate me with something better) - but Allâh will reward him for his affliction and compensate him with something better.’"

She said: "When Abû Salamah died, I said what the Messenger of Allâh ﷺ enjoined me to say, and Allâh compensated me with someone better than him, the Messenger of Allâh ﷺ."

[2128] 5 - ( ...) It was narrated that Umm Salamah, the wife of the Prophet ﷺ, said: "I heard the Messenger of Allâh ﷺ say..." a Hadîth similar to that of Abû Usâmah. And he added: "She said: 'When Abû Salamah died, I said: 'Who is better than Abû Salamah, the Companion of the Messenger of Allâh ﷺ?' Then Allâh caused me to say it, and I said it.'" She said: "Then I married the Messenger of Allâh ﷺ."
Chapter 3. What Is To Be Said In The Presence Of The Sick And The Dying

[2129] 6 - (919) It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ said: 'If you are in the presence of one who is sick or dying, then say good things, for the Angels say Amin to whatever you say.'" She said: "When Abû Salamah died, I came to the Prophet ﷺ and said: 'O Messenger of Allâh, Abû Salamah has died.' He said: 'Say: AllâhummaghfilI wa lahu, wa a'qibnI minhu 'uqbâ hasanah (O Allâh, forgive me and him, and compensate me with something good.) She said: "I said it, and Allâh compensated me with someone who was better than him, Muḥammad ﷺ.""

Chapter 4. Closing The Eyes Of The Deceased And Supplicating For Him, When He Dies

[2130] 7 - (920) It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ entered upon Abû Salamah and his eyes were fixed open. He closed them, then he said: 'When the soul is taken, the sight follows it.' Some
of his family wailed and he said: ‘Do not pray against yourselves except for good things, for the Angels say *Amin* to whatever you say.’ Then he said: ‘O Allāh, forgive Abū Salamah and raise him in status among those who are guided, and take care of his family who are left behind. Forgive us and him, O Lord of the Worlds, and make his grave spacious for him, and illuminate it for him.”

[2131] 8 - (...) Khālid Al-Hadhdhâ’ narrated a similar report (as no. 213) with this chain, except that he said: “Take care of what he has left behind.” And Khālid Al-Hadhdhâ’ said: “And there was a seventh thing which I have forgotten.”

Chapter 5. The Upward Gaze Of The Deceased Follows His Soul

[2132] 9 - (921) Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Do you not see that when a person dies, his eyes look
upward?’ They said: ‘Yes.’ He said: ‘That is when his sight follows his soul.’"

[2133] (...) It was narrated from Al-‘Alâ’ with this chain (a similar Hadîth as no. 2132).

Chapter 6. Crying For The Deceased

[2134] 10 - (922) Umm Salamah said: “When Abû Salamah died, I said: ‘He is a stranger in a strange land. I will cry for him in a manner that will be spoken of.’ I had prepared myself to cry for him, and a woman came from the upper part of Al-Madinah to help me. The Messenger of Allah جس met her and said: ‘Do you want to admit the Shaitân to a house from which Allah has expelled him?’ - twice, so I refrained from crying and I did not cry.”

[2135] 11 - (923) It was narrated that Usâmah bin Zaid said: “We were with the Prophet ﷺ and one of his daughters sent word to him, calling him and
informing him that a child of hers - or a son of hers - was dying. He said to the messenger: 'Go back to her and tell her that to Allâh belongs that which He has taken, and to Him belongs what He gives, and everything has an appointed time with Him. Tell her to be patient and seek reward.' Then the messenger came back and said: 'She is adjuring you to come to her.' The Prophet ﷺ got up, and Sa'd bin ‘Ubâdah and Mu'âh bin Jabal got up with him, and I went with them. The child was lifted up to him and his soul was rattling like water poured into a waterskin. His eyes filled with tears and Sa'd said to him: 'What is this, O Messenger of Allâh?' He said: 'This is compassion that Allâh has instilled in the hearts of His slaves. Allâh only shows mercy to the merciful ones among His slaves.'

[2136] (... ) It was narrated from “Âsim Al-Ahwal with this chain (a similar Hadîth as no. 2135), but the Hadîth of Hammâd is more complete and longer.

[2137] 12 - (924) It was narrated that ‘Abdullâh bin
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‘Umar said: “Sa‘d bin ‘Abdah fell sick and the Messenger of Allah came to visit him with ‘Abdur-Rahmân bin ‘Awf, Sa‘d bin Abi Waqqâs and Abdullâh bin Mas‘ûd. When he entered upon him, he found him unconscious and he said: ‘Has he died?’ They said: ‘No, O Messenger of Allah.’ The Messenger of Allah wept, and when the people saw the Messenger of Allah weeping, they also wept. He said: ‘Have you not heard? Allah does not punish for the tears of the eye or the grief of the heart, rather He punishes for this’ - and he pointed to his tongue - ‘or shows mercy (because of it).’

Chapter 7. Visiting The Sick

[2138] 13 - (925) It was narrated that ‘Abdullâh bin ‘Umar said: “We were sitting with the Messenger of Allah when a man from among the Ansâr came to him and greeted him with Salâm, then the Ansârî turned and left. The Messenger of Allah said: ‘O brother of the Ansâr, how is my brother Sa‘d bin ‘Abdah?’ He said: ‘He is better.’ The Messenger of Allah said: ‘وَإِذَا جَاءَ رَجُلٌ مِّنَ الأُنْصَارِ قَالَ إِنَّهُ مَعَنِي، يَدُّ أُحِبِّبُرَنِي، فَقَالَ رَسُولُ اللّه ﷺ: ‘يا وَإِذَا جَاءَ رَجُلٌ مِّنَ الأُنْصَارِ قَالَ إِنَّهُ مَعَنِي، يَدُّ أُحِبِّبُرَنِي، فَقَالَ رَسُولُ اللّه ﷺ: ‘يا
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Chapter 8. Patience In Bearing Calamity When It First Strikes

[2139] 14 - (926) Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘Patience is when calamity first strikes.’”

[2140] 15 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ came to a woman who was crying for a son of hers and said to her: “Have Taqqa[1] of Allâh and be patient.’ She said: ‘What do you know of my affliction?’ When he went away, it was said to her: ‘That was the Messenger of Allâh ﷺ,’ and she was mortally shocked.

[1] Taqqa- Refraining from transgressing the bounds.
She came to his door, and did not find any doorkeeper there. She said: ‘O Messenger of Allâh, I did not recognize you.’ He said: ‘Patience is when calamity first strikes.’

[2141] (...) Shu‘bâh narrated a Hadîth similar to that of Uthmân bin ‘Umar (no. 2140) with this chain. In the Hadîth of Abdu-Ssamad it says: “The Prophet passed by a woman at a grave.”

Chapter 9. The Deceased Is Tormented Because Of His Family's Crying For Him

[2142] 16 - (927) It was narrated from ‘Abdullâh that Hafṣah cried for Ōmar and he said: “Take it easy, O my daughter.” Do you not know that the Messenger of Allâh said: “The deceased is tormented because of his family’s crying for him.”?
It was narrated from 'Umar that the Prophet said: “The deceased is tormented in his grave because of wailing for him.”

It was narrated from 'Umar (with a different chain) that the Prophet said: “The deceased is tormented in his grave because of wailing for him.”

It was narrated that Ibn 'Umar said: “When 'Umar was stabbed, he lost consciousness and they wailed for him. When he came round he said: ‘Do you not know that the Messenger of Allah said: ‘The deceased is tormented because of the crying of the living.’”?

It was narrated from Abū Burdah that his father said: “When 'Umar was attacked, Suhaib started saying: ‘O my brother!’ 'Umar said to him: ‘O
Suhaib, do you not know that the Messenger of Allâh ﷺ said: The deceased is tormented because of the crying of the living.”?

[2147] 20 - (...) It was narrated that Abû Müsâ said: “When ‘Umar was attacked, Suhaib came from his house and entered upon ‘Umar. He stood by his side, crying. ‘Umar said to him: ‘What are you crying for? Are you crying for me?’ He said: ‘Yes, by Allâh, it is for you I am crying, O Commander of the Believers.’ He said: ‘By Allâh, you know that the Messenger of Allâh ﷺ said: Whoever is cried for is tormented.”

He said:[11] “I mentioned that to Mûsâ bin Talhah and he said: ‘Âishah used to say: That applied only to the Jews.

[2148] 21 - (...) It was narrated from Anas that when ‘Umar bin Al-Khaṭṭâb was stabbed, Hafsah lamented for him. He said: “O Hafṣah, did you not hear the Messenger of Allâh ﷺ say: ‘The one who is lamented for will be

[1] That is ‘Abdul-Malik bin ‘Umair, one of the narrators.
tormented.'? And Ṣuḥaib lamented for him, and ‘Umar said: ‘O Ṣuḥaib, do you not know that: ‘the one who is lamented for will be tormented.’?’

[2149] 22 - (928) It was narrated from Ayyūb that ‘Abdullāh bin Abī Mulaikah said: “I was sitting beside Ibn ‘Umar, and we were waiting for the funeral of Umm Abân bint ‘Uthmān. ‘Amr bin ‘Uthmān was also present. Ibn ‘Abbās came, led by a guide, who told him where Ibn ‘Umar was. He came and sat beside me, so I was between them, and we heard a voice from inside the house. Ibn ‘Umar said - as if hinting to ‘Abdullāh that ‘Amr to get up and tell them not to do that - ‘I heard the Messenger of Allāh say: “The deceased is tormented because of the crying of his family.”’ He said: And ‘Abdullāh understood it as general in meaning.’

(927) Ibn ‘Abbās said: “We were with the Commander of the Believers ‘Umar bin Al-Khaṭṭāb until we came to Al-Baidā’, where we found a man sitting in the shade of a tree. He said to me: ‘Go and find out for me who that man is.’ I went and found that it was Ṣuḥaib. I came back to him and said: ‘You told me to find out for you who that man is;
it is Suhaib.’ He said: ‘Tell him to join us.’ I said: ‘He has his family with him.’ He said: ‘Even if he has his family with him’ - and perhaps Ayyûb said: Tell him to join us. - When we came to Al-Madinah, it was not long before the Commander of the Believers was attacked. Suhaib came, saying: ‘O my brother, O my friend!’ ‘Umar said: ‘Do you not know,’ or ‘have you not heard’ - Ayyûb said: ‘You do not know,’ or ‘you have not heard’ - ‘that the Messenger of Allah ﷺ said: The deceased is tormented because of some of his family’s crying.’"

He said: ‘Abdullâh understood it as general in meaning, but ‘Umar said: “some of it.”

(929) I got up and entered upon ‘Aishah, and I told her what Ibn ‘Umar had said. She said: “No, by Allah, the Messenger of Allah ﷺ did not say: ‘The deceased is tormented because of the crying of anyone.’ Rather he said: ‘Allâh increases the torment of the disbeliever because of his family’s crying. And indeed Allâh makes (whom He wills) laugh, and makes (whom He wills) weep. “And no bearer of burdens shall bear another’s burden.....’”[1]


said, she said: 'You are narrating to me from two who are not liars and are not to be suspected of being liars, but one may mishear.'"

[2150] 23 - (928) 'Abdullâh bin Abî Mulaikah said: "A daughter of 'Uthmân bin 'Affân died in Makkah and we came to attend her funeral. It was also attended by Ibn 'Umar and Ibn 'Abbâs, and I was sitting between them. I sat beside one of them, then the other came and sat beside me. 'Abdullâh bin 'Umar said to 'Amr bin 'UThmân, who was opposite him: 'Why don't you tell them not to cry? For the Messenger of Allah said: The deceased is tormented because of the crying of his family for him.'"

(927) - Ibn 'Abbâs said: "Umar used to say that sometimes." Then he narrated: "I set out with 'Umar from Makkah, then when we were in Al-Baidâ', we saw a party of riders in the shade of a tree. He said: 'Go and see who these riders are.' I looked and saw that it was Suhaib. I told him and he said: ‘Call him to me.’ So I went back to Suhaib and said: 'Go and join the Commander of the Believers.' When 'Umar was
attacked, Suhaib came in crying and saying: ‘O my brother, O my friend!’ ‘Umar said: ‘O Suhaib, are you crying for me, when the Messenger of Allâh ﷺ said: The deceased is tormented because of some of his family’s crying for him.’”?

(929) - Ibn ‘Abbâs said: “When ‘Umar died, I told ‘Âishah about that and she said: ‘May Allâh have mercy on ‘Umar. No, by Allâh, the Messenger of Allâh ﷺ did not say: ‘Allâh tortures the believer because of the crying of anyone.’ Rather he said: ‘Allâh increases the torment of the disbeliever because of the crying of his family’s crying for him.’ And ‘Âishah said: ‘The Qur’ân is sufficient for you: ...And no bearer of burdens shall bear another’s burden.”[1] At that, Ibn ‘Abbâs said: “And Allâh makes (whom He wills) laugh, and makes (whom He wills) weep.”

Ibn Abî Mulaikah said: “By Allâh, Ibn ‘Umar did not say anything.”

[2151] (...) It was narrated from ‘Amr, from Ibn Abî Mulaikah who said: “We were at the funeral of Abân bint ‘Uthmân...” and he quoted the Hadîth (no. 2150), but he did not say that the Hadîth was narrated from ‘Umar, [1] Fâîr 35:18.
from the Prophet ﷺ, as was stated by Ayyûb and Ibn Juraij, and their Hadîth is more complete than the Hadîth of ‘Amr.

[2152] 24 - (930) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: “The deceased is tormented because of the crying of the living.”

[2153] 25 - (931) It was narrated from Hishâm bin ‘Urwah that his father said: “Mention was made in the presence of ‘Âishah of what Ibn ‘Umar said, that the deceased is tormented because of his family’s crying for him. She said: ‘May Allâh have mercy on Abû ‘Abdur-Rahmân, he heard something but did not memorize it properly. Rather the funeral of a Jew passed by the Messenger of Allâh ﷺ and they were crying for him, and he said: ‘You are crying and he is being tormented.'”

[2154] 26 - (932) It was narrated from Hishâm that his father said: “It was mentioned in the presence of ‘Âishah that Ibn ‘Umar attributed to the Prophet ﷺ (the words): 'The deceased is tormented in his gave because of his family’s crying (for him).'” She
said: 'He was mistaken; rather the Messenger of Allâh  said: "He is being tormented because of his faults or sins, while his family are crying for him." This is like his saying: "The Messenger of Allâh  stood over the well of Al-Qalîb on the Day of Badr, in which the slain idolators of Badr were, and said what he said to them: 'They hear what I am saying.' He was mistaken, rather he said: 'They realize that what I used to say to them is true.' Then she recited: "Verily, you cannot make the dead to hear."[1] "But you cannot make hear those who are in graves."'[2]

He said: Meaning, when they had taken their places in Hell.

[2155] ... - (...) Hishâm bin 'Urwh narrated with this chain a Hadîth similar to that of Abû Usâmah (no. 2154), but the Hadîth of Abû Usâmah is more complete.

[2156] 27 - (...) It was narrated that 'Amrah bint 'Abdur-Rahmân said that she heard 'Âîshah - when she was told that 'Abdullâh bin 'Umar was saying that the deceased is tormented because of the crying of the living - say: "May Allâh forgive Abû 'Abdur-Rahmân. He did not tell a lie, but he forgot or was mistaken.

Rather the Messenger of Allâh ﷺ passed by a Jewish woman for whom they were crying, and he said: 'They are crying for her, but she is being tormented in her grave.'

[2157] 28 - (933) It was narrated that ‘Ali bin Rabî’ah said: "The first one to be lamented in Al-Kūfah was Qarazah bin Ka'b, and Al-Mughirah bin Shu‘bah said: 'I heard the Messenger of Allâh ﷺ say: Whoever is lamented will be tormented by that lamentation on the Day of Resurrection.'"

[2158] (...) A similar report (as no. 2157) was narrated from ‘Ali bin Rabî’ah Al-Asadi, from Al-Mughirah bin Shu‘bah, from the Prophet ﷺ.

[2159] (...) A similar report (as no. 2157) was narrated from ‘Ali bin Rabî’ah Al-Asadi, from Al-Mughirah bin Shu‘bah, from the Prophet ﷺ.
Chapter 10. Stern Warning Against Wailing

[2160] 29 - (934) Abū Mâlik Al-Ach'arī narrated that the Prophet ﷺ said: “There are four matters of the Jâhiliyyah among my Ummah that they will not abandon: Pride in one’s nobility, slandering people’s lineage, seeking rain by the stars, and wailing.” And he said: “If the woman who wails does not repent before she dies, she will be raised on the Day of Resurrection wearing a garment of pitch and a chemise of scabs.”

[2161] 30 - (935) ‘Amrah narrated that she heard ‘Aīshah say: “When news of the killing of Zaid bin Ḥâriḥah, Ja’far bin Abî Tâlib and ‘Abdullâh bin Rawâhah reached the Messenger of Allah ﷺ, the Messenger of Allah ﷺ sat down and grief could be seen in his face. She said: ‘I was watching through the crack of the door and a man came to him and said: ‘O Messenger of Allah, the womenfolk of Ja’far...’ and he..."
mentioned their crying. He told him to go and tell them not to do that. So he went, then he came back and told him that they had paid him no heed. He told him a second time to go and tell them not to do that, and he went, then he came back and said: ‘By Allâh, they will not listen to us, O Messenger of Allâh.”’ And she said that the Messenger of Allâh ﷺ said: “Go and throw sand in their mouths.” ‘A’ishah said: “I said: ‘May Allâh rub your nose in the dust, you did not do what the Messenger of Allâh ﷺ commanded you, and you did not stop annoying the Messenger of Allâh ﷺ.”

[2162] (... A similar report (as no. 2161) was narrated from Yahyâ bin Sa’eed with this chain. In the Hadîth of ‘Abdul-‘Azîz it says: “And you did not stop annoying the Messenger of Allâh ﷺ.”

[2163] 31 - (936) It was narrated that Umm ‘Atiyyah said: “Along with the pledge of allegiance, the Messenger of Allâh ﷺ took from us our
promise that we would not wail (for the dead), but only five of us fulfilled that promise: Umm Sulaim, Umm Al-'Alâ' and the daughter of Abû Sabrah the wife of Mu'âdh” - or “the daughter of Abû Sabrah and the wife of Mu'âdh.”

[2164] 32 - (...) It was narrated that Umm 'Atiyyah said: “Along with the pledge of allegiance, the Messenger of Allâh & took from us our promise that we would not wail (for the dead), but only five of us fulfilled that promise, one of whom was Umm Sulaim.”

[2165] 33 - (937) It was narrated that Umm ‘Atiyyah said: “When the verse: ‘...pledge, that they will not associate anything in worship with Allâh’, ‘...and that they will not disobey you in Ma’rûf’[1] was revealed, that included (refraining from) wailing. I said: ‘O Messenger of Allâh, except for the family of so-and-so; they used to help me (in wailing) during the Jâhiliyah, so I have to help them now. The Messenger of Allâh & said: ‘Except for the family of so-and-so.’”

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Chapter 11. Prohibition Of Women Attending Funerals

[2166] 34 - (938) Umm 'Atiyah said: “We were forbidden to attend funerals, but not strictly so.”

[2167] 35 - (...) It was narrated that Umm 'Atiyah said: “We were forbidden to attend funerals, but not strictly so.”

Chapter 12. Washing The Deceased

[2168] 36 - (939) It was narrated that Umm 'Atiyah said: “The Prophet entered upon us while we were washing his daughter and said: ‘Wash her three times, or five, or more than that, if you see fit, with water and lote-tree leaves, and put camphor in the last time, or a little camphor. And when you have
finished, let me know.' When we had finished, we let him know, and he gave us his waist wrapper and said: 'Put it next to her body (i.e., wrap her in it)."

[2169] 37 - (...) It was narrated that Umm 'Atiyah said: "And we braided her hair in three sections."

[2170] 38 - (...) It was narrated that Umm 'Atiyah said: "One of the daughters of the Messenger of Allâh died." According to the Hadîth of Ibn 'Ulayyah she said: "The Messenger of Allâh came to us while we were washing his daughter." According to the Hadîth of Mâlik she said: "The Messenger of Allâh entered upon us when his daughter died" - like the Hadîth of Yazîd bin Zuray' from Ayyûb, from Muḥammad, from Umm 'Atiyah.

[2171] 39 - (...) A similar report (as no. 2170) was narrated from Umm 'Atiyah, except that he said: "Three or five or seven, or more than that, if you see fit."
Haftah said, narrating from
Umm 'Atiyah: “And we fixed
her hair in three sections.”

[2172] (…) It was narrated from
Umm 'Atiyah that he said:
“Wash her an odd number of
times, three or five or seven.”
And 'Umm 'Atiyah said: “And
We braided her hair in three
sections.”

[2173] 40 - (…) It was narrated
that Umm 'Atiyah said: “When
Zainab, the daughter of the
Messenger of Allâh, died, the
Messenger of Allâh said to us:
‘Wash her an odd number of
times, three or five, and put
camphor - or a little camphor - in
the fifth time. And when you
have washed her, tell me.” She
said: “So we told him, and he
gave us his waist-wrapper and
said: ‘Put it next to her body (i.e.,
wrap her in it).’”

[2174] 41 - (…) It was narrated
that Umm 'Atiyah said: “The
Messenger of Allâh came to
us while we were washing one of his daughters and said: ‘Wash her an odd number of times, five or more than that,’” a Hadith similar to that of Ayyüb and “Asim (no. 2174). And he said in the Hadith: “She said: ‘And we put her hair in three braids, two at the sides and one at the front.’”

[2175] 42 - ( ...) It was narrated from Umm ‘Atiyah that when the Messenger of Allâh ᴧ ᴳ said to her to wash his daughter, he said to her: “Start on her right side and with the places of Wudâ’.”

[2176] 43 - ( ...) It was narrated from Umm ‘Atiyah that the Messenger of Allâh ᴧ ᴳ said to them concerning the washing of his daughter: “Start on her right side and with the places of Wudâ’.”

Chapter 13. Shrouding the Deceased

[2177] 44 - (940) It was narrated that ḑaḥb̄āb bin Al-Aratt said: “We emigrated with
the Messenger of Allâh ﷺ, in Allâh’s cause, seeking the Face of Allâh, and Allâh has assured us of our reward. Some of us have passed on and have not taken any of their reward, including Muṣ‘ab bin ‘Umair, who was killed on the day of (the Battle of) Uḥud. We could not find anything with which to shroud him except a Namirah which,\(^{[1]}\) if we put it on his head, his feet showed, and if we put it over his feet, his head showed. The Messenger of Allâh ﷺ said: ‘Put it over his head, and put some *Idhkhir* on his feet.’ And for some of us the fruit has ripened and we are harvesting it.’

\(^{[2178]}\) A similar report (as no. 2176) was narrated from Al-A’mash with this chain.

\(^{[1]}\) *Namirah*: A type of wrap worn around the waist, its plural is *Namâr*. It is as if it refers to the colors of a *Namir* (leopard or tiger); because it contains white and black. Most of them are made of wool.
It was narrated that ‘Aishah said: “The Messenger of Allah ﷺ was shrouded in three Sahûlî garments made of cotton, among which there was no shirt nor turban. As for the Hullah, there is some confusion about it in people’s minds. It was bought for him to be shrouded in, but the Hullah was left and he was shrouded in three Sahûlî garments. ‘Abdullâh bin Abî Bakr took it and said: ‘I will keep it so that I may be shrouded in it myself.’ Then he said: ‘If Allâh had approved of it for His Prophet, he would have been shrouded in it.’ So he sold it and gave its price in charity.”

It was narrated that ‘Aishah said: “The Messenger of Allah ﷺ was wrapped in a Yemeni Hullah that belonged to ‘Abdullâh bin Abî Bakr, then it was taken off him and he was shrouded in three Suhûl cloths from Yemen, among which there was no turban or shirt. ‘Abdullâh picked up the Hullah and said: ‘I will be shrouded in it.’ Then he said: ‘The Messenger of Allah ﷺ...”

[1] A term used to refer to an upper wrap and lower wrap made from the same fabric.
was not shrouded in it but I want to be shrouded in it!’ Then he gave it in charity.”

[2181] (...) It was narrated from Hishâm with this chain (a similar Hadîth as no. 2180), but their Hadîth does not mention the story of ‘Abdullâh bin Abî Bakr.

[2182] 47 - (...) It was narrated that Abû Salamah said: “I asked ‘Âishah, the wife of the Prophet ﷺ: ‘In how many (pieces of cloth) was the Messenger of Allâh ﷺ shrouded?’ She said: ‘In three Sahâlî cloths.’”

Chapter 14. Covering The Deceased

[2183] 48 - (942) It was narrated from Ibn Shihâb that Abû Salamah bin ‘Abdur-Rahmân told him that ‘Âishah, the Mother of the Believers, said: “The Messenger of Allâh ﷺ was covered - when he died - with a Hibrah[1] garment.”

Chapter 15. Shrouding The Deceased Well

[2185] 49 - (943) Jábir bin ‘Abdullâh narrated that the Prophet ﷺ delivered a Khutbah one day, and he mentioned a man among his Companions who died and was shrouded in a shroud that was not good enough, and was buried at night. The Prophet ﷺ censured the practice of burying a man at night, so that the funeral prayer might be offered for him, unless one was compelled to do that. And the Prophet ﷺ said: “When one of you shrouds his brother, let him shroud him well.”
Chapter 16. Hastening With The Funeral

[2186] 50 - (944) It was narrated from Abū Hurairah that the Prophet ﷺ said: “Hasten with the funeral, for if (the person) was righteous, that it is something good to which you are taking him, and if he was other than that, it is something bad of which you are relieving from your necks.”

[2187] (…) It was narrated from Abū Hurairah from the Prophet ﷺ (a similar Hadīth as no. 2186)-except that in the Hadīth of Ma'mar it says: “I know only that he attributed it to the Prophet ﷺ.”

[2188] 51 - (…) It was narrated that Abū Hurairah said: “I heard the Messenger of Allāh ﷺ say: ‘Hasten with the funeral, for if (the person) was righteous, then you are bringing him to something good, and if he was other then that, then it is an evil of which you are relieving from your necks.’”
Chapter 17. The Virtue Of Offering The Funeral Prayer And Following The Bier

[2189] 52 - (945) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever attends a funeral until the prayer is offered will have one Qurât (of reward), and whoever attends until (the body) is buried will have two Qurâts.’” It was said: “What are the two Qurâts?” He said: “Like two huge mountains.” The end of the Hadîth of Abû At-Tahir.

The other two added: Ibn Shihâb said: “Sâlim bin ‘Abdullâh bin ‘Umar said: ‘Ibn ‘Umar used to offer the funeral prayer and then leave.’ When he heard the Hadîth of Abû Hurairah he said: ‘We have missed out on many Qurâts.’”
It was narrated from Abū Hurairah from the Prophet ﷺ (a similar Hadith as no. 2189) as far as the words: “two huge mountains,” and they did not mention what comes after that. In the Hadith of ‘Abd Al-A’lā it says: “Until (the funeral) is finished.” In the Hadith of ‘Abdur-Razzâq it says: “Until (the body) is placed in the Lahd (Grave).”

A Hadith similar to that of Ma’mar (no. 2190) was narrated from Abū Hurairah from the Prophet ﷺ, and he said: “Whoever follows (the funeral) until (the deceased) is buried.”

It was narrated from Abū Hurairah that the Prophet ﷺ said: “Whoever offers the funeral prayer and does not follow (the deceased) will have one Qirât, and whoever follows it will have two Qirât.” It was said: “What are the two Qirât?” He said: “The smaller of them is like Uḥud (mountain).”
from Abû Hurairah that the Prophet ﷺ said: "Whoever offers the funeral prayer will have one Qirât and whoever follows (the funeral) until (the deceased) is placed in the grave, he will have two Qirât." He (the narrator) said: "I said: 'O Abû Hurairah, what is a Qirât?' He said: 'Like Uhud (mountain)."

[2194] 55 - (...) Abû Hurairah said: "I heard the Messenger of Allah ﷺ say: 'Whoever follows a funeral will have one Qirât of reward.'" Ibn 'Umar said: "Abû Hurairah may be mistaken." He sent word to 'A'ishah asking her, and she confirmed what Abû Hurairah had said. Ibn 'Umar said: "We have missed out on many Qirât."

[2195] 56 - (...) Dâwûd bin 'Amîr bin Sa'd bin Abî Waqqâs narrated from his father, that he was sitting with 'Abdullâh bin 'Umar when Khâbâb came and said: "O 'Abdullâh bin 'Umar, have you not heard what Abû Hurairah is saying - that he heard the Messenger of Allah ﷺ say: 'Whoever comes out with a funeral from the house (of the deceased) and offers the funeral prayer, then follows (the funeral)
until (the deceased) is buried, he will have two Qirât of reward, each Qirât like Uhud (mountain), and whoever offers the funeral prayer then goes back will have a reward like Uhud’ (mountain”)

Ibn ‘Umar sent Khabbâb to ‘Aishah to ask her about what Abû Hurairah had said, then to come back and tell him what she said. Ibn ‘Umar picked up a handful of pebbles in the Masjid, turning them over in his hand, until the messenger came back to him and said: “‘Aishah said: ‘Abû Hurairah spoke the truth.” Ibn ‘Umar threw the pebbles that were in his hand onto the floor and said: “We have missed out on many Qirât.”

[2196] 57 - (946) It was narrated from Thawbân, the freed slave of the Messenger of Allah, that the Messenger of Allah said: “Whoever offers the funeral prayer will have one Qirât, and if he attends the burial he will have two Qirât, each Qirât like Uhud (mountain).”

[2197] (...) A similar report (as no. 2196) was narrated from Qatâdah with this chain. In the
Hadîth of Sa‘eêd and Hîshâm it says: “The Prophet ﷺ was asked about the Qîrât and he said: ‘Like Uhûd (mountain).’”

Chapter 18. If One Hundred People Pray For A Person They Will Intercede For Him

[2198] 58 - (947) It was narrated from ‘Âîshah that the Prophet ﷺ said: “There is no deceased person for whom a number of Muslims reaching one hundred offer the funeral prayer, all of them interceding for him, but their intercession for him will be accepted.”

Chapter 19. If Forty People Pray For A Person, They Will Intercede For Him

[2199] 59 - (948) It was narrated from Kûraib, the freed slave of ‘Abdullâh bin ‘Abbâs that a son of ‘Abdullâh bin
‘Abbâs died in Qudaid or ‘Usfân, and he said: “O Kuraib, see how many people you can gather together for him.” I went out, and found that some people had gathered for him, so I told him and he said: “Would you say that they are forty?” He said: “Yes.” He said: “Bring him out, for I heard the Messenger of Allâh ﷺ say: ‘There is no Muslim man who dies and forty men attend his funeral prayer, not associating anything with Allâh, but Allâh will accept their intercession for him.”

Chapter 20. The Deceased Who Is Spoken Well Of And The One Who Is Spoken Badly Of

[2200] 60 - (949) It was narrated that Anas bin Mâlik said: “A funeral passed by and (the deceased) was spoken well of. The Prophet of Allâh ﷺ said: ‘It has become certain, it has become certain, it has become -
certain.’ Another funeral passed by and (the deceased) was spoken badly of. The Prophet of Allah said: ‘It has become certain, it has become certain, it has become certain.’ ‘Umar said: ‘May my father and mother be ransomed for you. A funeral passed by and (the deceased) was spoken well of, and you said: “It has become certain, it has become certain, it has become certain.” Then another passed by and (the deceased) was spoken badly of, and you said: “It has become certain, it has become certain, it has become certain.”’ The Messenger of Allah said: ‘For the one of whom you spoke well, Paradise has become certain for him, and for the one of whom you spoke badly, the Fire has become certain for him. You are the witnesses of Allah on earth, you are the witnesses of Allah on earth, you are the witnesses of Allah on earth.’”

[2201] (...) It was narrated that Anas said: “A funeral passed by the Messenger of Allah...” and he narrated a Hadith similar to that of ‘Abdul-‘Azîz from Anas (no. 2200), but the Hadith of ‘Abdul-‘Azîz is more complete.
Chapter 21. What Was Narrated Concerning One Who Finds Relief And One From Whom Relief Is Found

[2202] 61 - (950) It was narrated that Abü Qatâdah bin Rib‘î narrated that a funeral passed by the Messenger of Allâh and he said: “One who has found relief and one from whom relief has been found.” They said: “O Messenger of Allâh, who is the one who has found relief and the one from whom relief has been found?” He said: “The believing person has found relief from the troubles of this world; and the people, the land, the trees and the animals have found relief from the evil person.”

[2203] (...) It was also narrated from Abû Qatâdah from the Prophet (a similar Hadîth as no. 2202). In the Hadîth of Yahyâ bin Sa’eed it says: “He has found relief from the troubles and hardships of this world in the mercy of Allâh.”
Chapter 22. Saying The Takbîr Over The Deceased

[2204] 62 - (951) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ announced to the people the death of the An-Najâshî on the day that he died. He led them out to the prayer place and said the Takbîr four times.

[2205] 63 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ announced to us the death of the An-Najâshî, the ruler of Ethiopia, on the day that he died, and he said: ‘Ask for forgiveness for your brother.’”

Ibn Shihâb said: “Sa’eed bin Al-Mûsâyyab narrated to me that Abû Hurairah told him: ‘The Messenger of Allâh ﷺ lined them up in rows in the prayer place and prayed, saying the Takbîr four times for him.”

[2206] (...) A report like that of ‘Uqail (no. 2205) was narrated from Ibn Shihâb, with both chains.

(المعجم 22) - (باب في التكبیر على الجنازة) (التنفعة 22)
It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ offered the funeral prayer for Aşhamah An-Najâshî, saying the Takbîr for him four times.

It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘Today a righteous slave of Allâh has died, Aşhamah.’ And he stood up and led us in prayer, offering the funeral prayer for him.”

It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘A brother of yours has died. Get up and offer the funeral prayer for him.’ So we stood and formed two rows.”
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[2210] 67 - (953) It was narrated that 'Imrân bin Ḥusain said: “The Messenger of Allâh ﷺ said: ‘A brother of yours has died; get up and offer the funeral prayer for him,’ meaning An-Najâshî.” According to the report of Zuhair (The Prophet ﷺ said:) “Your brother...”

Chapter 23. Praying Over The Grave

[2211] 68 - (954) It was narrated from Ash-Sha'bî that the Messenger of Allâh ﷺ offered the funeral prayer over a grave after (the deceased) had been buried, and he said the Takbîr four times.

Ash-Shaibânî said: “I said to Ash-Sha'bî: ‘Who told you that?’ He said: ‘The trustworthy one, ‘Abdullâh bin ‘Abbas.”’ This is the wording of the Hâdîth of Hasan.

According to the report of Ibn Numair he said: “The Messenger of Allâh ﷺ came to a fresh grave and offered the funeral prayer, and they formed rows behind him, and he said the Takbîr four times.” I said to ‘Âmir: “Who told you that?” He said: “The
trustworthy one who saw him, Ibn 'Abbâs.”

[2212] ( ... ) A similar report (as no. 2211) was narrated from Ash-Sha'bi, from Ibn 'Abbâs, from the Prophet ﷺ, but it does not say in the Hadîth of any of them that the Prophet ﷺ said the Takbîr four times.

[2213] 69 - ( ... ) A Hadîth similar to that of Ash-Shaibânî was narrated from Ash-Sha'bi (no. 2211), from Ibn 'Abbâs, from the Prophet ﷺ, concerning his prayer at the graveside, but it does not say in their Hadîth that he (ﷺ) said the Takbîr four times.
[2214] 70 - (955) It was narrated from Anas that the Prophet prayed over a grave.

[2215] 71 - (956) It was narrated from Abü Hurairah that a black woman - or youth - used to take care of the Masjid. The Messenger of Allâh noticed she was not being seen and asked about her - or him - and they said: "He has died." He said: "Why didn't you inform me?" It was as if they regarded her - or him - as being of little account. He said: "Show me where his grave is." So they showed him, and he offered the funeral prayer for her, then he said: "These graves are filled with darkness for their occupants, but Allâh illuminates their graves by virtue of my prayer for them."

[2216] 72 - (957) It was narrated that 'Abdur-Rahmân bin Abî Laila said: "Zaid used to say the Takbir four times in our funerals, but he said five Takbîrs in one funeral. I asked him about
It was narrated that 'Amir bin Rabi'ah said: "The Messenger of Allah said: 'When you see a funeral, stand up for it, until it has passed you by or (the deceased) has been put down.'"

Chapter 24. Standing For Funerals

[2217] 73 - (958) It was narrated that ‘Amir bin Rab'ah said: “The Messenger of Allah used to do that.”

[2218] 74 - (...) It was narrated from ‘Amir bin Rab'ah that the Prophet said: ‘If one of you sees a funeral and he is not walking with it, let him stand up until it has passed him by, or (the deceased) has been put down before it has passed him by.’"
A Hadith similar to that of Al-Laith bin Sa‘d was narrated from Nâfi (no. 2217) with this chain, but in the Hadith of Ibn Juraij it says: “The Prophet ﷺ said: ‘If one of you sees a funeral, let him stand up when he sees it, until it has passed him by, if he is not going to follow it.’”

It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ said: ‘If you follow a funeral procession, do not sit down until (the deceased) has been put down.’”

It was narrated from Abû Sa‘eed Al-Khudrî that the Messenger of Allâh ﷺ said: “If you see a funeral then stand
up, and whoever follows it, he should not sit down until (the deceased) has been put down.”

[2222] 78 - (960) It was narrated that Jâbir bin ‘Abdullâh said: “A funeral passed by and the Messenger of Allâh ﷺ stood up for it, and we stood up with him. We said: ‘O Messenger of Allâh, it is a Jewish woman.’ He said: ‘Death is something that inspires awe. If you see a funeral, then stand up.’”

[2223] 79 - (...) Abû Az-Zubair narrated that he heard Jâbir say: “The Prophet ﷺ stood up for a funeral that passed by him, until it had disappeared.”

[2224] 80 - (...) It was narrated that Ibn Jurayj said: Abû Az-Zubair also told me that he
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heard Jâbir say: “The Messenger of Allâh ﷺ and his Companions stood up for the funeral of a Jew, until it had disappeared.”

[2225] 81 - (961) It was narrated from Ibn Abî Laila that Qays bin Sa’d and Sahl bin Hunaif were in Al-Qâdisiyyah and a funeral passed by them, so they stood up. It was said to them: “It is one of the local people.” They said: “A funeral passed by the Messenger of Allâh ﷺ so he stood up, and it was said to him: ‘It is a Jew.’ He said: ‘Is it not a soul?’”

[2226] (...) It was narrated from ‘Amr bin Murrah (a similar Hadîth as no. 2225) with this chain, and according to this report they said: “We were with the Messenger of Allâh ﷺ when a funeral passed by him.”

Chapter 25. Abrogation Of Standing For Funerals

[2227] 82 - (962) It was narrated that Wâqid bin ‘Amr bin Sa’d bin Mu’âdh said: “Nâfi’ bin
Jubair saw me standing while we were at a funeral, and he had sat while waiting for the deceased to be put down. He said to me: ‘Why are you standing?’ I said: ‘I am waiting for the deceased to be put down, because of the Hadîth narrated by Abû Sa‘eed Al-Khudrî.’ Nâfî said: ‘Mas‘ûd bin Al-Hakam narrated to me that ‘Alî bin Abî Tâlib said: “The Messenger of Allâh ﷺ stood, then (later) he sat.”

[2228] 83 - (...) Wâqid bin ‘Amr bin Sa‘d bin Mu‘âdh Al-Ansârî narrated that Nâfî bin Jubair told him that Mas‘ûd bin Al-Hakam Al-Ansârî told him that he heard ‘Alî bin Abî Tâlib say concerning funerals: “The Messenger of Allâh ﷺ stood then (later) he sat.”

He narrated that because Nâfî bin Jubair saw Wâqid bin ‘Amr standing until the deceased had been put down.
[2229] (...) It was narrated from Yahyâ bin Sa'eed with this chain.

[2230] 84 - (...) It was narrated that 'Ali said: “We saw the Messenger of Allah standing so we stood, then he sat down so we sat down” - meaning, for funerals processions.

[2231] (...) It was narrated from Shu'bah with this chain.

Chapter 26. Supplicating For The Deceased During The (Funeral) Prayer

[2232] 85 - (963) It was narrated that Jubair bin Nufair said: “I heard 'Awf bin Mâlik say: 'The Messenger of Allâh offered the funeral prayer and I memorized some of his supplications. He said: ‘Allâhmaggîrlahu wârhamhu wa 'âfihi, wâ'fu 'anhu, wa akrim nuzulahu wa wassi' mudkhalahu wâghsilhu bil-mâ'i wath-thalji wal-baradi wa naqqâhi min al-khaâ'iyâ.
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kamā naqqātath-thawbul-abyaḍa min ad-danas wa abdilhu dāran khairan min dārīthi, wa aḥlan khairan min aḥlihi wa zawjā khairan min zawjihi, wa adkhilul-jannata wa a'idhu min 'adhābil-qabri wa min 'adhābin-nār (O Allāh, forgive him, have mercy on him, keep him safe and sound, and pardon him, receive him with honor, make his grave spacious, wash him with water, snow and hail, and cleanse him of his sins as a white garment is cleansed of dirt. Give him a home better than his home, a family better than his family, a spouse better than his spouse. Admit him to Paradise and protect him from the torment of the grave and the torment of the Fire.)"

He said: "Until I wished that I had been that deceased person."

A similar Ḥadīth was also narrated from 'Awf bin Mālik, from the Prophet ﷺ.

[2233] (...) A Ḥadīth similar to that of Ibn Wahb (no. 2232) was narrated from Mu‘āwiyah bin Ṣāliḥ with these two chains.

[2234] 86 - (...) It was narrated that ‘Awf bin Mālik Al-Ashja‘i said: "I heard the Prophet ﷺ offering the funeral prayer and he said: ‘Allāhummaghfirlahu wārhamhu wā'fu 'anhu wa 'āfihi,
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Chapter 27. Where The Imam Should Stand In Relation To The Deceased When Performing The Funeral Prayer

[2235] 87 - (964) It was narrated that Samurah bin Jundab said: “I prayed behind the Prophet ﷺ when he offered the funeral prayer for Umm Ka'b, who died in childbirth. The
Prophet ⲱ stood to pray for her in line with her middle.”

[2236] (...) It was narrated from Husayn with this chain (a similar Hadîth as no. 2235), but they did not mention Umm Ka'âb.

[2237] 88 - (...) It was narrated that 'Abdullâh bin Buraidah said: “I was a boy at the time of the Messenger of Allâh ⲱ, and I used to learn from him, and nothing prevented me from speaking but the fact that there were men who were older than me. I offered the funeral prayer behind the Messenger of Allâh ⲱ for a woman who had died in childbirth. During the prayer the Messenger of Allâh ⲱ stood in line with her middle.” According to the report of Ibn Al-Muthanna he said: “'Abdullâh bin Buraidah told me: ‘He stood in line with her middle to offer the funeral prayer for her.”
Chapter 28. Riding Back After The Funeral

[2238] 89 - (965) It was narrated that Jâbir bin Samurah said: “An unsaddled horse was brought to the Messenger of Allah and he rode it when the funeral of Ibn Ad-Dahdâh was over, and we were walking around him.”

[2239] (...) It was narrated that Jâbir bin Samurah said: “The Messenger of Allah offered the funeral prayer for Ibn Ad-Dahdâh, then an unsaddled horse was brought. A man held it for him and he mounted it, and it started bucking as we ran after it. A man among the people said: ‘The Prophet said: How many bunches of grapes are hanging in Paradise for Ibn Ad-Dahdâh!’” Or Shu’bah said: “For Abû Ad-Dahdâh.”
Chapter 29. The Lahd (Niche), And Setting Up Bricks Over The Deceased

[2240] 90 - (966) It was narrated from 'Amir bin Sa'd bin Abi Waqqâs that Sa'd bin Abi Waqqâs said during the illness of which he died: “Make a Lahd (niche) for me, and set up bricks over me, as was done for the Messenger of Allâh ﷺ.”

Chapter 30. Putting A Piece Of Velvet In The Grave

[2241] 91 - (967) It was narrated that Ibn 'Abbâs said: “A piece of red velvet was placed in the grave of the Messenger of Allâh ﷺ.”
Chapter 31. The Command To Level The Grave

[2242] 92 - (968) `Amr bin Al-Hârith narrated: "We were with Faḍālah bin ‘Ubaid in the land of the Romans, in Rūdis, and a companion of ours died. Faḍālah bin ‘Ubaid ordered that his grave be leveled, then he said: ‘I heard the Messenger of Allâh  ordering that graves be leveled.’"

[2243] 93 - (969) It was narrated that Abû Al-Hayyâj Al-Asadî said: ‘ʿAlî bin Abî Ṭâlib said to me: “Shall I not send you on the same mission as the Messenger of Allâh  sent me (saying): ‘Do not leave any statue without destroying it nor any raised grave without leveling it.’"
Chapter 32. The Prohibition Of Plastering Graves Or Erecting Structures Over Them

[2244] (...) Ḥabīb narrated it with this chain (a similar Ḥadīth as no. 2343) and he said: "... or any image without erasing it."

[2245] 94 - (970) It was narrated that Jābir said: "The Messenger of Allāh ﷺ forbade plastering graves, sitting on them and erecting structures over them."

[2246] (...) Abū Az-Zubair narrated that he heard Jābir bin ‘Abdullāh say: "I heard the Prophet ﷺ..." a similar report (as no. 2245).

[2247] 95 - (...) It was narrated that Jābir said: "It was forbidden to plaster graves."
Chapter 33. Prohibition Against Sitting and Praying On Graves

[2248] 96 - (971) It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘If one of you were to sit on an ember which burned his garment and reached his skin, that would be better for him than sitting on a grave.’”

[2249] (...) A similar report (as no. 2248) was narrated from Suhail with this chain.

[2250] 97 - (972) It was narrated that Abû Marthad Al-Ghanawî said: “The Messenger of Allah ﷺ said: ‘Do not sit on graves and do not pray towards them.’”

[2251] 98 - (...) It was narrated that Abû Marthad Al-Ghanawî said: “I heard the Messenger of Allah ﷺ say: ‘Do not pray towards graves and do not sit on them.’”
Chapter 34. Offering The Funeral Prayer In The Masjid

[2252] 99 - (973) It was narrated from ‘Abbâd bin ‘Abdullah bin Az-Zubair that ‘Aishah issued orders that the funeral of Sa’d bin AbI Waqqâs be brought into the Masjid and the funeral prayer be offered for him. The people objected to that, but she said: “How quickly the people forget! The Prophet did not offer the funeral prayer for Suhail bin Al-Baidâ’ except in the Masjid.”

[2253] 100 - (...) It was narrated from ‘Aishah that when Sa’d bin AbI Waqqâs died, the wives of the Prophet sent word telling them to bring his funeral into the Masjid so that they might offer the funeral prayer for him, and they did so. It was placed in front of their apartments so that they
could offer the prayer for him, then it was taken out through Bâb Al-Janâ'iz (the Gate of Funerals) which was near a place where people used to sit. Then they heard that the people were criticizing them for that and saying that funerals would not be brought into the Masjid. News of that reached 'Aishah and she said: “How quick the people are to criticize that of which they have no knowledge! They criticized us for bringing a funeral into the Masjid, but the Messenger of Allah did not offer the funeral prayer for Suhail bin Baidâ except in the Masjid.”

Muslim said: (That is) Suhail bin Da’d, and he is Ibn Al-Baidâ’, his mother was Baidâ’.

[2254] 101 - (...) It was narrated from Abû Salamah bin ‘Abdur-Rahmân that when Sa’d bin Abi Waqqâs died, ‘Aishah said: “Bring him into the Masjid so that I may offer the funeral prayer for him. She was criticized for that but she said: ‘By Allah, the Messenger of Allah offered the funeral prayer for the two sons of Baidâ’ in the Masjid, Suhail and his brother.’”
Chapter 35. What Is To Be Said When Entering The Graveyard And Supplicating For Its Occupants

[2255] 102 - (974) It was narrated that 'Aishah said: "The Messenger of Allah - every time it was her night with the Messenger of Allah - used to go out at the end of the night to Al-Baqi' and say: 'Peace be upon you, 0 abode of believing people. What you were promised will come to you soon, after some delay, and we - if Allah wills - will join you soon. 0 Allah, forgive the people of Baqi' Al-Gharqad.'"

[2256] 103 - (...) It was narrated that Muhammad bin Qais bin Makhramah bin Al-Muttalib said one day: "Shall I not narrate to you from me and from my mother?" He (the narrator) said: "We thought that he meant his mother who had given birth to him." He said: 'Aishah said: 'Shall I not narrate to you from me and from the Messenger of Allah - every time it was her night with the Messenger of Allah - used to go out at the end of the night to Al-Baqi' and say: 'Peace be upon you, 0 abode of believing people. What you were promised will come to you soon, after some delay, and we - if Allah wills - will join you soon. 0 Allah, forgive the people of Baqi' Al-Gharqad.'"
Allāh ﷺ? We said: ‘Yes.’ She said: ‘When it was my night while the Messenger of Allāh ﷺ was with me, he came in and took off his Rīdā’, took off his sandals and put them by his feet, spread the edge of his waist wrapper on his bed and lay down. He waited until he thought that I had gone to sleep, then he slowly picked up his Rīdā’, slowly put on his sandals, opened the door slowly, and went out, then he closed it slowly. I put my chemise over my head and covered my head, and wrapped my waist wrapper around me, then I set out following him, until he reached Al-Baqī’ where he stood for a long time, then he raised his hands three times. Then he set off, so I set off, then he hastened, so I jogged, then he ran so I ran, then I reached home before him and went in. No sooner had I laid down but he came in and said: “What is the matter, O ‘Āish? Why are you out of breath?” I said: “It is nothing.” He said: “Either you tell me or the Subtle One, the All-Aware will tell me.” I said: “O Messenger of Allāh, may my father and mother be sacrificed for you!” And I told him. He said: “So you were the person that I saw in front of me?” I said: “Yes.” He gave me a painful shove on the chest, then he said: “Did you think that
 Allaah and His Messenger would be unjust to you?” I said: “Whatever the people conceal, Allaah knows it; yes.” He said: “Jibril came to me when you saw (me). He called me but he concealed it from you, and I answered him but I concealed it from you. He would not enter upon you when you were not fully dressed. I thought that you had gone to sleep and I did not want to wake you up, and I was afraid that you might be frightened.” He (Jibril) said: “Your Lord is commanding you to go to the people of Al-Baqi’ and pray for forgiveness for them.” I said: “What should I say to them, O Messenger of Allaah?” He said: “Say: As-Salâmu ’ala ahlid-diyâri min al-mu ’minIn wa yariamullâhul-mustaqdirnIn minnâ wa yariamullâhul-musta ’khirIn, wa innâ, in shâ’ Allaahu bikum lalâiiqân (Peace be upon the people of these abodes, believers and Muslims. May Allaah have mercy on those of us who have gone on before and those who come later, and we will - if Allaah wills - join you soon.)”

[2257] 104 - (975) It was narrated from Sulaimân bin Buraidah that his father said: “The Messenger of Allaah ﷺ used to teach them, when they went out to the graves, to say: - according to the report of Abû
Bakr: ‘As-Salâmu ‘ala ahlad-diyr (Peace be upon the people of these abodes);’ - according to the report of Zuhair: ‘As-Salâmu ‘alaikum ahlad-diyr min al- mu‘minîna wal-muslimîna, wa innâ, in shâ’ Allâhu lalâhiqân (Peace be upon you, O people of these abodes - believers and Muslims, and we will, if Allâh wills, join you soon. I ask Allâh for pardon for us and for you.)’”

Chapter 36. The Prophet ﷺ Asked His Lord For Permission To Visit The Grave Of His Mother

[2258] 105 - (976) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘I asked my Lord for permission to pray for forgiveness for my mother but He did not give me permission. And I asked Him for permission to visit her grave and He gave me permission.’”

[2259] 108 - (...) It was narrated that Abû Hurairah said: “The Prophet ﷺ visited the grave of his mother, and he wept and caused those around him to weep too. Then he ﷺ said: ‘I asked my Lord for permission to pray for forgiveness for her, but He did
not grant me permission. And I asked Him for permission to visit her grave and He gave me permission, so visit graves, for they will remind you of death.”

[2260] 106 - (977) It was narrated from Abû Buraidah that his father said: “The Messenger of Allâh Ḥ∅ said: ‘I used to forbid you from visiting graves, but now visit them; and I used to forbid you to keep sacrificial meat for more than three days, but now keep whatever you see fit; and I used to forbid you to drink Nabûdāh except from waterskins, but now drink it from all kinds of vessels, but do not drink any alcoholic.’

[2261] (…) ‘Abdullâh bin Buraidah narrated from his father from the Prophet Ḥ∅ - a Hadîth similar to that of Abû Sinân (no. 2260).
Chapter 37. Not Praying For One Who Has Killed Himself

[2262] 107 - (978) It was narrated that Jâbir bin Samurah said: “A man who had killed himself with a broad headed arrow was brought to the Prophet, but he did not offer the funeral prayer for him.”
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In the Name of Allâh, 
the Most Gracious, the Most Merciful
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1. The Book Of Zakāt

Chapter: There Is No Zakāt Due On Less Than Five Wasq

[2263] 1 - (979) It was narrated from Abū Sa'eed Al-Khudrī that the Prophet ﷺ said: “There is no Sadaqah (Zakāt) due on less than five Wasq, and there is no Sadaqah due on less than five camels, and there is no Sadaqah due on less than five ʿQiyah.”

[2264] 2 - (...) A similar report (as no. 2263) was narrated from ʿAmr bin Yahyā with this chain.

[2265] (...) It was narrated that Yahyā bin ‘Umārah said: “I heard Abū Sa'eed Al-Khudrī say: ‘I heard the Messenger of Allāh ﷺ say’ - and the Prophet ﷺ
gestured with his hand, holding up five fingers” - then he mentioned a Hadith similar to that of Ibn ‘Uyaynah (no. 2263).

[2266] 3 - (...) It was narrated that Yahyâ bin ‘Umârah said: “I heard Abû Sa’eed Al-Khudrî say: ‘The Messenger of Allah said: ‘There is no Sadaqah due on less than five Wasq, there is no Sadaqah due on less than five camels, and there is no Sadaqah due on less than five Uqiyah.”

[2267] 4 - (...) It was narrated that Abû Sa’eed Al-Khudrî said: “The Messenger of Allah said: ‘There is no Sadaqah due on less than five Wasq of dates or grains.’”

[2268] 5 - (...) It was narrated from Abû Sa’eed Al-Khudrî that the Prophet said: “There is no
The Book Of Zakāt

Sadaqah due on grains or dates unless they reach five Wasq, and there is no Sadaqah on less than five camels, and there is no Sadaqah on less than five Uqiyah.”

[2269] (...) A Hadîth similar to that of Ibn Mahdî (no. 2268) was narrated from Ismâ'îl bin Umayyah with this chain.

[2270] (...) A Hadîth similar to that of Ibn Mahdî Yahyâ bin Adam (no. 2268) was narrated from Ismâ'îl bin Umayyah with this chain, except that instead of dates (Tamr) he said produce (Thamr).

[2271] 6 - (980) It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ said: “There is no Sadaqah on less than five Uqiyah of silver; there is no Sadaqah on less than five head of camels; and there is no Sadaqah on less than five Wasq of dates.”
Chapter 1. On What One-Tenth Or Half Of One-Tenth Is Due

[2272] 7 - (981) Jâbir bin ‘Abdullâh narrated that he heard the Prophet ﷺ say: “On that which is irrigated by rivers and rain, one-tenth is due, and on that which is artificially irrigated, half of one-tenth.”

Chapter 2. The Muslim Is Not Obliged To Give Zakât On His Slave Nor His Horse

[2273] 8 - (982) It was narrated from Abü Hurairah that the Messenger of Allâh ﷺ said: “The Muslim is not obliged to give Sadaqah on his slave nor his horse.”
[2274] 9 - (...) It was narrated from Abû Hurairah from the Prophet ﷺ: “The Muslim is not obliged to give ٍسَدَاقَة on his slave nor his horse.”

[2275] (...) A similar report (as no. 2274) was narrated from Abû Hurairah, from the Prophet ﷺ.

[2276] 10 - (...) It was narrated that ‘Irâk bin Mâlik said: “I heard Abû Hurairah narrate that the Messenger of Allâh ﷺ said: “No ٍسَدَاقَة is due for a slave except ٍسَدَاقَة عَلَى الْعَبْدِ عَنِ الْعَبْدِ لَعَلَّهُمْ يَذْكَرُوا عِنْدَ ﷺ.”
Chapter 3. Paying Or Withholding Zakât

[2277] 11 - (983) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ sent ‘Umar to collect the Sadaqah and it was said that Ibn Jamîl, Khâlid bin Al-Wâlîd and Al-‘Abbâs, the paternal uncle of the Messenger of Allâh ﷺ, withheld it. The Messenger of Allâh ﷺ said: ‘The only reason for Ibn Jamîl’s resentment is that he was poor then Allâh made him rich. As for Khâlid, you are being unfair to Khâlid, for he is keeping his weapons and supplies (for Jihâd) for the cause of Allâh. As for Al-‘Abbâs, I will pay (his Zakât), and the same again.’” Then he said: ‘O ‘Umar, do you not realize that a man’s paternal uncle is like his father?’”

Chapter 4. Zakât Al-Fîtr Is Due From The Muslims In The Form Of Dates And Barley

[2278] 12 - (984) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ enjoined Zakât Al-Fîtr upon the people, a Sâ‘ of dates or a Sâ‘ of barley, upon everyone, free or slave, male or female, among the Muslims.
[2279] 13 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ enjoined Zakât Al-Fîr upon the people, a Ṣâ’ of dates or a Ṣâ’ of barley, upon everyone, slave or free, young or old.”

[2280] 14 - (...) It was narrated that Ibn ‘Umar said: “The Prophet ﷺ enjoined the Sadaqah of Ramadân upon free and slave, male and female, a Ṣâ’ of dates or a Ṣâ’ of barley.” He said: “So the people considered that half a Ṣâ’ of wheat was equal to it.”

[2281] 15 - (...) It was narrated from Nâfi’ that ‘Abdullâh bin ‘Umar said: “The Messenger of Allâh ﷺ ordered that Zakât Al-Fîr be paid, a Ṣâ’ of dates or a Ṣâ’ of barley.”

Ibn ‘Umar said: “Then the
people made its equivalent two Mudd of wheat."

[2282] 16 - (...) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allah ﷺ enjoined Zakât Al-Fîtr after Ramadân upon every Muslim, free or slave, man or woman, young or old; a Sâ‘ of dates or a Sâ‘ of barley.

[2283] 17 - (985) It was narrated from ‘Iyâd bin ‘Abdullâh bin Sa‘d bin Abî Sarh that he heard Abû Sa‘eed Al-Ihdîrî say: “We used to pay Zakât Al-Fîtr; one Sâ‘ of wheat, or one Sâ‘ of barley, or one Sâ‘ of dates, or one Sâ‘ of cottage cheese, or one Sâ‘ of raisins.”

[2284] 18 - (...) It was narrated that Abû Sa‘eed Al-Khudri said: “When the Messenger of Allah ﷺ was among us, we used to pay Zakât Al-Fîr on behalf of everyone, young and old, free and slave, a Sâ‘ of wheat, or a Sâ‘ of cottage cheese, or a Sâ‘ of
barley, or a șâ' of dates, or a șâ' of raisins. We contained to pay that until Mu'āwiyah bin Abî Sufyân came to us for Hajj or 'Umrah, and addressed the people from the Minbar. Among the things that he said to the people was: 'I think that two Mudd of wheat of Ash-Shâm are equivalent to a șâ' of dates.' And the people adopted that.”

Abû Sa'eed said: “As for me, I will continue to pay it as I used to pay it for as long as I live.”

[2285] 19 - (...) ‘Iyâd bin ‘Abdullâh bin Sa'd bin Abû Sarh narrated that he heard Abû Sa'eed Al-hudrî say: “While the Messenger of Allah was among us, we would pay Zakât Al-Fitr, on behalf of everyone; young and old, free and slave, of three types: A șâ' of dates, a șâ' of cottage cheese, or a șâ' of barley. We continued to pay it like that until Mu'āwiyah came, and he thought that two Mudd of wheat were equivalent to a șâ' of dates.”
Abū Sa'eed said: “As for me, I will continue to pay it like that.”

[2286] 20 - (...) It was narrated that Abū Sa'eed Al-Khudrī said: “We used to pay Zakāt Al-Fīṭr with three types: Cottage cheese, dates and barley.”

[2287] 21 - (...) It was narrated from Abū Sa'eed Al-Khudrī that when Mu'āwiyah made half a Sā' of wheat equivalent to a Sā' of dates, Abū Sa'eed rejected that and said: “I will not pay it except in the form I used to pay it at the time of the Messenger of Allāh ﷺ: A Sā' of dates, or a Sā' of raisins, or a Sā' of barley, or a Sā' of cottage cheese.”

Chapter 5. The Command To Pay Zakāt Al-Fīṭr Before The Prayer

[2288] 22 - (986) It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ commanded that Zakāt Al-Fīṭr be
paid before the people went out to the prayer.

[2289] 23 - (...) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh (ﷺ) commanded that Zakât Al-Fîr be paid before the people went out to the prayer.

Chapter 6. The Sin Of One Who Withholds Zakât

[2290] 24 - (987) Abû Hurairah narrated that the Messenger of Allâh (ﷺ) said: “There is no owner of gold or silver who does not pay what is due on them, but when the Day of Resurrection comes, there will be beaten out for him plates of fire which will be heated in the Fire of Hell, and his sides, forehead and back will be branded with them. Every time they cool down they will be reheated for him, on a day the length of which is as fifty thousand years, until judgement is passed among the people. Then he will be shown his path, either to Paradise or to Hell.” It was said: “O Messenger of Allâh, what about camels?” He said: “There is no owner of camels who does not pay what is due on them - which includes milking..."
them on the day when they are brought to water - but when the Day of Resurrection comes, a vast plain will be spread out for them, and the whole herd will be gathered, and not a single young camel will be missing. They will trample him with their hooves and bite him with their mouths, and every time the first one of them has passed the last of them will return, on a day the length of which is as fifty thousand years, until judgement is passed among the people. Then he will be shown his path, either to Paradise or to Hell.” It was said: “O Messenger of Allâh, what about cattle and sheep?” He said: “There is no owner of cattle or sheep who does not pay what is due on them, but when the Day of Resurrection comes, a vast plain will be spread out for them, and the whole herd will be gathered, and not one of them will be missing, and there will be none with twisted horns, missing horns or broken horns. They will gore him with their horns and trample him with their hooves. Every time the first one of them has passed the last of them will return, on a day the length of which is as fifty thousand years, until judgement is passed among the people. Then he will be shown his path, either to Paradise or to Hell.” It was said: “O Messenger of Allâh, what about
horses?” He said: “Horses are of three types: Those which are a burden for a man, those which are a shield for him, and those which are a source of reward. As for those which are a burden, a man keeps them to show off and to oppose the people of Islam. They are a burden (of sin) for him. As for those which are a shield for a man, he keeps them for (Jihâd) for the cause of Allâh, and he does not forget the rights of Allâh concerning their backs and their necks. They will be a shield for him. As for those which bring reward to a man, he keeps them for the people of Islam for the cause of Allâh, in a meadow or field. They do not eat anything from that meadow or field but it will be recorded for him as Hasanât[1], however much they eat. And their dung and urine will be recorded for him as Hasanât. If they break their halters and run away over one or two hills, Allâh will record the number of their hoof marks and dung for him as Hasanât. If their owner takes them to a river and they drink from it, even though he did not intend to give them water, Allâh will record the amount that they drank for him as Hasanât.” It was said: “O Messenger of Allâh, what about donkeys?” He said: “Nothing has been revealed to me about donkeys

except this comprehensive verse: 
“So whosoever does good equal to
the weight of an atom (or a small
ant) shall see it. And whosoever
does evil equal to the weight of an
atom (or a small ant) shall see it.”[1]

[2291] 25 - (...) A Hadīth similar
to that of Ḥafṣ bin Maisarah (no.
2290) was narrated from Zaid bin
Aslam with this chain except that
he did not say: “There is no
owner of camels who does not
pay what is due on them” and he
mentioned, “and not a single
young camel will be missing.”
And he said: “his sides, forehead
and back will be branded with
them.”

[2292] 26 - (...) It was narrated
that Abū Hurairah said: “The
Messenger of Allāh ﷺ said:
‘There is no owner of wealth who
does not pay Zakāt on it, but his
wealth will be heated for him in
the Fire of Hell and made into
plates, with which his sides and
forehead will be branded, until
Allāh passes judgement among
His slaves, on a Day the length of
which will be fifty thousand years.
Then he will be shown his path,
either to Paradise or to Hell.
There is no owner of camels who
does not pay Zakāt on them, but

a vast plain will be spread out for them and the whole herd will be gathered, and they will be made to walk over him. Every time the last of them has passed, the first of them will return, until Allâh passes judgement among His slaves, on a Day the length of which will be fifty thousand years. Then he will be shown his path, either to Paradise or to Hell. There is no owner of sheep who does not pay Zakât on them, but a vast plain will be spread out for them and the whole herd will be gathered. They will trample him with their hooves and gore him with their horns, and there will be none among them with twisted horns or missing horns. Every time the last of them has passed, the first of them will return, until Allâh passes judgement among His slaves, on a Day the length of which will be fifty thousand years by your reckoning. Then he will be shown his path, either to Paradise or to Hell.”

Suhail (one of the narrators) said: “I do not know whether he mentioned cattle or not.” They said: “What about horses, O Messenger of Allâh?” He said: “There is goodness in the forelocks of horses - or goodness is tied to their forelocks” - Suhail said: “I am not sure.” “ - until the Day of Resurrection. Horses are of three types: They may bring
reward to a man, or be a shield for him, or be a burden for him. As for those which bring reward to him, he keeps them for the sake of Allâh and prepares them (for Jihâd); nothing goes into their stomachs but Allâh writes down reward for him. If he grazes them in a field, they do not eat anything but Allâh writes down reward for him. If he gives them water to drink from a river, for every drop that disappears into their stomachs there is reward for him. - Until he mentioned the reward for their urine and dung. - If they run away over one or two hills, for every step they take, there is reward. As for those which are a shield for a man, he keeps them as a source of dignity and honor, but he does not forget their rights with regard to their backs and stomachs both at times of hardship and times of ease. As for those which are a burden, he keeps them for reasons of pride and arrogance and to show off to people. That is the one for whom they are a burden.” They said: “What about donkeys, O Messenger of Allâh?” He said: “Allâh has not revealed to me anything concerning them except this comprehensive verse: ‘So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And
whosoever does evil equal to the weight of an atom (or a small ant) shall see it.”[1]

[2293] (...) It was narrated from Suhail with this chain (a similar Hadīth).

[2294] (...) Rawḥ bin Al-Qāsim narrated to us: “Suhail bin Abī Ṣāliḥ narrated to us with this chain (a similar Hadīth 2292) and he said - instead of twisted horns -: ‘broken horns.’ And he said: ‘his sides and back will be branded with them,’ and he did not mention his forehead’.

[2295] (...) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “If a man does not fulfil the rights of Allāh or pay Zakāt on his camels,” and he quoted a Hadīth similar to that of Suhail from his father (Hadīth no. 2294).

[2296] 27 - (988) Jābir bin ‘Abdullāh Al-Ansārī said: “I heard the Messenger of Allāh ﷺ say: ‘There is no owner of camels who does not do what he is obliged to concerning them, but

they will come on the Day of Resurrection, as great in number as they ever were, and he will sit for them on a vast plain, and they will trample him with their feet and hooves. There is no owner of cattle who does not do what he is obliged to concerning them, but they will come on the Day of Resurrection, as great in number as they ever were, and he will sit for them on a vast plain, and they will gore him with their horns and trample him with their feet. There is no owner of sheep who does not do what he is obliged to concerning them, but they will come on the Day of Resurrection, as great in number as they ever were, and he will sit for them on a vast plain, and they will gore him with their horns and trample them with their feet, and there will not be among them any that is hornless or that has broken horns. There is no owner of treasure who does not do what he is obliged to concerning it, but his treasure will come on the Day of Resurrection like a bald-headed *Shujā'a*[1] pursuing him with its mouth open. When it approaches him he will flee from it, and it will be called out to him, ‘Take your wealth that you used to hide, for I have no need of it.’ When he realizes that there is no escape from it, he will

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[1] Hydra or serpent, they say it means a male snake that is either bald, or white headed due to its poison.
put his hand in its mouth and it will bite it like a male camel."

Abû Az-Zubair (one of the narrators) said: "I heard 'Ubaid bin 'Umair say this, then we asked Jâbir bin 'Abdullâh about that and he said the same as 'Ubaid bin 'Umair had said."

And Abû Az-Zubair said: I heard 'Ubaid bin 'Umair say: "A man said: 'O Messenger of Allâh, what are the duties regarding camels?' He said: 'Milking them when they are brought to water, lending their buckets, lending the stallion for mating, lending them to other (to benefit from their milk and hair) and providing them as mounts (for Jihâd) for the cause of Allâh.'"

[2297] 28 - (…) It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ said: "There is no owner of camels, cattle or sheep who does not pay what he is obliged to with regard to them but he will be made to sit for them on the Day of Resurrection in a vast plain, and those that have hooves will trample him with their hooves and those that have horns will gore him with their horns, and there will not be any among them that Day that are hornless or that have broken horns." We said: "O Messenger of Allâh, what is he obliged to do with regard to them?" He said: "Lending the stallion for mating, lending their buckets, lending
them to other (to benefit from their milk and hair), milking them when they are brought to water and providing them as mounts (for Jihâd) for the cause of Allâh. And there is no owner of wealth who does not pay Zakât on it but it will be turned into a bald-headed Shujâ'a on the Day of Resurrection, which will pursue its owner wherever he goes. He will be fleeing from it and it will be said: ‘This is your wealth with which you were stingy.’ When he sees that there is no escape from it, he will put his hand in its mouth and it will start biting it like a male camel.”

Chapter 7. Pleasing The Su‘âh (Zakât Collectors)

[2298] 29 - (989) It was narrated that JarIr bin ‘Abdullâh said: “Some Bedouin people came to the Messenger of Allâh and said: ‘Some of the Zakât collectors are unfair to us.’ The Messenger of Allâh said: ‘Please your Zakât collectors.’” JarIr said: “No Zakât collector ever left me, after I heard this from the Messenger of Allâh, but he was pleased with me.”
A similar report (as no. 2298) was narrated from Muhammad bin Abī Ismā'īl, with this chain.

Chapter 8. Severe Punishment For The One Who Does Not Pay Zakât

It was narrated that Abû Dharr said: “I came to the Prophet ﷺ while he was sitting in the shade of the Ka'bah, and when he saw me he said: ‘They are the losers, by the Lord of the Ka'bah!’ I came and sat down, but it was not long before I got up and said: ‘O Messenger of Allāh, may my father and mother be ransomed for you! Who are they?’ He said: ‘They are the ones who have the most wealth, except for those who do like this and like this and like this’ - (and he gestured) in front of him and behind him and to his right and to his left - ‘and how few they are. And there is no owner of camels, cattle or sheep who does pay the Zakât due for them, but they will come on the Day of Resurrection as big and as fat as they ever were, and they will gore him with their horns and trample him with their
hooves, and every time the last of them moves away the first of them will come back to him, until judgement is passed among the people.”

[2301] (...) It was narrated that Abū Dharr said: “I came to the Prophet ﷺ when he was sitting in the shade of the Ka'bah...” and he mentioned a Hadīth similar to that of Wakī' (no. 2300), except that he said: “By the One in Whose Hand is my soul, there is no man on earth who dies, leaving behind camels or cattle or sheep on which he did not pay the Zakāt...”

[2302] 31 - (991) It was narrated from Abū Hurairah that the Prophet ﷺ said: “I would not like to have gold the likes of Uhud (mountain), and a third day comes and I have a Dinār of it left, apart from a Dinār that I have put aside to pay a debt that I owe.”

[2303] (...) Abū Hurairah narrated a similar report (as no. 2302) from the Prophet ﷺ.
Chapter 9. Encouragement To Give Charity

[2304] 32 - (94) It was narrated that Abü Dharr said: “I was walking with the Prophet in the Harrah of Al-Madinah one afternoon, and we were looking at Uhud (mountain). The Messenger of Allâh said to me: ‘O Abü Dharr!’ I said: ‘Here I am at your service, O Messenger of Allâh.’ He said: ‘I would not like to have this Uhud of gold and a third night comes and I have a Dînâr left of it, except a Dînâr that I put aside for debt, without giving it to the slaves of Allâh like this - and he gestured in front of him - and like this - to his right - and like this - to his left.’ Then we walked on and he said: ‘O Abü Dharr!’ I said: ‘Here I am at your service, O Messenger of Allâh.’ He said: ‘Those who have the most will have the least on the Day of Resurrection, except those who do like this and like this and like this’ - (and he gestured) as he had done the first time. Then we walked on, and he said: ‘O Abü Dharr, stay where you are until I come to you.’ He set off until he disappeared from me, and I heard a voice and a sound. I said: ‘Perhaps something has happened to the Messenger of Allâh,’ and I thought of following him, then I remembered what he had said: ‘Do not leave until I come to you.’
So I waited for him, and when he came back I told him what I had heard. He said: 'That was Jibrîl - peace be upon him - who came to me and said: Whoever among your Ummah dies not associating anything with Allâh will enter Paradise. I said: Even if he commits Zinâ and steals? He said: Even if he commits Zinâ and steals.'"

[2305] 33 - (...) It was narrated that Abû Dharr said: "I went out one night and saw the Messenger of Allâh walking alone, and there was no one with him. I thought that he did not want anyone to walk with him, so I started walking in the shade, away from the moonlight, then he turned and saw me, and said: 'Who is this?' I said: 'Abû Dharr, may Allâh cause me your ransom.' He said: 'O Abû Dharr, come here.' So I walked with him for a while, then he said: 'Those who have the most will have the least on the Day of Resurrection, except the one to whom Allâh gives good things and he spends them right and left, in front of him and behind him, and does good with them.' I walked with him for a while, then he said: 'Sit here.' He sat me down in an open space, which was
surrounded by rocks, and said to me: ‘Sit here until I come back to you.’ Then he set off in the Harrah until I could no longer see him, and he stayed away from me for a long time. Then I heard him as he was coming back, saying: ‘Even if he steals or commits Zinâ.’ When he came, I could not wait and I said: ‘O Prophet of Allâh, may Allâh cause me to be your ransom! To whom were you speaking at the edge of the Harrah? I did not hear anyone responding to you.’ He said: ‘That was Jibrîl - peace be upon him - who appeared to me at the edge of the Harrah and said: “Give your Ummah the glad tidings that whoever dies not associating anything with Allâh will enter Paradise.” ’ I said: “O Jibrîl, even if he steals or commits Zinâ?” He said: “Yes.” I said: “Even if he steals and commits Zinâ?” He said: “Yes.” I said: “Even if he steals and commits Zinâ?” He said: “Yes, and even if he drinks alcohol.”

Chapter 10. Stern Warning Concerning Those Who Hoard Wealth

[2306] 34 - (992) It was narrated that Al-Ahnaf bin Qais said: I arrived in Al-Madinah, and while I was in a circle that included some leaders of the Quraish, a man came with coarse clothes, a coarse body and a coarse face. He stood in front of...
them and said: “Give tidings to the hoarders of stones heated in the fire of Hell and placed on the nipple of one of them until it comes out from his shoulder bone, and placed on his shoulder bone until its comes out from his nipple, and he will tremble.” He said: “The people hung their heads, and I did not see any one of them responding to him at all. He turned and left, and I followed him until he sat down by a pillar. I said: ‘I think that these people did not like what you said to them.’ He said: ‘They do not understand anything. My beloved Abû Al-Qâsim called me and I responded, and he said: “Do you see Uhud (mountain)?” I looked, and saw the sun shining, and I thought that he was going to send me on an errand. I said: “I can see it.” He said: “I would not like to have its equivalent in gold without spending all of it except for three Dinár, but these people gather worldly wealth and do not understand anything.” I said: “What is the matter with you and your brothers of the Quraish, that you do not ask them for anything and do not get any help from them?” He said: “No, by your Lord, I will not ask them for any worldly matter, nor will I consult them about any religious matter, until I meet Allâh and His Messenger.”
Chapter 11. Encouragement To Spend And Glad Tidings Of Compensation For The One Who Spends On Good Deeds

[2307] 35 - (...) It was narrated that Al-Ahnaf bin Qais said: “I was with a group of the Quraish when Abū Dharr passed by saying: ‘Give tidings to the hoarders of a branding-iron on their backs that will come out from their sides, and a branding-iron at the back of their necks that will come out from their foreheads.’ Then he went away and sat down. I said: ‘Who is that?’ They said: ‘That is Abū Dharr.’ I got up and went to him, and said: ‘What did I hear you say just now?’ He said: ‘I did not say anything that I did not hear from their Prophet ﷺ.’ I said: ‘What do you say about this gift?’ He said: ‘Take it, for it is a help today, but if it is at the expense of your religious commitment, then leave it.’”

Chapter 11. Encouragement To Spend And Glad Tidings Of Compensation For The One Who Spends On Good Deeds

[2308] 36 - (993) It was narrated from Abū Hurairah that the Prophet ﷺ said: “Allāh, may He be blessed and exalted, says: ‘O son of Ādam, spend, and I shall spend on you.’” And he said: “The right Hand of Allāh is full and overflowing, and nothing of that diminishes due to the night and the day.”

[1] And it is also possible that the meaning is: “Overflowing by night and by day.”
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[2309] 37 - (... it was narrated that Hammām bin Munabbih, the brother of Wahb bin Munabbih, said: This is what Abū Hurairah narrated to us from the Messenger of Allāh ﷺ and he mentioned a number of Ahadīth, including the following: “And he said: ‘The Messenger of Allāh ﷺ said: Allāh said to me: Spend, and I shall spend on you.’” And the Messenger of Allāh ﷺ said: “The Right Hand of Allāh is full and overflowing, night and day. Do you not see what He has spent since He created the heavens and the earth, but what is in His Right Hand is not diminished.” He said: “And His Throne is over the water, and with His other Hand is Al-Qabd[1] and He raises and lowers.”

Chapter 12. The Virtue Of Spending On One’s Family And Slaves, And The Sin Of The One Who Neglects Them Or Withholds Maintenance From Them

[2310] 38 - (994) It was narrated that Thawbān said: “The Messenger of Allāh ﷺ said: ‘The best Dinār that a man

[1] Al-Qabd The Grasp. It is said that its meaning is death, and it is said that it is an expression that refers to the decrees (of what will be provided), since in another narration it is: “In His Hand is the Balance.”
spends is a Dīnār that he spends on his family, and a Dīnār that a man spends on his mount in the cause of Allāh, and a Dīnār that he spends on his companions in the cause of Allāh.”

Abū Qilābah said: “He started with the family.” And Abū Qilābah said: “What man is greater in reward than a man who spends on young dependents and protects them from resorting to unlawful deeds - or Allāh benefits them through him - and makes them independent of means.”

[2311] 39 - (995) It was narrated that Abū Hurairah said: “The Messenger of Allāh said: ‘A Dīnār that you spend in the cause of Allāh, a Dīnār that you spend to free a slave, a Dīnār that you give in charity to a needy person, and a Dīnār that you spend on your family - the greatest of them in reward, is the one that you spend on your family.”

[2312] 40 - (996) It was narrated that Khaithamah said: “We were sitting with ‘Abdullâh bin ‘Amr when a steward of his came in and he said: ‘Have you given the slaves their provision
(of food)?’ He said: ‘No.’ He said: ‘Go and give it to them.’ He said: ‘The Messenger of Allâh ﷺ said: It is sufficient sin for a man to withhold provision (of food) from the one whose provision he controls.’"

Chapter 13. Starting With Oneself, Then One’s Family, Then One’s Relatives, When Spending

[2313] 41 - (997) It was narrated that Jâbir said: ‘A man from Banû ‘Udhrah declared that a slave of his would be set free upon his death.[1] News of that reached the Prophet ﷺ and he said: ‘Do you have any other wealth?’ He said: ‘No.’ He said: ‘Who will buy him from me?’ Nu‘aim bin ‘Abdullâh Al-‘Adawi bought him for eight hundred Dirham. The Messenger of Allâh ﷺ brought (the money) and gave it to him, then he said: ‘Start with yourself and give charity to yourself. If there is anything left over, then (give) to your family. If there is anything left over from your family, then (give) to your relatives. If there is anything left over from your relatives, then (Spend it) like this and like this,’”

[1] That is, he agreed to set free his slave through the practice of Tadbîr.
meaning in front of you and to your right and to your left.

[2314] (...) It was narrated from Jâbir that a man from among the Ansâr - who was called Abû Madhkûr - declared that a slave of his who was called Ya'qûb would be set free after he died... and he quoted a Hadith like that of Al-Laith (no. 2313).

Chapter 14. The Virtue Of Spending And Giving Charity To Relatives, Spouses, Children And Parents, Even If They Are Idolators

[2315] 42 - (998) Anas bin Mâlik said: "Abû Ţalḥah was the wealthiest of the Ansâr in Al-Madinah, and the most beloved of his property to him was (a garden called) Bairahâ', which was opposite the Masjid. The Messenger of Allâh used to enter it and drink of fresh water there."

Anas said: "When this verse - By no means shall you attain Al-Birr...[1] - was revealed, Abû Ţalḥah got up and went to the Messenger of Allâh and said: ‘Allâh, the Mighty and Sublime, says in His Book: By no means

shall you attain *Al-Birr*¹¹¹...the dearest of my property to me is Bairahâ', and it is charity (that I give) for the sake of Allâh, hoping that its reward will be stored up with Allâh. Dispose of it, O Messenger of Allâh, as you wish.' The Messenger of Allâh ﷺ said: 'Well done! That is a profitable deal, that is a profitable deal. I have heard what you say, and I think that you should share it among your relatives.' So Abû Talhah divided it among his relatives and his cousins.”

[2316] 43 - (...). It was narrated that Anas said: "When this verse was revealed - By no means shall you attain *Al-Birr*....² Abû Talhah said: ‘I see that our Lord is asking us for some of our wealth. Bear witness, O Messenger of Allâh, that I am giving my land Bairahâ’ for the sake of Allâh.’ The Messenger of Allâh ﷺ said: ‘Give it to your relatives.’ So he shared it between Hassân bin Thâbit and Ubayy bin Ka'b.”

[2317] 44 - (999) It was narrated from Maimûnah bint Al-Hârith that she set free a slave girl at the time of the Messenger

¹¹¹ *Al-Birr* - Al-Birr is a term in Islamic jurisprudence that refers to charity and voluntary giving. It is one of the Five Pillars of Islam, which are: faith, prayer, fasting, charity, and pilgrimage.

² - [Footnote]: "When this verse was revealed - By no means shall you attain *Al-Birr*...." This is a reference to the verse from Al-'Imrân 3:92.
of Allah و ذكرت ذلك لرسول الله ﷺ فقال: "أُوِّلَ أَعْطِيَتَهُنَّ أُخْوَانَكَ، كَانَ أَعْطَمُ لِأَجْرِهِكَ".

[2318] 45 - (1000) It was narrated that Zainab, the wife of ‘Abdullâh, said: "The Messenger of Allah ﷺ said: 'O women, give in charity, even if it is some of your jewelry.' So I went back to ‘Abdullâh and I said: 'You are a man of little wealth and the Messenger of Allah ﷺ has commanded us to give charity. Go to him and ask him if it will be sufficient for me (to give it to you), otherwise I will give it to someone else.' ‘Abdullâh said to me: 'No, you go.' So I went, and there was a woman from among the Ansâr at the door of the Messenger of Allah ﷺ who had come to ask the same thing. We felt too shy to speak to the Messenger of Allah ﷺ. Then Bilâl came out and we said to him: 'Go to the Messenger of Allah ﷺ and tell him that there are two women at the door who want to ask him: Will it be sufficient for them to give charity to their husbands and to the orphans who are under their care? But do not tell him who we are.' Bilâl went in to the

[2319] 46 - (...) A similar report was narrated from ‘Amr bin Al-Hârith, from Zainab, the wife of ‘Abdullâh. She said: “I was in the Masjid, and the Messenger of Allâh ﷺ saw me and said: ‘Give in charity, even if it is some of your jewelry,” and he quoted a Hadîth similar to that of Abû Al-Alwâs (no. 2318).

[2320] 47 - (1001) It was narrated that Umm Salamah said: ‘I said: ‘O Messenger of Allâh, will I have any reward for (spending on) the sons of Abû Salamah? I spend on them and I am not going to forsake them, for
they are my sons too.’ He said: ‘Yes, you will have a reward for what you spend on them.’”

[2321] (...) A similar report (as no. 2320) was narrated from Hishâm bin ‘Urwah with the same chain.

[2322] 48 - (1002) It was narrated from Abû Mas'ûd Al-Badrî that the Prophet ﷺ said: “If a Muslim spends on his family, seeking reward for that with Allâh, then it will be charity on his part.”

[2323] (...) It was narrated from Shu'bah (a Hadîth similar to no. 2322) with the same chain.

[2324] 49 - (1003) It was narrated that Asmâ’ said: “I said: ‘O Messenger of Allâh, my mother has come to me and she
is wanting - or afraid - should I uphold ties of kinship with her?’ He said: ‘Yes.’”[1]

[2325] 50 - (...) It was narrated that Asmâ’ bint Abî Bakr said: “I said: ‘O Messenger of Allâh, my mother has come to me and she is an idolator.’ That was at the time of the peace treaty with the Quraish. I consulted the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh ﷺ, my mother has come to me and she is expecting (something), should I uphold the ties of kinship with my mother?’ He said: ‘Yes, uphold the ties of kinship with your mother.’”

Chapter 15. Charity Given On Behalf Of The Deceased Will Reach Him

[2326] 51 - (1004) It was narrated from ‘Aishah that a man came to the Prophet ﷺ and said: “O Messenger of Allâh, my mother died suddenly and did not leave a will. I think that if she had been able to speak, she would have given charity. Will she have any reward if I give charity on her behalf?” He said: “Yes.”

(المعجم 15) - (باب وصول ثواب الصدقة عن الميت، إليه) (النحوة 16)

[2327] 51- (1004) حدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنُ نَعْمَانُ ﷺ: حَدَّثَنَا مُحَمَّدُ بْنُ يَسْحَرُ ﷺ: حَدَّثَنَا هِشَامُ ﷺ عَنْ أَبِيهِ، عَنْ عَائِشَةُ ﷺ: أَنَّ رَجُلًا أتى الْبَنَيْنِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ ﷺ إِنَّ أَمِي اقْتَبَتْ نَفْسَهَا وَلَمْ تُوصِ: وَأَطْهَرَهَا فَلَمْ تَصَدَّقْتَ تَصَدَّقَتْ، أَفَلَا أَجْرُ إِنَّكَ تَصَدَّقْتَ عَنْهَا؟ قَالَ: «الْعَمَّ». [نَظَرُ] [4220]

[1] See Hâdîth (no. 2325), as the doubt in this one is from the narrator, and the second explains the meaning.
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[2327] (...) It was narrated from Hishâm (a similar Hadîth as no. 2326) with the same chain.

In the Hadîth of Abû Usâmah it says: “She did not leave a will” - as Ibn Bishr said, but the rest of them (the other narrators) did not say that.

Chapter 16. The Word Charity (Sâdaqah) May Apply To All Good Deeds Ma’rûf

[2328] 52 - (1005) It was narrated from Hudhaifah that the Prophet ﷺ said: “Every good deed (Ma’rûf) is a charity.”

[2329] 53 - (1006) It was narrated from Abû Dharr that some of the Companions of the Prophet ﷺ said to the Prophet
"O Messenger of Allah, the rich people have taken all the reward. They offer Salat as we offer Salat and they fast as we fast, but they give charity from their surplus wealth. He said: 'Has Allah not given you something with which you may do acts of charity? Every Tasbihah is a charity, every Takbírah is a charity, every Tahmidah is a charity, every Tahlilah is a charity, enjoining what is good is a charity, forbidding what is evil is a charity, and (the intimacy of one of you with his wife) is a charity.' They said: 'O Messenger of Allah, if one of us fulfils his desire, will he be rewarded for that?' He said: 'Do you not see that if he did it in an unlawful manner, there would be a burden of sin on him for that? Similarly, if he does it in a lawful manner, he will be rewarded for it.'"
people, enjoins what is good or forbids what is evil, the number of those three hundred and sixty joints - will walk that day having saved himself from the Fire.”

Abū Tawbah said: “Perhaps he said: ‘Will reach the evening.’”

[2331] (...)) Mu‘āwiyyah narrated: “My brother Zaid narrated a similar report (as no. 2330) to us with this chain, except that he said: ‘or enjoins what is good’ and he said: ‘he will reach the evening on that day.’”

[2332] (...)) ‘Āishah said: “The Messenger of Allâh ﷺ said: ‘Every man has been created...’” a Hadîth similar to that of Mu‘āwiyyah from Zaid (no. 2330). And he said: “He will walk that day.”

[2333] 55 - (1008) It was
narrated from Sa‘eed bin Abī Burdah, from his father, from his grandfather, that the Prophet ﷺ said: “Every Muslim must give charity.” It was said: “What if he cannot find anything (to give)?” He said: “Let him work with his hands and benefit himself and give charity.” It was said: “What if he cannot do that?” He said: “Let him assist the one who is in desperate need.” It was said to him: “What if he cannot do that?” He said: “Let him enjoin what is right or good.” He said: “What if he does not do that?” He said: “Let him refrain from doing evil, and that is an act of charity.”

[2334]... - (...) Shu‘bah narrated (a similar Hadīth as no. 2333) with the same chain.

[2335] 56 - (1009) Ma‘mar bin Hammâm bin Munabbih said: This is what Abū Hurairah narrated from Muhammad the Messenger of Allāh ﷺ” - and he quoted a number of Ahadīth, including the following: “The Messenger of Allāh ﷺ said: ‘Every joint of a person must perform an act of charity every day on which the sun rises.’ And he said: ‘Reconciling fairly between two people is a charity. Helping a man onto his mount or lifting up his luggage onto it is a charity. A good word is charity.
Every step that you take walking to prayer is a charity. Removing a harmful thing from the road is a charity.”

Chapter 17. The One Who Spends And The One Who Withholds

[2336] 57 - (1010) It was narrated that Abū Hurairah [said]: “The Messenger of Allâh ﷺ said: ‘There is no day on which people wake up, but two Angels come down and one of them says: O Allâh, give more to the one who spends, and the other says: O Allâh, send destruction upon the one who withholds.’”

Chapter 18. Encouragement To Live Charity Before There Is No One To Accept It

[2337] 58 - (1011) Hârithah bin Wahb said: “I heard the Messenger of Allâh ﷺ say: ‘Give in charity, for soon a man will walk about with his charity, and the one to whom he wants to give it will say: If you had come to us yesterday we would have accepted it, but now I have no need of it,” and he will not find anyone to accept it.’”
It was narrated from Abû Müsâ that the Prophet ﷺ said: “There will come a time upon the people in which a man will go around with charity from gold, but he will not find anyone to take it from him. And a man will be seen being followed by forty women seeking his protection, because there will be so few men and so many women.”

According to the report of Ibn Barrâd: “you will see a man...”

[2338] 59 - (1012) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The Hour will not begin until wealth increases and becomes abundant, and until a man will go out with the Zakât of his wealth and will not find anyone to accept it from him, and until the land of the ‘Arabs goes back to being meadows with rivers.”

[2339] 60 - (157) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “...”
It was narrated from Abû Hurairah that the Prophet said: “The Hour will not begin until wealth increases among you, and becomes so abundant that a wealthy man will despair of finding someone to accept charity from him. A man will be called to it and he will say: ‘I have no need of it.’”

Abû Hurairah said: “The Messenger of Allah said: ‘The earth will vomit out pieces of its liver, like columns of gold and silver. The murderer will come and will say: ‘It was for this that I killed.’ The one who severed the ties of kinship will come and say: ‘It was for this that I severed the ties of kinship.’ The thief will come and say: ‘It was for this that my hand was cut off.’ Then they will leave it and not take anything from it.’”

Abû Hurairah said: “The Messenger of Allah said: ‘No one gives charity who is not satisfied with it.”

Chapter 19. Acceptance Of Charity That Comes From Good (Tayyib) Earnings, And The Growth Thereof

Abû Hurairah said: “The Messenger of Allah said: ‘No one gives charity who is not satisfied with it.”

(المعجم) (19) (باب قبول الصدقة من الكسب الطيب وتربيتها)
charity earned from a good (\textit{Tayyib}) source - and All\(\text{^a}\)h does not accept anything but that which is good (\textit{Tayyib}) - but the Most Merciful takes it in His Right Hand - even if it is a date - and it is tended in the Hand of the Most Merciful until it becomes bigger than a mountain, as one of you tends his colt or young camel."

[2343] 64 - (...) It was narrated from Ab\(\text{^u}\) Hurairah that the Messenger of All\(\text{^a}\)h said: "No one gives in charity a date earned from a good (\textit{Tayyib}) source, but All\(\text{^a}\)h takes it in His Right Hand and tends it as one of you tends his colt or young she-camel, until it becomes like a mountain, or bigger."

[2344] (...) It was narrated from Suhail with this chain (a similar \textit{Hadith} as no. 2343).

In the \textit{Hadith} of Raw\(\text{h}\) it says: "Earned from a good (\textit{Tayyib}) source, and allocates it to the right place." In the \textit{Hadith} of Sulaim\(\text{^a}\)n it says: "and allocates to its place."
It was narrated that Abû Hurairah said: "The Messenger of Allah ﷺ said: 'O people, Allah is *Tayyib* (good) and does not accept anything but that which is good. Allah has enjoined upon the believers that which He has enjoined upon the Messengers. He says: 0 (you) Messengers! Eat of the *Tayyibat* [the lawful] and do righteous deeds. Verily, I am Well-Acquainted with what you do',[1] and He says: O you who believe! Eat of the lawful things that We have provided you with...[2] Then he mentioned a man who has undertaken a lengthy journey and is disheveled and dusty, raising his hands towards heaven and saying: 'O Lord, O Lord!' But his food is unlawful, his drink is unlawful, his clothing is unlawful, and he is nourished with what is unlawful, so how can he receive a response?"

Chapter 20. Encouragement To Give Charity Even If It Is With Half A Date Or A Kind Word, And Charity Is A Shield Against The Fire

[2347] 66 - (1016) It was narrated that 'Adiyy bin Ḥātim said: “I heard the Prophet  say: ‘Whoever among you can shield himself from the Fire, even with half a date, let him do so.”

[2348] 67 - (...) It was narrated that 'Adiyy bin Ḥātim said: “The Messenger of Allāh  said: ‘There is no one among you to whom Allāh will not speak (directly), with no interpreter between them. He will look to his right and will not see anything but what he had sent on before, and he will look to his left and will not see anything but what he had sent on before, and he will look in front of him and will not see anything but the Fire, right in front of his face. So protect yourselves from the Fire, even if it is with half a date.’”

Ibn Hujr added: “Al-A'mash said: “Amr bin Murrah narrated a similar report to me from Khaithamah, and he added: “even if it is with a kind word.”
It was narrated that ‘Adiyy bin Hâtim said: “The Messenger of Allah mentioned the Fire, and he spoke in a very somber manner and said: ‘Protect yourselves from the Fire.’ He spoke in such a somber manner that we thought that it was as if he was looking at it. Then he said: ‘Protect yourselves from the Fire even if it is with half a date, and whoever does not have that, then with a kind word.’”

It was narrated from Al-Mundhir bin Jarîr that his father said: “We were with the Messenger of Allah during the beginning of the
day when some people came who were barefoot and (partially) naked, wearing (torn) Namirahs, or 'Abâyahs, with their swords hanging from their necks. Most of them, if not all of them, were from Mudar. The expression of the Messenger of Allah ﷺ changed because of what he saw in them of poverty. He went in, then he came out and ordered Bilâl to call the Adhân and the Iqâmah. He prayed, then he addressed (the people) and said: ‘0 mankind! Be dutiful to your Lord, Who created you from a single person (Adam)”[3] until the end of the verse, and the verse in Al-Hashr: “0 you who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for the morrow.”[4] So people gave Dinâr, Dirham, clothing, a Sâ‘ of wheat and a Sâ‘ of dates” - (mentioning examples) until he said: and even half a date. Then a man from among the Ansâr brought a money bag which his hands could hardly lift, in fact he could not lift it, and the people came one after another until I saw two piles of food and clothing, and I saw the face of the Messenger of Allah ﷺ glistening like gold (because of happiness). The Messenger of Allah ﷺ said:

‘Whoever sets a good precedent in Islam will have the reward for that and the reward of those who do it after him, without that detracting from their reward in the slightest. And whoever sets a bad precedent in Islam will bear the burden of sin for that, and the burden of those who do it after him, without that detracting from their burden in the slightest.’”

[2352] (...) Al-Mundhir bin Jarîr narrated that his father said: “We were with the Messenger of Allah early one morning...” a Hadîth like that of Ibn Ja'far. In the Hadîth of Ibn Mu'âdh it adds: “Then he prayed Zuhr, then he delivered a speech.”

[2353] 70 - (...) It was narrated from Al-Mundhir bin Jarîr that his father said: “I was sitting with the Prophet when some people came to him, wearing Namirs...” and he quoted the same Hadîth (no. 2351). In it he said: “Then he (ﷺ) prayed Zuhr, then he ascended a small Minbar, where he praised and glorified Allah, then he said: ‘To proceed:
Indeed Allâh has revealed in His Book: “O mankind! Be dutiful to your Lord...”\(^{[1]}\) mentioning the verse.

\[^{[2354]}\] 71 - (...) It was narrated that Jarîr bin ‘Abdullâh said: “Some Bedouin people came to the Messenger of Allâh ﷺ, wearing wool. He saw the bad state they were in, and that they were in need...” and he quoted a similar Hadîth (as no. 2254).

Chapter 21. Carrying Goods For Payment And Giving Charity Out Of One’s Wages, And The Stern Prohibition Of Belittling The One Who Gives Something Small In Charity

\[^{[2355]}\] 72 - (1018) It was narrated that Abû Mas‘ûd said: “We were commanded to give charity - and we were bearers (who carried goods for payment). Abû ‘Aqîl gave half a Sâ‘ in charity and someone brought more than that. The hypocrites said: ‘Allâh has no need of the charity of this man, and the other one only did it to show off.’ Then the following verse was revealed:

\[^{[1]}\] An-Nisâ’ 4:1.
Those who defame such of the believers who give charity voluntarily, and such who could not find to give charity except what is available to them...." [1]

[2356] (...) It was narrated from Shu'bah with this chain (a similar Hadith as no. 2355). In the Hadith of Sa'eed bin Ar-Rabî it says: “We used to carry (goods) on our backs.”

Chapter 22. The Virtue Of Giving Gifts

[2357] 73 - (1019) It was narrated from Abû Hurairah (that the Prophet ﷺ) said: “Is there anyone who can lend a family a she-camel which will produce a large bowl of milk morning and evening; for the reward for that is great.”

[2358] 74 - (1020) It was narrated from Abû Hurairah that

The Prophet forbade (some things) and he mentioned certain characteristics. He said: “Whoever lends a female animal will get reward in the morning and in the evening, when it is milked in the morning and when it is milked in the evening.”

Chapter 23. The Likeness Of The Giver And The Miser

[2359] 75 - (1021) It was narrated from Abū Hurairah that the Prophet said: “The likeness of the one who spends and gives charity is that of a man who is wearing two cloaks or two coats of chain-mail from his chest to his collar bone. When he wants to give in charity, it becomes expanded for him. But when the miser wants to spend, it contracts for him and each ring grips its place, (but for the giver it expands) until it covers his fingertips and erases his footsteps.” Abū Hurairah said: “He (ﷺ) said: ‘(The miser) tries to expand it but it will not expand.’”
It was narrated that Abū Hurairah said: “The Messenger of Allâh ﷺ likened the miser and the charity-giver to two men who are wearing coats of mail, with their hands pressed to their chests and collar bones. Every time the giver gives charity, it expands for him until it covers his fingertips and erases his footsteps. But every time the miser tries to give charity, it contracts and every ring grips its place.” He said: “And I saw the Messenger of Allâh ﷺ gesture with his fingers at the neck of his garment, as if trying to expand it but it would not expand.”
Allâh saying: ‘He tries to expand it but he cannot.’

Chapter 24. Confirmation Of The Reward Of The One Who Gives Charity, Even If The Charity Ends Up In The Hands Of An Evildoer, And The Like

[2362] 78 - (1022) It was narrated from Abû Hurairah that the Prophet said: ‘A man said: ‘I am going to give charity tonight.’ He went out with his charity and placed it in the hand of a prostitute. The next morning they said: ‘Last night he gave charity to a prostitute.’ He said: ‘O Allâh, praise be to You (I gave charity) for a prostitute. I am going to give charity (again).’ He went out with his charity and placed it in the hand of a rich man. The next morning, they said: ‘Last night he gave charity to a rich man.’ He said: ‘O Allâh, to You be praise (I gave charity) for a rich man. I am going to give charity (again).’ He went out with his charity and placed it in the hands of a thief. The next morning, they said: ‘He gave charity to a thief.’ He said: ‘O Allâh, to You be praise, for (I gave charity to) a prostitute, a rich man and a thief.’ It was said: ‘He tries to expand it but he cannot.’

(المعجم 24) - (باب نبوت أجر المتصدق، وإن وقبت الصدقة في يد فاسق ونحوه) (التحفة 25)
to him: ‘As for your charity, it has been accepted. As for the prostitute, perhaps it will be the cause of her refraining from fornication; as for the rich man, perhaps he will learn a lesson and spend from that which Allâh has given him; and as for the thief, perhaps it will be the cause of his refraining from stealing.’”

Chapter 25. The Reward Of The Trustworthy Trustee, 11
And If A Woman Gives Charity From Her Husband’s House Without Causing Any Damage, With His Explicit Or Implicit Permission

[2363] 79 - (1023) It was narrated from Abû Mūsâ that the Prophet ﷺ said: “The trustworthy Muslim trustee who does as he is commanded - and sometimes he said - gives what he is commanded to give, giving it in full and willingly, to those to whom he is commanded to give it, is one of the givers of charity.”

[2364] 80 - (1024) It was narrated that ‘Âishah said: “The Messenger of Allâh ﷺ said: ‘If a

11 Al-Khâzin: One who stores something.
woman spends from the food that is in her house, without causing any damage, she will have the reward for what she spends, and her husband will have the reward for what he earned, and the trustee will have a similar reward, without their rewards detracting from one another.”

[2365] (...) It was narrated from Mansûr with this chain (a similar Hadîth as no. 2365), and he said: “From her husband’s food.”

[2366] 81 - (...) It was narrated that ʿAishah said: “The Messenger of Allâh ﷺ said: ‘If a woman spends from her husband’s house without causing any damage, she will have the reward for that, and he will have a similar reward for what he earned, and she will have a reward for what she spent, and the trustee will have a similar reward, without their rewards being diminished in the slightest.”

[2367] (...) A similar report (as no. 2366) was narrated from Al-A’mash with this chain.
Chapter 26. What A Slave Spends Of His Master's Wealth

[2368] 82 - (1025) It was narrated that 'Umair, the freed slave of Abû Al-Lahm, said: "I was a slave, and I asked the Messenger of Allâh ﷺ: 'Can I give charity from the wealth of my master?' He said: 'Yes, and the reward will be shared equally between you.'"

[2369] 83 - (...) 'Umair, the freed slave of Abû Al-Lahm, said: "My master ordered me to cut some meat into strips, and a poor person came to me so, I fed him some of it. My master found out about that and beat me. I went to the Messenger of Allâh ﷺ and told him about that and he summoned him and said: 'Why did you beat him?' He said: 'He gave my food without instructions from me.' He said: 'The reward is shared between you.'"

[2370] 84 - (1026) It was narrated that Hammâm bin Munabbih said: 'This is what Abû Hurairah narrated from Muhammad the Messenger of Allâh ﷺ' - and he quoted a 
number of *Ahadith*, including the following: “And the Messenger of Allah ﷺ said: ‘No woman should fast while her husband is present without his permission, and she should not allow anyone (superoragative Fastings) to enter his house while he is present without his permission, and whatever she spends from his earnings without instructions from him, half of the reward will go to him.’”

Chapter 27. The Virtue Of The One Who Does Other Kinds Of Good Deeds In Addition To Giving Charity

[2371] 85 - (1027) It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: ‘Whoever gives a pair of anything in the cause of Allah, he will be called in Paradise: ‘O slave of Allah, this is good.’ Whoever was one of the people of prayer will be called from the gate of prayer. Whoever was one of the people of Jihâd will be called from the gate of Jihâd. Whoever was one of the people of charity will be called from the gate of charity. Whoever was one of the people of fasting will be called from the gate of Ar-Rayyân.’ Abu Bakr As-Siddiq said: ‘O Messenger of Allah! There is no need for anyone to be called from all these gates, but
will anyone be called from all of them?’ The Messenger of Allah ﷺ said: ‘Yes, and I hope that you will be one of them.’"

[2372] (…) A similar Hadith (no. 2371) was narrated from Az-Zuhri with the chain of Yunus.

[2373] 86 - (…) It was narrated from Abû Salamah bin ‘Abdur-Rahmân that he heard Abû Hurairah say: “The Messenger of Allah ﷺ said: ‘Whoever gives a pair of anything in the cause of Allah, he will be called by the gatekeepers of Paradise: ‘O so-and-so, come!’” Abû Bakr said: “O Messenger of Allah, that one who has not lost. The Messenger of Allah ﷺ said: ‘I hope that you will be one of them.’"
It was narrated that Abu Hurairah said: "The Messenger of Allah said: 'Who among you fasted today?' Abu Bakr [may Allah be pleased with him] said: 'I did.' He said: 'Who among you attended a funeral today?' Abu Bakr [may Allah be pleased with him] said: 'I did.' He said: 'Who among you fed a poor person today?' Abu Bakr [may Allah be pleased with him] said: 'I did.' He said: 'Who among you visited a sick person today?' Abu Bakr [may Allah be pleased with him] said: 'I did.' The Messenger of Allah said: 'These qualities are not combined in a man but he will enter Paradise.'"

Chapter 28. Encouragement To Spend, And It Is Disliked To Count How Much

It was narrated that Asma' bint Abi Bakr [may Allah be pleased with her] said: "The Messenger of Allah said to me: 'Spend and do not count how much, lest..."
Allâh count how much He bestows upon you.”"

[2376] (...) It was narrated that Asmâ’ said: “The Messenger of Allâh ﷺ said: ‘Spend and do not count how much, lest Allâh count how much He bestows upon you, and do not hoard lest Allâh withhold from you.’”

[2377] (...) It was narrated from ‘Abbâd bin Hamzah, from Asmâ’, that the Prophet ﷺ said to her:... a similar Hadîth (as no. 2375).

[2378] 89 - (...) It was narrated from Asmâ’ bint Abî Bakr that she came to the Prophet ﷺ and said: “O Prophet of Allâh, I do not have anything but that which Az-Zubair gives me. Is there any sin on me if I spend from what is given to me?” He said: “Spend whatever you can, and do not hoard, lest Allâh withhold from you.”
Chapter 29. Encouragement To Give In Charity Even If It Is A Little, And A Little Should Not Be Withhold Because One Thinks It Is Too Little

[2379] 90 - (1030) It was narrated from Abü Hurairah that the Messenger of Allah ﷺ used to say: “O Muslim women, no woman should look down on a gift given by her neighbor, even if it is the meat from a sheep’s hoof.”

Chapter 30. The Virtue Of Concealing (what is given in) Charity

[2380] 91 - (1031) It was narrated from Abü Hurairah that the Prophet ﷺ said: “There are seven whom Allâh will shade with His shade on the Day when there will be no shade but His: A just ruler; a young man who grows up worshipping Allâh; a man whose heart is attached to the Masjid; two men who love one another for the sake of Allâh, they meet...”
and part on that basis; a man who is called (to sin) by a woman of status and beauty, but he says: 'I fear Allâh'; a man who gives charity so secretly that his right hand does not know what his left hand is giving; and a man who remembers Allâh when he is alone and his eyes fill with tears.”

[2381] (...) It was narrated from Abû Sa‘eed Al-Khudrî - or from Abû Hurairah - that the Messenger of Allâh said... a Hadîth like that of ‘Ubaidullâh (no 2380). And he said: “A man who is attached to the Masjid when he leaves it, until he comes back to it.”

Chapter 31. The Best Of Charity Is That Which Is Given When One Is Healthy And Inclined To Be Stingy

[2382] 92 - (1032) It was narrated that Abû Hurairah said: “A man came to the Messenger of Allâh and said: ‘O Messenger of Allâh, what kind of charity is greatest?’ He said: ‘To give charity when you are healthy
and inclined to be stingy, fearing poverty and hoping to be wealthy. Do not put it off until (your soul) reaches the throat and you say: “Such-and-such is for so-and-so, and such-and-such is for so-and-so.” No, it has already become the property of so-and-so.”

[2383] 93 - (...) It was narrated that Abü Hurairah said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allah, what kind of charity brings the greatest reward?’ He said: ‘By your father, I shall tell you. Give charity when you are healthy and inclined to be stingy, fearing poverty and hoping to live, and do not put it off until (your soul) reaches the throat and you say: “Such-and-such is for so-and-so, and such-and-such is for so-and-so.” No, it has already become the property of so-and-so.”

[2384] (...) A Hadīth similar (as no. 2382) to that of Jarīr was narrated by ‘Umārah bin Al-Qa‘qā‘ with this chain, except that he said: “What kind of charity is best?”

Chapter 32. The Upper Hand Is Better Than The Lower Hand, And The Upper Hand Is The One That Gives And The Lower Hand Is The One That Receives

[2385] 94 - (1033) It was
narrated from ‘Abdullāh bin ‘Umar, that the Messenger of Allāh ﷺ said - while he was on the Minbar, speaking about charity and refraining from begging: “The upper hand is better than the lower hand, and the upper hand is the one that gives, and the lower hand is the one that receives.”

[2386] 95 - (1034) Hakim bin Hizām narrated that the Messenger of Allāh ﷺ said: “The best of charity is that which is given when one can afford it, and the upper hand is better than the lower hand. And start with those who are under your care.”

[2387] 96 - (1035) It was narrated that Hakim bin Hizām said: “I asked the Prophet ﷺ and he gave to me, then I asked him and he gave to me, then I asked him and he gave to me, then he said: ‘This wealth is green and fresh; whoever takes it without asking for it, it will be blessed for him, but whoever takes it with longing, it will not be blessed for...”
him and he will be like the one who eats and is not satisfied. And the upper hand is better than the lower hand.”

Chapter 33. The Prohibition Of Begging

Mu'āwiyah said: “Be cautious with regard to (the narration of) Ahadith, except a Hadith that was in circulation at the time of 'Umar, for 'Umar used to make the people fear Allâh, [the Mighty and Sublime]. I heard the Messenger of Allâh say: 'If Allâh wants good for a person, He causes him to understand Islam.' And I heard...
the Messenger of Allâh ᵃᵉˢ say: 'I am just a trustee. If I give to someone willingly, it will be blessed for him, but if I give to someone because he asked for it and was greedy, he will be like the one who eats but is not satisfied.'

[2390] 99 - (1038) It was narrated that Mu‘âwiya said: "The Messenger of Allâh ᵃᵉˢ said: ‘Do not persist in asking, for by Allâh, because there is no one who asks me for something, and gets something by asking me for it while I am reluctant to give it to him, and is blessed therein.'"

[2391] (...) It was narrated that 'Amr bin Dînâr said: "Wahb bin Munabbih narrated to me - when I entered upon him in his house in San‘â’ and he gave me some nuts to eat - that his brother said: 'I heard Mu‘âwiya bin Abî Sufyân say: “I heard the Messenger of Allâh ᵃᵉˢ say...” and he mentioned something similar (to no. 2390)."
Chapter 34. The Poor Person Who Cannot Find Enough To Make Him Independent Of Means, But The People Do Not Realize That He Is In Need, So They Do Not Give Charity To Him

[2393] 101 - (1039) It was narrated from Abû Hurairah that the Messenger of Allâh said: “The poor person is not the one who goes around to people and is given a mouthful or two, or a date or two.” They said: “Then who is the poor person, O Messenger of Allâh?” He said: “The one who cannot find enough to make him independent of means, but the people do not realize that he is in need, so, they do not give charity to him, and he does not ask the people for anything.”
[2394] 102 - (...) It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: “The poor person is not the one who may be sent away with a date or two, or a mouthful or two. Rather the poor person is the one who refrains from asking. Recite if you wish: ...They do not beg of people at all...”[1]


Chapter 35. It Is Disliked To Beg From People

[2396] 103 - (1040) It was narrated from ʻHamzah bin ‘Abdullah, from his father, that the Prophet ﷺ said: “One of you will keep on begging until he meets Allâh with not a bit of flesh on his face.”

6.4 [2397] (…) A similar report (as no. 2396) was narrated from the brother of Az-Zuhri, but he did not mention the word Muz'ah (a bit).

104 - [2398] (…) It was narrated from Hamzah bin 'Abdullâh bin 'Umar that he heard his father say: "The Messenger of Allâh ﷺ said: ‘A man will keep on begging from people until he comes on the Day of Resurrection with not a bit of flesh on his face.’"

105 - (1041) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: ‘Whoever begs from the people in order to accumulate wealth, it is as if he is asking for a live coal, so let him ask for a little or a lot.’"

106 - (1042) It was narrated that Abû Hurairah said:
"I heard the Messenger of Allâh ﷺ say: ‘For one of you to go out and gather firewood on his back, then give it in charity and make himself independent of people thereby, is better than asking a man who may give to him or withhold from him. And the upper hand is better than the lower hand, and start with those who are under your care.’"

[2401] (...) Qais bin Abî Ḥâzim said: “We came to Abû Hurairah and he said: ‘The Prophet ﷺ said: ‘By Allâh, for one of you to go out and carry firewood on his back and sell it’’ then he mentioned to the a Ḥadîth similar narration of Bayyân (no. 2400).”

[2402] 107 - (...) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘If one of you were to tie together a bundle of firewood and carry it on his back and sell it, that would be better for him than asking a man who may give him (something) or withhold from him.””
Awf bin Mālik Al-Ashja'i said: "We were with the Messenger of Allah ﷺ, nine, or eight, or seven (people), and he said: 'Will you not pledge allegiance to the Messenger of Allāh ﷺ?' We had only recently pledged our allegiance, so we said: 'We have sworn our allegiance to you, O Messenger of Allāh.' He said: 'Will you not pledge allegiance to the Messenger of Allāh ﷺ?' We said: 'We have already pledged our allegiance to you, O Messenger of Allāh.' Then he said: 'Will you not pledge allegiance to the Messenger of Allāh ﷺ?' We held out our hands and said: 'We pledge our allegiance to you, O Messenger of Allāh. Tell us on what basis we should pledge allegiance to you?' He said: 'On the basis that you will worship Allāh and not associate anything with Him, and (you will perform) the five daily prayers, and you will obey Allāh' - and he whispered - 'and you will not ask the people for anything.' I saw that some of those people, if they dropped a whip, they would not ask anyone to hand it to them."
Chapter 36. The One For Whom It Is Permissible To Ask For Help

[2404] 109 - (1044) It was narrated that Qabīșah bin Mukhāriq Al-Hilālī said: “I incurred a debt (in order to reconcile between two parties) and I came to the Messenger of Allāh ﷺ to ask him (for help) with it. He said: ‘Stay with us until the charity comes, and we will order that something be given to you.’ Then he said: ‘O Qabīșah, asking for help is not permissible except in one of three cases: A man who has incurred a debt (in order to reconcile between two parties), for whom it is permissible to ask for help until he has paid it off, then he should refrain; a man who has been stricken by a calamity that has destroyed all his wealth, for whom it is permissible to ask for help until he gets enough to get by’ - or he said - ‘he gets enough to meet his basic needs; and a man who is stricken by poverty and three men of wisdom among his people acknowledge that So-and-so has been stricken by poverty, then it becomes permissible for him to ask for help until he gets enough to get by’ - or he said - ‘to meet his basic needs. Apart from these cases asking for help, O Qabīșah, is
unlawful, and the one who begs is consuming something unlawful.”

Chapter 37. It Is Permissible To Take Without Asking For It Or Hoping For It

[2405] 110 - (1045) 'Umar bin Al-Khaṭṭāb (may Allah be pleased with him) said: “The Messenger of Allah ﷺ used to give us things, and I would say: ‘Give it to one who is more in need of it than I.’ Then on one occasion he gave me something, and I said: ‘Give it to one who is more in need of it than I,’ and the Messenger of Allah ﷺ said: ‘Take it. Whatever of this wealth comes to you when you are not hoping for it or asking for it, take it, otherwise do not follow after it.”

[2406] 111 - (...) It was narrated from Sâlim bin ‘Abdullâh from his father, that the Messenger of Allah ﷺ used to give things to 'Umar bin Al-Khaṭṭāb, may Allah be pleased with him, and ‘Umar would say to him: “O Messenger of Allah, give it to one who is more in need of it than me.” The Messenger of Allah ﷺ said to him: “Take it, and keep it, or...
give it in charity. Whatever comes to you of this wealth when you are not hoping for it or asking for it, take it, otherwise do not hanker after it.”

Sâlim said: “Because of that, Ibn ‘Umar did not ask anyone for anything, and he did not refuse anything that was given to him.”

[2407] (…) It was narrated from ‘Abdullâh bin As-Sa’dî, from ‘Umar bin Al-Khattâb [may Allâh be pleased with him], from the Messenger of Allâh ﷺ.

[2408] 112 - (…) It was narrated that Ibn As-Sa’dî Al-Mâlikî said: “‘Umar bin Al-Khattâb [may Allâh be pleased with him] appointed me in charge of the charity, and when I had finished with it and handed it over to him, he ordered that I be given some remuneration. I said: ‘I only did it for the sake of Allâh and my reward is with Allâh.’ He said: ‘Take what is given to you. I was appointed to do some work at the time of the Messenger of Allâh ﷺ and he gave me some remuneration, and I said the same as you have said, but the Messenger of Allâh ﷺ said to
me: If you are given something without asking for it, then take it and give charity.”

[2409] (...) It was narrated that Ibn As-Sa'dî said: “Umar bin Al-Khaṭṭâb [may Allah be pleased with him] appointed me in charge of the charity...” a Hadîth like that of Al-Laith (no. 2409).

Chapter 38. It Is Disliked To Be Eager To Acquire Worldly Gains

[2410] 113 - (1046) It was narrated from Abû Hurairah that the Prophet ﷺ said: “The heart of an old man remains young with regard to two things: Love of life and of wealth.”

[2411] 114 - (...) It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: “The heart of an old man remains young with regard to the love of two things: A long life and wealth.”
[2412] 115 - (1047) It was narrated that Anas said: “The Messenger of Allah ﷺ said: ‘The son of Adam grows old, but two things remain young in him: Desire for wealth, and desire for a (long) life.’”

[2413] (...) It was narrated from Anas that the Prophet of Allah ﷺ said:... a similar report (as no. 2412).

[2414] (...) A similar report (as no. 2412) was narrated from Anas bin Mâlik, from the Prophet ﷺ.

Chapter 39. If The Son Of Ádam Had Two Valleys He Would Desire A Third

[2415] 116 - (1048) It was narrated that Anas said: “The Messenger of Allah ﷺ said: ‘If the son of Ádam had two valleys of wealth he would desire a third, but nothing will fill the belly of the son of Ádam but dust. And Allah accepts the repentance of the one who repents.’”
It was narrated that Anas bin Mâlik said: “I heard the Messenger of Allâh ﷺ say - and I do not know whether it was something that was revealed to him or something that he said - ...” similar to what was narrated by Abû 'Awânah (n2. 2415).

It was narrated from 11at the Messenger of Allâh ﷺ said: “If the son of Adam had a valley of gold, he would want to have another valley, but nothing will ever fill his mouth but dust. And Allâh accepts the repentance of the one who repents.”

Ibn ‘Abbâs said: “I do not know whether this is from the Qur’ân or not.”

According to the report of Zuhair he said: “I do not know whether it is from the Qur’ân” - and he did not mention Ibn ‘Abbâs.

[2419] 119 - (1050) It was narrated from Abû Harb bin Abî Al-Aswad that his father said: “Abû Mûsa Al-Ash’ârî was sent to the reciters of the people of Al-Basrah, and three hundred men who had memorized the Qur’ân entered upon him. He said: ‘You are the best of the people of Al-Basrah and their reciters, so recite it, but do not let a long life cause your hearts to become hardened as did the hearts of those who came before you. We used to recite a Sûrah which we likened in length and power to Sûrah Ba’â’ah (At-Tawbah), then I was caused to forget it, but I remember of it (the words): “If the son of Âdam had two valleys of wealth he would desire a third, but nothing will fill the belly of the son of Âdam but dust.” And we used to recite a Sûrah which we likened to one of the Musâbbihât, but I was caused to forget it, but I remember from it the words: “O you who believe! Why do you
say that which you do not do?" [1] It will be written as a testimony on your necks, and you will be questioned about it on the Day of Resurrection."

Chapter 40. The Virtue Of Contentment And Encouragement Thereof

[2420] 120 - (1051) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Richness is not abundance of (worldly) goods, rather richness is richness of the heart.'"

Chapter 41. Warning Against Being Deceived By The Splendor And Luxury Of This World

[2421] 121 - (1052) Abû Sa'eed Al-Ichudri said: "The Messenger of Allâh ﷺ stood up and addressed the people and said: 'No, by Allâh, I do not fear for you, O people, anything but that which Allâh will bring forth for you of the splendor of the life of this world.' A man said: 'O Messenger of Allâh, does good produce evil?' The Messenger of Allâh ﷺ remained silent for a moment, then he said: 'What did you say?' He said: 'I said: 'O

Messenger of Allāh, does good produce evil?’ The Messenger of Allāh ﷺ said to him: ‘Good does not produce anything but good, or better than it. Everything that grows in the spring may either kill or make the animals sick, except if an animal eats its fill of greenery; it eats, then when its flanks are stretched, it turns to face the sun and defecates or urinates, then it chews its cud, then it comes back and eats more. Whoever acquires wealth lawfully, it will be blessed for him, but whoever takes wealth unlawfully, he is like the one who eats and is never satisfied.”

[2422] 122 - (...) It was narrated from Abū Sa'eed Al-Khudrī that the Messenger of Allāh ﷺ said: “What I fear for you the most is that which Allāh will bring forth for you of the splendor of the life of this world.” They said: “What is the splendor of the life of this world, O Messenger of Allāh?” He said: “The blessings of the earth.” They said: “O Messenger of Allāh, does good produce evil?” He said: “Good produces nothing but good, good produces nothing but good, good produces nothing but good. Everything that grows in the spring may either
kill or make the animals sick, except if an animal eats its fill of greenery; it eats, then when its flanks are stretched, it turns to face the sun, then it chews its cud and urinates and defecates, then it goes back and eats again. This wealth is fresh and sweet. Whoever acquires it lawfully, and spends it lawfully, what a good help he is, but whoever acquires it unlawfully will be like the one who eats and is never satisfied.”

[2423] 123 - (...) It was narrated that Abú Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ sat on the Minbar and we sat around him, and he said: ‘One of the things that I fear for you after I am gone is the splendor and adornment of the life of this world that will be made available to you.’ A man said: ‘Does good produce evil, O Messenger of Allâh?’ The Messenger of Allâh ﷺ remained silent and it was said to (that man): ‘What is the matter with you? Why do you speak to the Messenger of Allâh ﷺ when he does not speak to you?’ We thought that he (ﷺ) was receiving Revelation, then he came to and wiped away the sweat and said: ‘Where is the one who was asking?’ - as if he was praising him. Then he said: ‘Good does not produce evil. Everything that grows in the
Chapter 42. The Virtue Of Refraining From Asking And Being Patient And Content

[2424] 124 - (1053) It was narrated from Abū Sa'eed Al-Khudrī that some people from among the Ḩanṣar asked the Messenger of Allāh ﷺ and he gave them, then they asked him and he gave them, until what he had was exhausted. He said: "Whatever I have of good, I will never withhold from you, but whoever refrains from asking, Allāh will make him content, whoever seeks to be independent of means, Allāh will make him independent, and whoever is patient Allāh will bestow patience upon him, and no one is
ever given anything better and more generous than patience.”

[2425] (...) A similar report (as no. 2424) was narrated from Az-Zuhri with this chain.

Chapter 43. Sufficient Provision And Contentment

[2426] 125 - (1054) It was narrated from 'Abdullâh bin 'Amr bin Al-‘Áṣ that the Messenger of Allâh ﷺ said: “He has succeeded who accepts Islam and is given sufficient provision, and Allâh makes him content with what He has given him.”

[2427] 126 - (1055) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Allâhumma j’al rizqa âli muhammadin quwtâ’ (O Allâh, make the provision of the family of Muhammad (no more than) sufficient.)”
Chapter 44. Giving To Those Whose Hearts Have Been Inclined (Towards Islam) And To Those For Whose Faith There Is Fear If They Are Not Given Anything. And Putting Up With The One Who Asks Rudely Due To Ignorance, And The Khawârij And Rulings Regarding Them

[2428] 127 - (1056) It was narrated that Salmân bin Rabî‘ah said: ‘Umar bin Al-Khaṭṭâb (May Allah he pleased with him) said: The Messenger of Allah shared out (some wealth) and I said: “By Allah, O Messenger of Allah, others deserved to have it more than these people.” He said: “They gave me the choice of having them ask importunately or regard me as a miser, and I am not a miser.”

[2429] 128 - (1057) It was narrated that Anas bin Mâlik said: “I was walking with the Messenger of Allah and he was wearing a Najrâni Ridâ’ with a thick border. A Bedouin came up to him and roughly grabbed him by his Ridâ’, and I could see the marks left on the neck of the Messenger of Allah by the border of his Ridâ’, because of the rough manner in which he...
grabbed him. Then he said: 'O Muhammad! Order that I be given some of the wealth of Allâh that is with you!' The Messenger of Allâhﷺ turned to him and smiled, then he ordered that he be given something.'

[2430] (...) This Hadîth was narrated from Anas bin Mâlik, from the Prophet ﷺ (a Hadîth similar to no. 2430)

In the Hadîth of ‘Ikrimah bin ‘Ammâr is the addition: "Then he grabbed him, and the Prophet of Allâhﷺ was pulled backwards towards that Bedouin."

In the Hadîth of Hammâm: "He grabbed him (so roughly) that the Burd tore, and its border was left around the neck of the Messenger of Allâhﷺ.

[2431] 129 - (1058) It was
narrated that Al-Miswar bin Makhramah said: “The Messenger of Allâh ﷺ distributed some cloaks and he did not give anything to Makhramah. Makhramah said: ‘O my son, let us go to the Messenger of Allâh ﷺ.’ So I went with him and he said: ‘Go in and call him for me.’ So I called him, and he (ﷺ) came out wearing one of those cloaks and said: ‘I kept this one for you.’ He looked at him and said: ‘Makhraman is pleased.’”

[2432] 130 - (...) It was narrated that Al-Miswar bin Makhramah said: “Some cloaks were brought to the Messenger of Allâh ﷺ, and my father Makhramah said to me: ‘Let us go to him: perhaps he will give us one of them.’ My father stood at the door and spoke, and the Prophet ﷺ recognized his voice and came out, carrying a cloak and displaying it to him, and saying: ‘I kept this one for you, I kept this one for you.’”

Chapter 45. Giving To One For Whose Faith One Fears

[2433] 131 - (150) It was narrated from Sa’d: “The Messenger of Allâh ﷺ gave something to a
group of people among whom I was sitting, and the Messenger of Allah left out one man without giving him anything, and he was the best of them in my view. I went to the Messenger of Allah and whispered to him: 'O Messenger of Allah, what about so-and-so? By Allah, I think that he is a believer.' He said: 'Or a Muslim.' I remained silent for a while, then what I knew of him got the better of me, and I said: 'O Messenger of Allah, what about so-and-so? By Allah, I think that he is a believer.' He said: 'Or a Muslim.' I remained silent for a while, then what I knew of him got the better of me, and I said: 'O Messenger of Allah, what about so-and-so? By Allah, I think that he is a believer.' He said: 'Or a Muslim.' He said: 'I may give something to a man although someone else is dearer to me than him, lest he be thrown into the Fire on his face.'"

In the Hadith of Al-Ḥulwānī, the words are repeated twice.

[2434] (...) A Hadith similar to that of Ṣāliḥ (no. 2433) from Az-Zuhrī was narrated (by others) from Az-Zuhrī with this chain.
(...) It was narrated that Ismā'īl bin Muḥammad bin Sa'd said: “I heard Muḥammad bin Sa'd narrating this” - meaning, the Hadīth of Az-Zuhrī which is quoted above (no. 2434) - and in his Hadīth he said: “The Messenger of Allāh ﷺ struck me with his hand between my neck and my shoulder, then he said: ‘Are you arguing, O Sa'd, because I give something to a man?’”

Chapter 46. Giving To Those Whose Hearts Have Been Inclined (Towards Islam) And Urging Those Whose Faith Is Strong To Show Patience)

[2436] 132 - (1059) It was narrated from Yūnus, from Ibn Shīhāb, who said: “Anas bin Mālik informed me, that on the day of Ḥunain, when Allāh granted the wealth of Hawāzin as Fīy[1] to His Messenger ﷺ, and the Messenger of Allāh ﷺ started to distribute it, giving one hundred camels to some men of the Quraish, some people among the Anṣār said: ‘May Allāh

[1] Normally referring to spoils of war that were acquired without fighting.
forgive the Messenger of Allâh ﷺ, he has given to the Quraish and he has ignored us, while our swords are still dripping with their blood.”

Anas bin Mâlik said: “The Messenger of Allâh ﷺ was told about what they had said, and he summoned the Ansâr to a tent made of leather. When they had gathered, he came to them and addressed them, and said: ‘What is this that I have heard you are saying?’ The Fuqahâ’ (the learned and wise) among the Ansâr said: ‘As for the wise ones among us, O Messenger of Allâh ﷺ, they did not say anything, but some of us are young in age, and they said: ‘May Allâh forgive the Messenger of Allâh ﷺ, he has given to the Quraish and he has ignored us, while our swords are still dripping with their blood.’”

“The Messenger of Allâh ﷺ said: ‘I give to men who have only recently left disbelief behind, so as to incline their hearts (towards faith). Does it not please you that the people are leaving with the wealth while you are leaving with the Messenger of Allâh ﷺ? By Allâh, what you are returning with is better than what they are returning with.’ They said: ‘Yes, O Messenger of Allâh, we are pleased.’ He said: ‘You are going to see others being preferred over you, so be patient until you meet Allâh and His
Messenger, for I will be at the Cistern (Hauḍ Al-Kauthar).’ They said: ‘We will be patient.’

[2437] (...) It was narrated from Sâliḥ, from Ibn Shihâb, (who said): “Anas bin Mâlik narrated to me; he said: ‘When Allâh granted the wealth of Hawâzin to His Messenger as Fay’...’” and he quoted a similar Hadîth (as no. 2437), except that he said: “Anas said: ‘We could not bear it.’” And he said: “As for some people who were young in age...”

[2438] (...) The nephew of Ibn Abî Shihâb narrated that his paternal uncle said: “Anas bin Mâlik told me...” and he quoted a similar Hadîth (as no. 2437), except that he said: “Anas said: They said: ‘We will be patient’ - like the report of Yûnus from Az-Zuhrî.

[2439] 133 - (...) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ gathered the Ansâr and said: ‘Is there anyone else among you?’ They said: ‘No, except the son of a sister of ours.’ The Messenger of Allâh ﷺ said: ‘The son of the sister of a people is one of them.’ Then he said: ‘The Quraish have only recently left Jâhiliyyah behind and have suffered a calamity, and I wanted to help
them and soften their hearts (towards faith). Does it not please you that the people are going back with worldly gains, and you are going back to your houses with the Messenger of Allah? If the people were to follow a valley and the Ansâr were to follow a mountain pass, I would follow the mountain pass of the Ansâr.”

[2440] 134 - (...) Anas bin Mâlik said: “When Makkah was conquered, the spoils were divided among the Quraish. The Ansâr said: ‘This is strange; our swords are still dripping with their blood and our spoils have been given to them!’ News of that reached the Messenger of Allah, so he gathered them together and said: ‘What is this that I have heard about you?’ They said: ‘It is what you have heard;’ and they would not tell lies. He said: ‘Does it not please you that the people are going back to their houses with worldly gains, while you are going back to your houses with the Messenger of Allah? If the people were to follow a valley or mountain pass, and the Ansâr were to follow a valley or mountain pass, I would follow the valley or mountain pass of the Ansâr.’”

[2441] 135 - (...) It was narrated that Anas bin Mâlik said: “On the day of (battle of) Hunain, Hawâzin, Ghaṭafân and others...
came with their children and flocks, and on that day the Prophet had ten thousand with him, as well as the Ṭulaqāţ. They fled from him until he was left on his own. On that day he gave two calls, with nothing in between them. He turned to his right and said: ‘O Ansâr!’ and they said: ‘Here we are at your service, O Messenger of Allâh. Be of good cheer, for we are with you.’ Then he turned to his left and said: ‘O Ansâr!’ and they said: ‘Here we are at your service, O Messenger of Allâh. Be of good cheer, for we are with you.’ He was riding a white mule, then he dismounted and said: ‘I am the slave of Allâh and His Messenger.’ Then the idolators were defeated and the Messenger of Allâh acquired a great amount of spoils of war. He divided it among the Muhâjîrûn and the Ṭulaqāţ, and he did not give the Ansâr anything.

The Ansâr said: ‘At the hour of need we are called, then the spoils are given to others!’ News of that reached him (the Messenger of Allâh), so he summoned them to a tent and said: ‘O Ansâr, what is this that I have heard you are saying?’ They remained silent. He said: ‘O Ansâr, does it not please you that the people are leaving with

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[1] Those who had been set free following the Conquest of Makkah.
worldly gains, but you are leaving with Muhammad and taking him to new houses?’ They said: ‘Yes, O Messenger of Allah, we are pleased.’ He said: ‘If the people were to follow a valley and the Ansâr were to follow a mountain pass, I would take the mountain pass of the Ansâr.’

Hishâm (a narrator) said: “I said: ‘O Abû Hamzah, did you witness that?’ He said: ‘How could I be elsewhere?’

[2442] 136 - (...) It was narrated that Anas bin Mâlik said: “We conquered Makkah, then we attacked Hunain, and the idolators came in the best ranks I have ever seen. They lined up their cavalry, then the infantry, then the women behind them, then the sheep, then the other livestock. We were a large number of people, some six thousand, and our cavalry was led by Khâlid bin Al-Walîd. Our cavalry scattered behind our backs, and we could hardly stand firm when we were exposed by our cavalry. The Bedouin and those whom we know among the people fled, and the Messenger of Allah called out: ‘Muhâjîrûn! O Muhâjîrûn!’ Then he called out: ‘O Ansâr! O Ansâr!’ Anas said: “This is the Hadîth of ‘Ummayyah.”[2] He referring to Anas bin Mâlik.

[2] This word has been interpreted and recited in different ways.
said: “We said: ‘Here we are at your service, O Messenger of Allah.’ The Messenger of Allah advanced, and we did not come to them before Allah defeated them. We seized that wealth, then we set off towards At-Tā’if, which we besieged for forty days. Then we went back to Makkah and stayed there, and the Messenger of Allah started to give some men one hundred [camels].”

Then he mentioned the rest of the Hadith, similar to the Hadith of Qatâdah, Abû At-Tayyâh and Hishâm bin Zaid (no. 2439, 2440, 2441).

[2443] 137 - (1060) It was narrated that Râfi‘ bin Khadij said: ‘The Messenger of Allah gave one hundred camels each to Abû Sufyân bin Ḥarb, Ṣafwân bin Umayyah, ‘Uaynah bin Hisn and Al-Aqra‘ bin Ḥabis, and he gave less than that to ‘Abbâs bin Mirdâs. ‘Abbâs bin Mirdâs said (in verse):

‘You allot my share of the spoils and that of my horse between ‘Uaynah and Al-Aqra‘ -

But neither ‘Uaynah nor Al-Aqra‘ are of any higher standing than Mirdâs in the assembly -
I am in no way inferior to either of them, and he who accepts a lower status today will not be elevated.'

So the Messenger of Allah completed one hundred for him.

[2444] 138 - (...) It was narrated from ‘Umar bin Sa’eed bin Masruq with this chain: “The Prophet distributed the spoils of Hunain, and he gave Abü Sufyân bin Harb one hundred camels...” and he quoted a similar Hadith (as no. 2443), and added: and he gave ‘Alqamah bin ‘Ulâthah one hundred.

[2445] (...) ‘Umar bin Sa’eed narrated it with this chain, but he did not mention ‘Alqamah bin ‘Ulâthah or Safwan bin Umayyah in his Hadith, nor did he quote the poetry.

[2446] 139 - (1061) It was narrated from ‘Abdullâh bin Zaid that when the Messenger of Allah conquered Hunain, he distributed the spoils and he gave to those whose hearts had been
inclined (towards Islam). Then he heard that the Anṣār would have liked to have got what the people had got. The Messenger of Allāh stood up and addressed them; he praised and glorified Allāh, then he said: “O Anṣār, did I not find you astray, then Allāh guided you through me? Were you not destitute, then Allāh made you rich through me? Were you not divided, then Allāh united you through me?” They said: “Allāh and His Messenger are most generous.” He said: “Are you not going to answer me?” They said: “Allāh and His Messenger are most generous.” He said: “If you wish you may say such-and-such, and such-and-such happened” - he mentioned a number of things, but ‘Amr said that he did not remember them. Then he said: “Does it not please you that the people are leaving with sheep and camels, and you are leaving with the Messenger of Allāh. The Anṣār are inner garments and the people are outer garments. Were it not for the Hijrah, I would have been one of the Anṣār. If the people were to follow a valley or mountain pass, I would follow the valley or mountain pass of the Anṣār. After I am gone you are going to see others being preferred to you, but be patient until you meet me at the Cistern.”
It was narrated that ‘Abdullâh said: “On the day of (the battle of) Hunain, the Messenger of Allâh ﷺ showed preference to some people in distributing (the spoils of war). He gave one hundred camels to Al-Aqra‘ bin Hâbis, and a similar amount to ‘Uyaynah, and he gave to some prominent people among the ‘Arabs, and he showed preference to them in giving on that day. A man said: ‘By Allâh, there is no justice in this division of the spoils of war, and it has not been done for the Face of Allâh!’ I said: ‘By Allâh, I am going to tell the Messenger of Allâh ﷺ.’ So I went to him and told him what (that man) had said. His face changed until it was like blood, then he said: ‘Who will be just if Allâh and His Messenger are not just?’ Then he said: ‘May Allâh have mercy on Mûsâ, for he was troubled with more than this and he remained patient.’

I said: ‘I will not tell him of anything that people say after this.’”
Allāh.' I went to the Prophet and whispered to him, and he got very angry at that, and his face turned red, until I wished that I had not told him. Then he said: 'Mūsā was troubled with more than this and he remained patient."

Chapter 47. The Khawārij And Their Attributes

[2449] 142 - (1063) It was narrated that Jābir bin ‘Abdullāh said: "A man came to the Messenger of Allāh in Al-Jī’rānāh, when he was on his way back from Ḥunain. In the cloak of Bilāl there was some silver and the Messenger of Allāh was giving handfuls of it to the people. He said: 'O Muḥammad, be fair!' He said: 'Woe to you! Who will be fair if I am not fair? I will be doomed and lost if I am not fair.' 'Umar bin Al-Khaṭṭāb (may Allāh he pleased with him) said: 'O Messenger of Allāh, let me kill this hypocrite!' He said: 'Allāh forbid that the people should say that I kill my Companions. This man and his like read the Qur’ān, but it does not go any further than their throats, and they pass through it like an arrow passing through the prey.'"
(... It was narrated from Jâbir bin ‘Abdullâh that the Prophet ﷺ was distributing some spoils of war... and he quoted the same Ḥadîth (as no. 2449).

It was narrated that Abü Sa’eed Al-Khudrî said: “While he was in Yemen, ‘Alî [may Allah be pleased with him] sent some gold, still encased in earth, to the Messenger of Allah ﷺ, and the Messenger of Allah ﷺ distributed it among four men, Al-Aqrâ’ bin Ḥâbis Al-Ḥanzalî, ‘Uyaynah bin Badr Al-Fazârî, ‘Alqamah bin ‘Ulâthah Al-‘Amirî who was one of Banû Kilâb, and Zaid Al-Khair At-‘Tâ’î who was one of Banû Nabhân. The Quraish got angry and said: ‘He gives to the chiefs of Najd and ignores us?’ The Messenger of Allah ﷺ said: ‘I only did that in order to incline their hearts (towards faith).’ There came a man with a thick beard, prominent cheeks, sunken eyes, a prominent forehead and a shaven...
head, who said: ‘Fear Allâh, O Muhammad!’ The Messenger of Allâh ﷺ said: ‘Who will obey Allâh if I disobey Him? Would He trust me with the people of earth but you do not trust me?’ Then the man turned and left, and a man who was among the people asked for permission to kill him” - they think that he was Khâlid bin Al-Walîd - “then the Messenger of Allâh ﷺ said: ‘Among the progeny of this man will be people who will recite the Qur’ân, but it will not go any further than their throats. They will kill the people of Islam and leave the idol-worshippers alone. They will pass through Islam as an arrow passes through the prey. If I live to see them, then I will certainly kill them like ‘Ad.’”

[2452] 144 - (…) Abû Sa‘eed Al-Khudri said: “Alî bin Abî Tâlib sent to the Messenger of Allâh ﷺ some gold from Yemen in a tanned leather bag, that had not been purified of the earth clinging to it. He distributed it among four men: ‘Uyaynah bin Badr, Al-Aqra’ bin Hâbis, Zaid Al-Haîl and the fourth, who was either ‘Alqamah bin ‘Ulâthah or ‘Amir bin At-Tufail. One of his Companions said: ‘We had more right to it than these men.’ News of that reached the Prophet ﷺ and he said: ‘Do you not trust me, when I am the trustee of the One Who is above the heaven
and the news of heaven comes to me morning and evening?’ A man with sunken eyes, prominent cheeks, a high forehead, a thick beard and shaven head stood up, folding his izar up, and said: ‘O Messenger of Allâh, fear Allâh!’ He said: ‘Woe to you! Am I not the one who should fear Allâh the most among the people of earth?’ Then the man turned and left, and Khâlid bin Al-Walîd said: ‘O Messenger of Allâh, should I not strike his neck (kill him)?’ He said: ‘No, perhaps he prays.’ Khâlid said: ‘How many of those who pray say with their tongues what is not in their hearts?’ The Messenger of Allâh ﷺ said: ‘I have not been commanded to check people’s hearts or split open their bellies.’ Then he looked at him as he was going back and said: ‘From among the progeny of this man will emerge people who recite the Book of Allâh fluently, but it will not go any further than their throats. They will pass out of the religion as an arrow passes out of the prey.’” He (one of the narrators) said: “I think he said: ‘If I live to see them, then I will certainly kill them like the killing of Thâmûd.’”

[2453] 145 (...) It was narrated from ‘Umârah bin Al-Qa‘qâ’ with this chain (a similar hadîth as no. 2452), and he said... and
'Alqamar bin 'Ulâthah, and he did not mention 'Amir bin At-Tufail. And he said: “Prominent forehead,” he did not say: “High.” And he added: “Umar bin Al-Khaṭṭāb [may Allah be pleased with him] stood up and said: ‘O Messenger of Allah, shall I not strike his neck?’ He said: ‘No.’ Then he turned away and Khâlid, the Sword of Allah, stood up and said: ‘O Messenger of Allah, shall I not strike his neck?’ He said: ‘No. There will emerge from the progeny of this man people who recite the Book of Allah fluently.’” And 'Umârah said: “I think he said: ‘If I live to see them, then I will certainly kill them like the killing of Thamûd.’”

[2454] 146 - (...) It was narrated from 'Umârah bin Al-Qa'qâ' with this chain (a similar Hadîth as no. 2452) and he said: “... between four men: Zaid Al-Kjail, Al-Aqrâ’ bin Ḥâbis, 'Uyaynah bin Ḥîsîn and 'Alqamar bin 'Ulâthah or ‘Amir bin At-Tufail.” And he said: “A high forehead,” like the report of ‘Abdul-Wâhid. And he said: “There will emerge from the progeny of this man people who...” but he did not say: “If I live to see them then I will certainly kill them like the killing of Thamûd.”

[2455] 147 - (...) It was narrated from Abû Salamah and 'Atâ’ bin Yasâr that they came to Abû
Sa’eed Al-Khudrî and asked him about Al-Harûriyyah “Did you hear the Messenger of Allâh mention them?” He said: “I do not know who Al-Harûriyyah are, but I heard the Messenger of Allâh say: ‘There will emerge among this Ummah’ - and he did not say: ‘from them’ - ‘people in comparison to whose prayer you will regard your prayer as insignificant. They will recite the Qur’ân but it will not go any further than their throats. They will pass out of Islam like an arrow passes out of the prey, then the archer looks at his arrow, at its tip and at its end, and at its notch, wondering whether there are any traces of blood on it.’”

[2456] 148 - (...) It was narrated that Abû Sa’eed Al-Khudrî said: “While we were with the Messenger of Allâh and he was distributing some wealth, Dhul-Khuwaysirah, a man from Banû Tamîm, came and said: ‘O Messenger of Allâh, be fair!’ The Messenger of Allâh said: ‘Woe to you! Who will be fair if I am not fair? I will be doomed and lost if I am not fair.’ ‘Umar bin Al-Khattâb [may Allâh be pleased with him] said: ‘O Messenger of Allâh, give me permission to strike his neck.’ The Messenger of Allâh said:
Let him be, for he has companions, in comparison to whose prayer one of you would regard his prayer as insignificant, and he would regard his fasting as insignificant in comparison to their fasting. They recite the Qur’an but it does not go any further than their collarbones. They will pass out of Islam as an arrow passes out of the prey, and he (the archer) looks at the tip of it and there is nothing on it, then he looks at the sinews (which tie the arrowhead to the shaft) and there is nothing on them, then he looks at its base and there is nothing on it, then he looks at its feathers and there is nothing on them, because it has gone too fast to be smeared with excrement or blood. Their sign will be a black man, one of whose upper arms will be like a woman’s breast, or like a piece of quivering flesh. They will emerge when there is division among the people.”

Abū Sa’eed said: “I bear witness that I heard this from the Messenger of Allâh ﷺ, and I bear witness that ‘Alî bin Abî Tâlib ﷺ fought them when I was with him. He ordered that this man be sought, and he was found and brought, and I looked at him and saw that he was just as the Messenger of Allâh ﷺ had described him.”
[2457] 149 - (1065) It was narrated from Abū Sa'eed that the Prophet mentioned some people who would be among his Ummah; they would emerge when there was division among the people, and their distinguishing feature would be shaving.\[1\] He said: “They are the most evil of people” or said “they are among the most evil of people” - “and the group that is closer to the truth will kill them.” The Prophet gave a likeness of them, or he said: “A man shoots at the prey” - or “the target” - “then he looks at the arrow and does not see any sign (of blood); he looks at the lowest end of the arrow and does not see any sign (of blood); he looks at the notch and does not see any sign (of blood).” Abū Sa'eed said: “And you have killed them, O people of Al-'Iraq.”

[2458] 150 - (...) It was narrated that Abū Sa'eed Al-Khudrī said: “The Messenger of Allāh said: ‘A group will secede from my Ummah at a time of division among the Muslims, and they will be killed by the group that is closer to the truth.’”

\[1\] - Meaning, shaving their heads, see no. 2472.
[2459] 151 - (...) It was narrated that Abū Sa‘eed Al-Khudrī said: “The Messenger of Allāh ﷺ said: ‘There will be among my Ummah two groups, from among whom (a third) group will secede, and they will be killed by those who are closer to the truth.’”

[2460] 152 - (...) It was narrated from Abū Sa‘eed Al-Khudrī that the Messenger of Allāh ﷺ said: “A group will secede at a time of division among the people, and they will be killed by the group that is closer to the truth.”

[2461] 153 - (...) It was narrated from Abū Sa‘eed Al-Khudrī in a Hadīth from the Prophet ﷺ in which he mentioned people who would emerge at a time of division, and they would be killed by the group that is closer to the truth.

Chapter 48. Exhortation To Kill The Khawārij

[2462] 154 - (1066) ‘Alī said:
“When I narrate to you from the Messenger of Allâh ﷺ, it would be dearer to me to be thrown down from the sky than to attribute to him something that he did not say. But if I speak between you and I, then war is deceit. I heard the Messenger of Allâh ﷺ say: ‘There will emerge at the end of time people who are young in age and foolishly immature, but their speech will be like the best of people. They will recite the Qur’ân but it will not go any further than their throats, and they will pass out of the religion as an arrow passes out of the prey. If you encounter them, then kill them, for killing them brings to the one who kills them reward with Allâh on the Day of Resurrection.’”

[2463] (...) A similar report (as no. 2462) was narrated from Al-A’mash with this chain.

[2464] (...) It was narrated from Al-A’mash with this chain (a Hadîth similar to no. 2462), but
their Hadîth does not say: “They will pass out of the faith like an arrow passes out of the prey.”

[2465] 155 - (...). It was narrated from ‘Abîdah that ‘Alî mentioned the Khawârij and said: “Among them is a man with a defective arm,” or “a small arm. If you would exercise restraint, I would tell you what Allâh promised on the tongue of Muḥammad ﷺ to those who kill them.” I said: “Did you hear that from Muḥammad ﷺ?” He said: “Yes, by the Lord of the Ka’bah; yes, by the Lord of the Ka’bah.”

[2466] (...). It was narrated that ‘Abîdah said: “I only tell you what I heard from him.” Then he narrated from ‘Alî a Hadîth similar to that of Ayyûb (no. 2464).
[2467] 156 - (...) Zaid bin Wahb Al-Juhani narrated that he was in the army that was with ‘Ali [may Allah be pleased with him] which went to deal with the Khawârij. ‘Ali said: “O people, I heard the Messenger of Allah ﷺ say: ‘There will emerge some people from my Ummah who will recite the Qur’an, and your recitation would seem insignificant in comparison to theirs, and your prayer would seem insignificant in comparison to theirs, and your fasting would seem insignificant in comparison to theirs. They will recite the Qur’an, thinking that it is in their favor, when in fact it is against them, and their prayer will not go any further than their collarbones. They will pass out of Islam as an arrow passes out of the prey.’ If the army which encounters them knew what has been decreed for them on the tongue of their Prophet ﷺ, they would rely upon that action. The sign of that is that among them there is a man who has an upper arm but no forearm, and the end of his upper arm is like a nipple with white hairs. You will go to Mu‘awiyah and the people of Ash-Shâm and you will leave these people to look after your families and wealth. By Allah, I believe that these are the people in question, for they have shed
forbidden blood and raided the flocks of the people. So march forth, in the Name of Allâh.”

Salamah bin Kuhail said: “Zaid bin Wahb described to me the stops (made by the army) until he said: ‘Then we crossed a bridge, and when we met (the Khawârij), who were being led that day by ‘Abdullâh bin Wahb Ar-Râsîbî, he (‘Abdullâh) said to (his men): “Throw your spears and draw your swords from their sheaths, for I am afraid that they may urge you to negotiate as they did on the day of (the battle of) Harûrâ’.” So they went back and threw their spears and unsheathed their swords, and (the companions of ‘Alî) fought back with their spears, and they (the Khawârij) were killed and piled up one on top of another, but only two of the people (companions of ‘Alî) were killed that day. ‘Alî [may Allâh be pleased with him] said: “See if the deformed one is among them.” So they looked but they did not find him, ‘Alî [may Allâh be pleased with him] stood up himself and (looked) until he came to some people who had been killed and piled up one on top of another, and he said: “Search them till the last man.” They found him next to the earth (at the bottom of the heap) and ‘Alî said the Takbir, then he said: “Allâh spoke the truth and His
Messenger conveyed it.” Then ‘Abîdah As-Salmânî went to him and said: “O Commander of the Believers, by Allâh, besides Whom there is none worthy of worship, did you hear this Hadîth from the Messenger of Allâh ﷺ?” Then he repeated his question three times, and ‘Ali affirmed it each time.”

[2468] 157 - (...) It was narrated from ‘Ubaîdullâh bin Abî Râfî’, the freed slave of the Messenger of Allâh ﷺ, that when the Harâriy’ah rebelled, he was with ‘Ali bin Abî Tâlib [may Allâh be pleased with him]. They said: “There is no command but that of Allâh.” ‘Ali said: “These are true words being used for false purposes. The Messenger of Allâh ﷺ described some people, and I recognize their characteristics in these people. ‘They will speak the truth on their tongues but it will not go any further than this’ - and he pointed to his throat - and they are the most hated of Allâh’s creation to Him. Among them will be a black man, one of whose arms is like the teat of a sheep’ or ‘a nipple.’” When ‘Ali bin Abî Tâlib [may Allâh be pleased with him] killed them, he said: “Look (for that man).” They looked but did not find anything. He told them: “Go back, for by Allâh, I did not lie nor was I lied to” - (he said this) two or three times.
Then they found him in a ruin, and they brought him and placed him before him.

‘Ubaidullâh said: “I was present when that happened and ‘Alî said that to them.”

Yûnis added in his report: Bukair said: ‘And a man narrated to me from Ibn Hunain that he said: ‘I saw that black man.’”

Chapter 49. The Khawârij Are The Most Evil Of People And Of All Creation

[2469] 158 - (1067) It was narrated that Abû Dharr said: “The Messenger of Allâh ﷺ said: ‘After me among my Ummah there will be people who recite the Qur'ân, but it does not go any further than their throats. They will pass out of the religion as an arrow passes out of the prey, then they will not return to it. They are the most evil of mankind and of all creation.”’

Ibn Aṣ-Ṣâmit said: “I met Râfi‘ bin 'Amr Al-Ghifârî, the brother of Al-Hakam Al-Ghifârî, and I said: ‘What is this Hadîth that I have heard from Abû Dharr, (saying) such and such?’ And I quoted this Hadîth to him. He said: ‘I heard it from the Messenger of Allâh ﷺ too.’”
[2470] 159 - (1068) It was narrated that Yusair bin 'Amr said: “I asked Sahl bin Ḥunaif: ‘Did you hear the Prophet mention the Khawârîj?’ He said: ‘I heard him’ - and he gestured towards the east - (say:) ‘People who recite the Qur’ân on their lips, but it will not go past their collarbones. They will pass out of the religion as an arrow passes out of the prey.”

[2471] (...) Sulaimân Ash-Shaibânî narrated it with this chain (a similar Hadîth as no. 2470), and he said: “Many groups will emerge therefrom.”

[2472] 160 - (...) It was narrated from Sahl bin Ḥunaif that the Prophet said: “There will be people in the east who will go astray; they have shaven heads.”

Chapter 50. Zakât Is Forbidden For The Messenger Of Allâh And His Family, And They Are Banû Ḥâshim And Banû Al-Muţţalib, And No One Else

[2473] 161 - (1069) Abû
Hurairah said: “Al-Hasan bin ‘Ali took a date from the dates that had been given in charity and put it in his mouth. The Messenger of Allah said: ‘No, no, put it down! Don’t you know that we do not consume charity?’”

[2474] (...) It was narrated from Shu’bah with this chain (a similar Hadith as no. 2473), and he said: “The charity is not permissible for us.”

[2475] (...) It was narrated from Shu’bah with this chain (a similar Hadith as no. 2473), as Ibn Mu‘âdh said: “We do not consume charity.”

[2476] 162 - (1070) It was narrated from Abù Hurairah that the Messenger of Allah said: “I go to my family and I find a date lying on my bed, and I pick it up to eat it, then I fear that it may be charity, so I put it down.”
[2477] 163 - (...) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated from Muhammad the Messenger of Allah” - and he quoted a number of Hadîth, including the following: “And he said: The Messenger of Allah said: ‘By Allah, I go back to my family and I find a date lying on my bed’ - or ‘in my house’ - ‘and I pick it up to eat it, then I fear that it may be charity [or from the charity], so I put it down.’”

[2478] 164 - (1071) It was narrated from Anas bin Mâlik that the Prophet found a date and said: “Were it not that it may be from the charity, I would eat it.”

[2479] 165 - (...) Anas bin Mâlik narrated that the Messenger of Allah passed by a date on the road and said: “Were it not that it may be from the charity, I would eat it.”

[2480] 166 - (...) It was narrated from Anas that the Prophet found a date and said: “Were it
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not that it may be charity, I would eat it.”

Chapter 51. Not Appointing The Family Of The Prophet In Charge Of The Charity

[2481] 167 - (1072) ‘Abdul-Muttalib bin Rabî’ah bin Al-Hârith narrated: ‘Rabî’ah bin Al-Hârith and Al-‘Abbâs bin ‘Abdul-Muttalib got together and said: ‘By Allâh, why don’t we send these two young men - meaning myself and Al-Fâdî bin ‘Abbâs - to the Messenger of Allâh to speak to him, so that he will appoint them in charge of this charity, then they would do what the people do and get what the people get.’ While they were discussing that, ‘Ali bin Abî Tâlib came and stood in front of them. They mentioned that to him, and ‘Ali bin Abî Tâlib said: ‘Do not do that, for by Allâh, he will not do that.’ Rabî’ah bin Al-Hârith turned to him and said: ‘By Allâh, you are only saying this because you feel jealous of us. By Allâh, when you became the son-in-law of the Messenger of Allâh we did not feel jealous of you.’ ‘Ali said: ‘Send them.’ So they went, and ‘Ali lay down.”

He said: “When the Messenger of Allâh had prayed Zuhr, we went ahead of him to the
apartment and stood at the door until he came. He took hold of our ears then said: ‘Tell me what you want to say.’ Then he went in and we entered upon him, and on that day he was at the house of Zainab bint Jahsh. Each of us urged the other to speak, then one of us spoke and said: ‘O Messenger of Allâh, you are the kindest of people and the best in upholding ties of kinship. We have reached the age of marriage, and we have come so that you might appoint us in charge of some of this charity, so that we may do for you what the people do, and get what they get.’ He remained silent for a long time, until we wanted to speak again, but Zainab gestured to us from behind the curtain not to speak. Then he said: ‘The charity is not appropriate for the family of Muhammad, rather it is the dirt of the people. Call Mahmiyah for me’ - who was in charge of the Khums - ‘and Nawfal bin Al-Hârith bin ‘Abdu-Muţtalib.’ They came, and he said to Mahmiyah: ‘Give your daughter in marriage to this young man’ - meaning Al-Faḍl bin ‘Abbâs, and he did so. And he said to Nawfal bin Al-Hârith: ‘Give your daughter in marriage to this young man,’ meaning myself - and he did so. And he said to Mahmiyah: ‘Give the gift (the Mahr) for them from the
Khums, such-and-such an amount.”

Az-Zuhri (one of the narrators) said: “And he did not tell me how much it was.”

[2482] 168 - (...) ‘Abdul-Mu'ttalib bin Rab'i'ah bin Al-Harith bin 'Abdul-Mu'ttalib narrated that his father Rab'i'ah bin Al-Harith [bin 'Abdul-Mu'ttalib] and Al-Abbâs bin 'Abdul-Mu'ttalib said to 'Abdul-Mu'ttalib bin Rab'i'ah and Al-Fadîl bin 'Abbâs: “Go to the Messenger of Allah...” and he quoted a Hadîth like that of Mâlik (no. 2481). And he said in it: “‘Alî spread his Ridâ’ and lay down on it, and he said: ‘I am Abû Hasan, the chief, and by Allâh I will not move from my place until your two sons come back to you with the reply to the request with which you sent them to the Messenger of Allâh...’”

And he said in the Hadîth: “Then he said to us: ‘This charity is the dirt of the people, and it is not permissible for Muhammad nor for the family of Muhammad...’” And he said: “Then the Messenger of Allâh said: ‘Call Mahmiyâh bin Jaz for me.’ He was a man from Banû Asad whom the Messenger of Allâh had appointed in charge of the Khums.”
Chapter 52. Gifts Are Permissible For The Prophet \( \mathbf{/security} \) And Banû Hâshim And Banû Al-Muṭṭalib, Even If The Giver Acquired It By Way Of Charity. When The Recipient Takes Possession Of Charity, It Is No Longer Described As Charity, And It Is Permissible For Anyone For Whom Charity Is Otherwise Unlawful

[2483] 169 - (1073) ‘Ubaid bin As-Sabbâq said: “Juwairiyah, the wife of the Prophet \( \mathbf{/security} \), told him that the Messenger of Allah \( \mathbf{/security} \) entered upon her and said: ‘Is there any food?’ She said: ‘No by Allah, \( \mathbf{security} \) Messenger of Allah, we do not have any food except a bone of mutton that was given to our freed slave woman from the charity.’ He said: ‘Bring it, for it has reached its destination.’”

[2484] (...) A similar report (as no. 2483) was narrated from Az-Zuhri with this chain.

[2485] 170 - (1074) Anas bin Mâlik said: “Barîrah gave the Prophet \( \mathbf{/security} \) some meat that had been given to her in charity, and...
he said: ‘It is charity for her and a gift for us.’"

[2486] 171 - (1075) It was narrated from ‘Āishah: “Some beef was brought to the Prophet ﷺ and it was said: ‘This is what was given in charity to Barirah.’ He said: ‘It is charity for her and a gift for us.’”

[2487] 172 - (...) It was narrated that ‘Āishah [may Allāh be pleased with her] said: “Three rulings were issued with regard to Barirah. The people used to give her charity, and she would give it to us as gifts. I mentioned that to the Prophet ﷺ and he said: ‘It is charity for her and a gift for you, so eat it.’”
[2488] 173 - (...) A similar report was narrated from ʿAishah, from the Prophet ﷺ.

[2489] (...) A similar report (as no. 2487, with a different chain) was narrated from ʿAishah from the Prophet ﷺ, except that he said: 'It is a gift to us from her.'

[2490] 174 - (...) It was narrated that Umm ʿAṭiyah said: "The Messenger of Allāh ﷺ sent a sheep from the charity to me, and I sent some of it to ʿAishah. When the Messenger of Allāh ﷺ came to ʿAishah he said: 'Do you have anything (to eat)?' She said: 'No, except that Nusaibah sent us some of the sheep which you had sent to her.' He said: 'It has reached its destination.'"
Chapter 53. The Prophet Accepted Gifts But Refused Charity

It was narrated from Abü Hurairah that when food was brought to the Prophet, he would ask about it. If it was said that it was a gift, he would eat from it, but if it was said that it was charity, he would not eat from it.

Chapter 54. The Supplication For The One Who Brings Charity

‘Abdullâh bin AbI Awfa said: “When people brought their charity to him, the Messenger of Allâh would say: ‘Allâhumma salli ‘alaihim (O Allâh, bless them).’ My father Abû Awfa brought some charity to him and he said: ‘Allâhumma salli ‘ala âli awfa (O Allâh, bless the family of Abû Awfa).’”
Chapter 55. Pleasing The Zakât Collector Unless He Asks For Something Unlawful

[2493] (…) It was narrated from Shu‘bah with this chain, except that he said: “ṣalli ‘alaihim (bless them).”[1]

[2494] 177 - (989) It was narrated that Jarîr bin ‘Abdullâh said: “The Messenger of Allah said: ‘When the Musaddiq (Zakât collector) comes to you, let him depart from you while he is pleased with you.’”

Chapter 1. The Virtues Of The Month Of Ramadân

[2495] 1 - (1079) It was narrated from Abû Hurairah [may Allah be pleased with him] that the Messenger of Allah ﷺ said: “When Ramadân comes, the gates of Paradise are opened and the gates of the Fire are closed, and the devils are fettered.”

[2496] 2 - (...) Abû Hurairah [may Allah be pleased with him] said: “The Messenger of Allah ﷺ said: ‘When Ramadân comes, the gates of mercy are opened and the gates of Hell are shut, and the devils are put in chains.’"
Chapter 2. The Obligation To Fast Ramadân When The Crescent Is Sighted, And To Break The Fast When The Crescent Is Sighted, And That If It Is Cloudy At The Beginning Or End Of The Month, Then The Month Should Be Completed As Thirty Days

[2497] (...) Abû Hurairah [may Allah be pleased with him] said: The Messenger of Allah ﷺ said: “When Ramadân begins...” a similar report (as no. 2496).

[2499] 4 - (...) It was narrated from Ibn ‘Umar (may Allah be pleased with them) that the Messenger of Allah ﷺ mentioned Ramadân and said: “Do not fast until you see the crescent and do not break the fast until you see it, and if it is cloudy, then count it.”

[2498] 3 - (1080) It was narrated from Ibn ‘Umar (may Allah be pleased with them) that the Prophet ﷺ mentioned Ramadân and said: “Do not fast until you see the crescent and do not break the fast until you see it, and if it is cloudy, then count it.”

[11] The Arabic words are: (اَت) which bit. Means may Allah be pleased with both of them; Meaning In Arabic language plural form are of two kinds (1) when they are (2) and more than two. Here the expression is used for both ‘Umar and his son both of them being Companions.
mentioned Ramadân and he gestured with his hands and said: “The month is like this and like this and like this,” and he tucked his thumb away the third time. “Fast when you see it (the crescent), and break the fast when you see it, and if it is cloudy, then count thirty for it.”

[2500] 5 - (...)'Ubaidullâh narrated with this chain: “The month is like this and like this and like this, and if it is cloudy count thirty,” like the Hadîth of Abû Usâmah (no. 2499).

[2501] (...) It was narrated from 'Ubaidullâh with this chain. He said: “The Messenger of Allah mentioned Ramadân and said: “The month is twenty-nine, the month is like this, and like this, and like this.”” And he said: “And count it,” but he did not say: “thirty.”

[2502] 6 - (...) It was narrated that Ibn 'Umar [may Allah be pleased with them] said: “The Messenger of Allah said: “The month is twenty-nine days, so do not fast until you see it the crescent, and do not break the fast until you see it, and if it is cloudy then count it.”
[2503] 7 - (...) It was narrated that ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: ‘The month is twenty-nine, so when you see the crescent, then fast, and when you see it, break the fast, and if it is cloudy then count it.’”

[2504] 8 - (...) It was narrated that ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] said: “I heard the Messenger of Allâh ﷺ say: ‘When you see it (the crescent) then fast, and when you see it, then break the fast, and if it is cloudy then count it.’”

[2505] 9 - (...) It was narrated from ‘Abdullâh bin Dînâr that he heard Ibn ‘Umar [may Allâh be pleased with them] say: “The Messenger of Allâh ﷺ said: ‘The month is twenty-nine nights. Do not fast until you see it (the crescent), and do not break the fast until you see it, unless it is cloudy. If it is cloudy, then count it.’”
The Book Of Fasting

[2506] 10 - (...) 'Amr bin Dinâr narrated that he heard Ibn 'Umar [may Allah be pleased with them] say: "I heard the Prophet ﷺ say: 'The month is like this and like this, and like this,' and he tucked away his thumb the third time."

[2507] 11 - (...) Ibn 'Umar [may Allah be pleased with them] said: "I heard the Messenger of Allah ﷺ say: 'The month is twenty-nine.'"

[2508] 12 - (...) It was narrated from 'Abdullâh bin 'Umar [may Allah be pleased with them] that the Prophet ﷺ said: "The month is like this, and like this, and like this; ten, ten and nine."

[2509] 13 - (...) Ibn 'Umar [may
Allāh be pleased with them] said: “The Messenger of Allāh [安宁] said: ‘The month is like this, and like this, and like this,’ and he clapped his hands twice with all his fingers, but he tucked away his right or left thumb on the third time.”

[2510] 14 - (…) Ibn ‘Umar [may Allāh be pleased with them] said: “The Messenger of Allāh [安宁] said: ‘The month is twenty nine.’” And (one of the narrators) Shu’bah put his hands together three times, and tucked away his thumb on the third time.

‘Uqbah said: “I think he said: ‘The month is thirty,’ and he put his hands together three times.”

[2511] 15 - (…) Ibn ‘Umar [may Allāh be pleased with them] narrated that the Prophet [安宁] said: “We are an unlettered Ummah, we do not write nor calculate. The month is like this, and like this, and like this,” and he tucked away his thumb the third time; “and the month is like this, and like this, and like this,” indicating a total of thirty.
[2512] (...) It was narrated from Al-Aswad bin Qais with this chain (a Hadith similar to no. 2512), but he did not mention the (example of the) second month, with thirty.

[2513] 16 - (...) It was narrated that Sa'd bin 'Ubaidah said: “Ibn 'Umar [may Allah be pleased with them] heard a man saying: ‘Tonight is halfway (through the month),’ and he said to him: ‘How do you know that tonight is halfway (through the month)? I heard the Messenger of Allah say: ‘The month is like this, and like this,’ and he showed ten with his fingers twice, “and like this,” and he showed all his fingers the third time, but he tucked away, or hid his thumb.’”

[2514] 17 - (1081) It was narrated that Abû Hurairah [may Allah be pleased with them] said: “The Messenger of Allah said: ‘When you see the crescent then fast, and when you see it, then break the fast, and if it is cloudy then fast thirty days.’”
[2515] 18 - (...) It was narrated from Abū Hurairah [may Allāh be pleased with them] that the Prophet ﷺ said: “Fast when you see it (the crescent), and break the fast when you see it, and if it is cloudy then complete the number.”

[2516] 19 - (...) Abū Hurairah [may Allāh be pleased with them] said: “The Messenger of Allāh ﷺ said: ‘Fast when you see it (the crescent), and break the fast when you see it, and if it is cloudy then count the month as thirty.’”

[2517] 20 - (...) It was narrated that Abū Hurairah [may Allāh be pleased with them] said: “The Messenger of Allāh ﷺ mentioned the crescent and said: ‘When you see it then fast, and when you see it then break the fast, and if it is cloudy, then count it as thirty.’”

Chapter 3. Do Not Start Fasting One Or Two Days Before Ramadān

[2518] 21 - (1082) It was...
narrated that Abû Hurairah [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: 'Do not start fasting one or two days before Ramadân, except a man who (observes a regular) fast, then let him fast it.'"

[2519] (...) A similar report (as no. 2518) was narrated from Yâhyâ bin Abî KaIr with this chain.

Chapter 4. The Month May Be Twenty-Nine Days

[2520] 22 - (1083) It was narrated from Az-Zuhrî that the Prophet ﷺ swore not to enter upon his wives for a month. Az-Zuhrî said: "Urwah informed me that ‘Âishah [may Allâh be pleased with her] said: ‘When twenty-nine nights had passed,
which I had counted, the Messenger of Allâh ﷺ entered upon me. He started with me. I said: “O Messenger of Allâh, you swore that you would not enter upon us for a month, and now you have entered after twenty-nine days which I have counted.” He said: “The month may be twenty-nine days.”

[2521] 23 - (1084) It was narrated that Jâbir bin ‘Abdullâh [may Allah be pleased with them] said: “The Messenger of Allâh ﷺ stayed away from his wives for a month. He came out to us after twenty-nine days and we said: ‘Today is twenty-nine.’ He said: ‘The month,’ and he clapped his hands together three times, tucking away one thumb the third time.”

[2522] 24 - (...) Jâbir bin ‘Abdullâh [may Allah be pleased with them] said: “The Prophet ﷺ stayed away from his wives for a month, then he came out to us on the morning of the twenty-ninth, and some of the people said to him: ‘O Messenger of Allâh, it is the twenty-ninth.’ The Prophet ﷺ said: ‘The month may be twenty nine,’ then the Prophet ﷺ brought his hands together three times, twice with all his
الكتاب الصيام

السورة: صلاة الميتين

فقال النبي ﷺ: "إِنَّ الْشَّهْرَ
يكونُ بِشَهْرٍ وَعَشْرَيْنِ،َْثُمَّ طَلَقَ النَّبِيُّ
بِبَيْدَاءِ ثَلَاثَةٍ:َْثُمَّ يُصَابُ بِيَدِهِ كَلَّها،
والثَّالِثَةُ يَبْعُثُ بِهَا.

[2523] 25 - (1085) عَمْم
سَالَمَةٍ [مَعِيَّرِ اللَّهِ] نَارْتُ مَنْ خَبِيجُ بْنَ
مُهَمَّدٍ قَالَ: قَالَ ابْنُ رَحْمَةٍ: آخَرُي،
يَحْبَسُ بْنَ عَبْدِ اللَّهِ بْنَ مُهَمَّدٍ بْنَ صَبَيْفَي،
أَنَّ عَكْرُومَةً بْنَ عَبْدِ الرَّحْمَنِ بْنَ الْحَارِثِ
أَخُوٍّ، أَنَّ أَمَّ سَلَمَةَ [أَرْضَيَ اللَّهِ عُنْهَا]
أخْبَرَهُ: أَنَّ الْبَيْنَ خَفْفَ أنَّ لا يَذْكُرُ
عَلَى بَعْضٍ أَهْلِهِ شَهْرًا، فَلَمَّا مَضَى يَبْعَثُ
وَعَشْرَيْنِ يَوْمَ، فَخَلَفَهُ عِنْدَهُمْ - أَوْ رَاحَ -
فَقَيلَ لَهُ: خَلَفَتْ، يَا بِنَيًّا اللَّهِ! لا تَذْكُرُ
عَلَيْنَا شَهْرًا، قَالَ: إِنَّ الْشَّهْرَ يَكُونُ بِشَهْرٍ
وَعَشْرَيْنِ يَوْمَانِ

[2524] (...) A similar report (as
no. 2523) was narrated from Ibn
Jurayj with this chain.

[2525] 26 - (1086) It was
narrated that سَأَد بْنِ أَبِي
وَقَعْقَسٍ قَالَ: "اللَّهُ مَعَكَ، يَا بْنُ
عَصِيمٍ، حَدَّثَنَا أَبُو يَوْمَ بْنَ عَصِيمٍ،
حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي حَالِدٍ: حَدَّثَنَا
Chapter 5. Each Land Has Its Own Sighting Of The Moon, And If They See The Crescent In One Land, That Does Not Necessarily Apply To Regions That Are Far Away From It

[2526] 27 - (...) It was narrated from Muhammad bin Sa’d, from his father, that the Prophet said: “The month is like this, and like this and like this,” ten, ten, and nine.

[2527] (...) Ismâ’îl bin Abî Khalîd narrated a similar Hadîth (as no. 2526) with the same chain.

[2528] 28 - (1087) It was narrated from Kuraib that Umm Al-Fadl bint Al-Hârith sent him to Mu‘âwiyyah in Ash-Shâm. He said: “I arrived in Ash-Shâm and
I finished her errand, and the crescent of Ramadân appeared while I was in Ash-Shâm, where I saw the crescent moon on the night of Friday. Then I came to Al-Madinah at the end of the month, and I asked ‘Abdullâh bin ‘Abbâs [may Allah be pleased with them], who mentioned the crescent and said: ‘When did you see the crescent?’ I said: ‘We saw it on the night of Friday.’ He said: ‘Did you see it?’ I said: ‘Yes, and the people saw it, and they fasted, and Mu‘âwiyyah fasted.’ He said: ‘But we saw it on the night of Saturday, and we will keep fasting until we complete thirty days, or we see it.’ I said: ‘Is the sighting and fasting of Mu‘âwiyyah not sufficient for you?’ He said: ‘No, this is what the Messenger of Allah ﷺ enjoined upon us.’”

Chapter 6. Clarifying That It Does Not Matter Whether The Crescent Is Large Or Small, For Allah, the Most High, Causes It To Appear For Long Enough That People Can See It, And If It Is Cloudy Then Thirty Days Should Be Completed

[2529] 29 - (1088) It was
narrated that Abû Al-Bakhtârî said: “We went out for 'Umrah, and when we stopped in Bâtn Nâkhlah, we looked for the crescent and we saw it. Some of the people said: ‘It is three nights old,’ and some of them said: ‘It is two nights old.’ Then we met Ibn 'Abbâs and we said: ‘We have spotted the crescent; some of the people said that it was three nights old, and some of the said that it was two nights old.’ He said: ‘On what night did you see it?’ We said: ‘On such-and-such a night.’ He said: ‘The Messenger of Allâh ﷺ said: “Indeed Allâh causes it to appear for long enough that it can be seen, so on the night that you saw it, that was when it appeared.”

[2530] 30 - (...) Abû Al-Bakhtârî said: “We saw the crescent of Ramaḍân when we were in Dhât 'Irq, so we sent a man to Ibn 'Abbâs [may Allâh be pleased with them] to ask him. Ibn 'Abbâs [may Allâh be pleased with them] said: ‘The Messenger of Allâh ﷺ said: “Allâh causes it to appear for long enough that it can be seen, and if it is cloudy then complete the number (of days).”
Chapter 7. The Meaning Of The Prophet's Words: “The Two Months Of 'Id Cannot Both Be Incomplete”[1]

[2531] 31 - (1089) It was narrated from 'Abdur-Rahmân bin Abî Bakrah from his father [may Allâh be pleased with him] that the Prophet ﷺ said: "The two months of 'Id; Ramadân and Dhul-Hijjah, cannot both be incomplete.”

[2532] 32 - (...) It was narrated from Abî Bakrah that the Prophet of Allâh ﷺ said: "The two months of 'Id cannot both be incomplete.”

According to the Hadîth of Khâlid: “The two months of 'Id; Ramadân and Dhul-Hijjah.”

[1] The popular interpretation of Lâ yanquṣân is incomplete of virtue and reward; even if one of them is only twenty-nine days, the reward of those twenty-nine is like the reward for thirty.
Chapter 8. Clarifying That Fasting Begins At Dawn, And A Person May Eat And Other Than That Until Dawn Begins; And Clarifying The Dawn Which Has To Do With The Rulings Concerning The Beginning Of Fasting And The Beginning Of The Time For The Subh Prayer, And Other Than That, Which Is The Second Dawn, Which Is Called The True Dawn. The First Dawn, Which Is The False Dawn, Has Nothing To Do With The Rulings

[2533] 33 - (1090) It was narrated from 'Adiyy bin Ḥātim: "When the verse “Until the white thread appears to you distinct from the black thread of dawn”[1] was revealed, 'Adiyy [bin Ḥātim] said to him: ‘O Messenger of Allâh, I put two strings under my pillow, a white string and a black string, so that I can tell night from day.’ The Messenger of Allâh ﷺ said: ‘Your pillow must be very big, for that refers to the blackness of the night and the whiteness of the day.’"

(المعجم 8 - (تَأْبَبُ بِيَانٍ أنَّ الدخْوَل فِي الصُّوْمِ يَحْسُل بِطَلْعِ النُّجُورِ، وَأَنَّ لِلَّيْلِ وَغَيْرِهِ يُطَلِّعُ النُّجُورُ، وَبِيَانِ صَفَةِ النُّجُورِ الَّذِي يَتَعَلَّقُ بِالأَحَاكَامِ مِن الدخْوَلِ فِي الصُّوْمِ، وَدَخْوَلِ وَقُتِّ صَلَاةِ الصِّبْحِ، وَغَيْرِ ذَلِكَ، وَهُوَ النُّجُورُ الثانِي وَيُسَمِّى الصَّادِقُ وَالْمُسْتَطِيرُ وَأَنَّهُ لَا أَثْرٌ لِلْنُجُورِ الْأَوَّلِ فِي الأَحَاكَامِ وَهُوَ النُّجُورُ الكَاذِبُ المِسْتَطِيرُ - بَالَامَلِ - كَذِنْبُ السَّرْحَانِ وَهُوَ الْذِّنْبُ (النَّحْفَةِ 8).

[2533] 33 - (1090) ۱۹۸۳-{١۰٩۰} حَدَّثَنَا أَبُو بُكَرُ بْنُ أَبِي طُيِّبَةَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عِنْ عُبْدٍ عَبْدِ اللَّهِ بْنِ خَاتِمَ. قَالَ لَمْ أَتُّرِكْ "مَنْ أَوْحَى مَنْ أَوْحَى رَسُولُ اللَّهِ ﷺ نِّسْطُورًا مِّنَ النُّجُورِ " (البَرْقِيَّةِ) : قَالَ رَسُولُ اللَّهِ ﷺ إِنِّي أَجِلُّ نَهَارَهُ وَسَأَتَبَيْنُ عِفَالَيْنِ: عِقَالًا أَبْيَضَ وَعِقَالًا أَشْمَعَ. أُعْرِفُ اللَّيْلَ مِنَ النِّهَارِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: "إِنَّ وَسَأَكَّ لَعَرِيضَ، إِنَّمَا هُوَ سَوَازُ اللَّيْلِ وَبَيَاضُ النِّهَارِ.”

Sahih bin Sa’d said: “When this Verse was revealed - “And eat and drink until the white thread appears to you distinct from the black thread”[1] - a man would take a white thread and a black thread and he would eat until he could tell them apart, until Allâh, the Mighty and Sublime, revealed: “of dawn” then it became clear.”

It was narrated that Sahl bin Sa’d [may Allâh be pleased with him] said: “When this verse was revealed - “And eat and drink until the white thread appears to you distinct from the black thread”[2] - if a man wanted to fast, he would tie a white thread to one foot and a black thread to the other, then he would carry on eating and drinking until he could tell them apart when he saw them. Then after that, Allâh revealed: “of dawn” then they realized that what was meant by that was night and day.”

It was narrated from ‘Abdullâh [may Allah be pleased with him] that the Messenger of Allah ﷺ said: “Bilâl calls the Adhân at night, so eat and drink until you hear the Adhân of Ibn Umm Maktûm.”

It was narrated that ‘Abdullâh bin ‘Umar [may Allah be pleased with them] said: “I heard the Messenger of Allah ﷺ say: ‘Bilâl calls the Adhân at night, so eat and drink until you hear the Adhân of Ibn Umm Maktûm.”

It was narrated that Ibn ‘Umar [may Allah be pleased with them] said: “The Messenger of Allah ﷺ had two Mu’adhdhin, Bilâl and Ibn Umm Maktûm, the blind man. The Messenger of Allah ﷺ said: ‘Bilâl calls the Adhân at night, so eat and drink until Ibn Umm Maktûm calls the Adhân.” And there was no more between them than the time it took for one to climb down and the other to climb up.
[2539] (...) A similar report (as no. 2538) was narrated from `Aîshah [may Allah be pleased with her], from the Prophet ﷺ.

[2540] (...) A Hadîth similar to that of Ibn Numair (no. 2538) was narrated from `Ubaidullâh.

[2541] 39 - (1093) It was narrated that Ibn Mas'ûd [may Allah be pleased with them] said, “Allah’s Messenger ﷺ said: ‘No one of you should let the Adhân of Bilâl’ - or ‘the call of Bilâl’ - prevent him from eating his Sahûr. Rather he calls the Adhân’ - or ‘gives the call’ - so that the standing (one who is praying Qiyâm) may return (to rest) and the one who is asleep may awaken.” Then he said: “It is not when it is like this,” and he moved his hand up and down, “rather it is when it is like this,” and he spread his fingers out.

[2542] (...) It was narrated from Sulaimân At-Taimî with this chain (a Hadîth similar to no.
2541), except that he said: “Dawn is not the one that is like this,” and he held his fingers together and pointed them down towards the ground, “rather it is the one that is like this”, and he put one index finger next to the other and spread his fingers.

[2543] 40 - (...) It was narrated from Sulaimān At-Taimī with this chain (a Hadīth similar to no. 2541), but the Hadīth of Al-Mu'tamir ends with the words: “so that the one who is asleep may wake up and the standing (one who is praying Qiyām) may return (to rest).”

Ishāq said: “Jarīr said in his Hadīth: ‘It is not when it is like this, rather it is when it is like this’ - meaning the dawn - ‘It is the horizontal one, not the vertical one.’”

[2544] 41 - (1094) Samurah bin Jundab said: “I heard Muḥammad ﷺ say: ‘No one of you should be misled by the call of Bilāl from (taking) Sahūr, nor by this whiteness, until it spreads.”
It was narrated that Samurah bin Jundab [may Allah be pleased with them] said: "The Messenger of Allah ﷺ said: 'You should not be misled by the Adhân of Bilâl, or by this whiteness - referring to the vertical columns of the (false) dawn - until it spreads like this.'"

Hammâd described it with his hands and said: "Meaning, when it is horizontal."

Samurah bin Jundab [may Allah be pleased with them] narrated in a Khutbah that the Prophet ﷺ said: "Do not be misled by the call of Bilâl nor this whiteness, until the dawn appears" - or "until dawn breaks."
Chapter 9. The Virtue Of Sahâr, Which Is Recommended. It Is Recommended To Delay It And To Hasten The Breaking Of The Fast

[2549] 45 - (1095) It was narrated that Anas [may Allah be pleased with him] said: "The Messenger of Allah ﷺ said: 'Take Sahâr, for in Sahâr there is blessing.'"

[2550] 46 - (1096) It was narrated from ‘Amr bin Al-‘Aṣ that the Messenger of Allah ﷺ said: "The difference between our fasting and the fasting of the People of the Book is eating As-Sahâr (the meal before dawn)."
[2551] ... - (...) It was narrated from Mūsā bin ‘Alī with this chain (a similar Hadīth as no. 2550).

[2552] 47 - (1097) It was narrated from Anas, from Zaid bin Thâbit [may Allâh be pleased with them] who said: “We ate Sahâr with the Messenger of Allâh ﷺ, then we got up and offered As-Salât (Fajr).”

I said: “How long was there between the two?” He said: “(The time it takes to recite) fifty verses.”

[2553] (...) It was narrated from Qatâdah with this chain (a similar Hadīth as no. 2552).

[2554] 48 - (1098) It was narrated from Sahl bin Sa’d [may Allâh be pleased with them] that the Messenger of Allâh ﷺ said: “The people will remain in goodness so long as they hasten to break the fast.”
A similar report (as no. 2554) was narrated from Sahl bin Sa'd [may Allah be pleased with them], from the Prophet ﷺ.

It was narrated that AN 'Atiyyah said:
"Masrüq and I entered upon 'Aishah and said: 'O Mother of the Believers, there are two men among the Companions of Muhammad ﷺ; one of them hastens to break the fast and hastens to offer As-Salât, and the other delays the breaking the fast and delays the prayer.' She said: 'Who is the one who hastens to break the fast and hastens to offer As-Salât?' We said: 'Abdullâh' - meaning bin Mas'ûd. She said: 'That is what the Messenger of Allah ﷺ used to do.'"

Abû Kuraib added: "The other one was Abû Mûsâ."

It was narrated that Abû 'Atîyah said: "Masrüq and I entered upon 'Aishah [may Allah be pleased with her], and Masrüq said to her: 'There are two men among the Companions of the Messenger of Allah ﷺ, both of whom are striving to do..."
It was narrated that 'Umar [may Allah be pleased with them] said: "When the night comes and the day departs, and the sun sets, then it is time for the fasting person to break his fast."

Chapter 10. Clarifying The Time For Ending The Fast And The End Of The Day

[2558] 51 - (1100) It was narrated that 'Umar [may Allah be pleased with them] said: "The Messenger of Allah [peace be upon him] said: 'When the night comes and the day departs, and the sun sets, then it is time for the fasting person to break his fast.'"

[2559] 52 - (1101) It was narrated that 'Abdullâh bin Abî Awfâ said: "We were with the Messenger of Allah [peace be upon him] on a
journey during the month of Ramadân. When the sun set he said: 'O so-and-so, dismount and mix something for us.'[1] He said: 'O Messenger of Allâh, it is still day.' He said: 'Dismount and mix something for us.' So he dismounted and mixed something, and brought it to him. The Prophet ﷺ drank some, then he said, gesturing with his hand: 'When the sun sets from here, and the night comes from here, then it is time for the fasting person to break his fast.'"

[2560] 53 - (...) It was narrated that Ibn Abi Awfâ [may Allâh be pleased with them] said: "We were with the Messenger of Allâh ﷺ on a journey, and when the sun set, he said to one man: 'Dismount and mix something for us.' He said: 'O Messenger of Allâh, why not wait till evening?' He said: 'Dismount and mix something for us.' He said: 'It is still day.' But he dismounted and mixed something for him to drink, then he (ﷺ) said: 'When you see that the night has come from here' - and he pointed towards the east - 'then it is time for the fasting person to break his fast.'"

[2561] (...) ‘Abdullâh bin Abi Awfâ [may Allâh be pleased with

[1] Ajdâh: It is to mix something with something else. And the meaning here is to mix Sawîq with water.
them] said: “We traveled with the Messenger of Allâh ﷺ when he was fasting. When the sun set, he said: ‘O so-and-so, dismount and mix something for us.’”... a Hadîth like that of Ibn Mushir and ‘Abbâd bin Al-Awwâm (no. 2560).

[2562] 54 - (...) A Hadîth similar to that of Ibn Mushir, ‘Abbâd and ‘Abdul-Wâhid (no. 2561), was narrated from Ibn Abî Awfâ, but it does not say in the Hadîth of any of them: “During the month of Ramadân,” nor the words, “when the night has come from here,” except in the report of Hushaim alone.


[2563] 55 - (1102) It was narrated from Ibn ‘Umar [may Allâh be pleased with them] that the Prophet ﷺ forbade Al-Wîsâl.

[11] Fasting more than one day without breaking the fast at night.
They said: “You perform \textit{W\textl{a}l}.” He said: “I am not like you; I am fed and given to drink.”

[2564] 56 - (...) It was narrated from Ibn ‘Umar [may Allah be pleased with them] that the Messenger of Allah \\textcircled{5} performed \textit{W\textl{a}l} during Ramadân, and the people also performed \textit{W\textl{a}l}. He told them not to do that and it was said to him: “You perform \textit{W\textl{a}l}.” He said: “I am not like you; I am fed and given to drink.”

[2565] (...) A similar report (as no. 2564) was narrated from Ibn ‘Umar from the Prophet \\textcircled{5}, but he did not say: “In Ramadân.”

[2566] 57 - (1103) Abū Hurairah [may Allah be pleased with them] said: “The Messenger of Allah \\textcircled{5} forbade \textit{Al-W\textl{a}l}. A man among the Muslims said: ‘But you practice \textit{W\textl{a}l}, O Messenger of Allah.’ The Messenger of Allah \\textcircled{5} said: ‘Who among you is like me? During the night my Lord feeds me and gives me to drink.’
When they refused to stop practicing *Wiśl*āl, he fasted continuously with them day after day, then they saw the crescent. He said: ‘If the crescent had been delayed, I would have made you fast more,’ as if he wanted to teach them a lesson when they refused to stop.”

[2567] 58 - (...) It was narrated that Abū Hurairah [may Allah be pleased with them] said: “The Messenger of Allah ṣṣ said: ‘Do not perform *Wiśl*āl.’ They said: ‘But you perform *Wiśl*āl, O Messenger of Allah.’ He said: ‘You are not like me in that. During the night, my Lord feeds me and gives me to drink. Take upon yourselves only those deeds that you are capable of.’”

[2568] (...) A similar report (as no. 2567) was narrated from Abū Hurairah [may Allah be pleased with them] from the Messenger of Allah ṣṣ, except that he said: “Take upon yourselves what you are able.”

[2569] (...) It was narrated from Abū Hurairah [may Allah be pleased with them] that the Prophet ṣṣ forbade continuous fasting - a Hadīth like that of ‘Umārah from Abī Zur‘ah (no. 2567).
It was narrated that Anas [may Allah be pleased with them] said: “The Messenger of Allah was praying in Ramadân, and I came and stood beside him, and another man came and stood too, until there was a group of us. When the Prophet realized that I was behind him, he made his prayer brief. Then he went to his abode and offered a prayer such as he did not pray with us. The next morning, we said to him: ‘Did you notice us last night?’ He said: ‘Yes. That is what made me do what I did.’

“The Messenger of Allah started to perform Ṣawâd al-Mabârak al-Mabârak at the end of the month, and some of his Companions began performing Ṣawâd. The Prophet said: ‘What is the matter with men who perform Ṣawâd? You are not like me. By Allah, if the month were to be lengthened for me, I would fast continuously, and those who go to extremes would give up their extreme ways.”
us, we will fast continuously, so that those who go to extremes will give up their extreme ways. You are not like me' - or 'I am not like you' - 'I am continually fed and given to drink by my Lord.'"

[2572] 61 - (1105) It was narrated that ‘Aihah [may Allah be pleased with her] said: “The Prophet forbade them (the Companions or the Muslims) from Wisâl out of compassion towards them. They said: 'But you perform Wisâl.' He said: 'I am not like you; my Lord feeds me and gives me to drink.'"

Chapter 12. Clarifying That Kissing When Fasting Is Not Unlawful For The One Whose Desire Is Not Provoked By That

[2573] 62 - (1106) It was narrated that ‘Aishah [may Allâh be pleased with her] said: “The Messenger of Allâh would kiss one of his wives while he was fasting.” Then she smiled.

[2574] 63 - (...) Sufyân said: “I said to ‘Abdur-Rahmân bin Al-Qâsim: ‘Did you hear your father narrating from ‘Aishah [may
Allah be pleased with her] that the Prophet used to kiss her while he was fasting?" He remained silent for a moment, then he said: ‘Yes.’

[2575] 64 - (...) It was narrated that 'Aishah [may Allah be pleased with her] said: “The Messenger of Allah used to kiss me while he was fasting, but who among you can control his desire as the Messenger of Allah used to control his desire?”

[2576] 65 - (...) It was narrated that 'Aishah [may Allah be pleased with her] said: “The Messenger of Allah used to kiss and touch (his wife) while he was fasting, but he was the most able of you to control his desire.”

[2577] 66 - (...) It was narrated
from ‘Aishah [may Allah be pleased with her] that the Messenger of Allah used to kiss (his wife) while he was fasting, and he was the most able of you to control his desire.

[2578] 67 - (...) It was narrated from ‘Aishah [may Allah be pleased with her] that the Messenger of Allah used to touch (his wife) while he was fasting.

[2579] 68 - (...) It was narrated that Al-Aswad said: “Masrūq and I went to ‘Aishah [may Allah be pleased with her] and said: ‘Did the Messenger of Allah touch (his wife) while he was fasting?’ She said: ‘Yes, but he was the most able of you to control his desire,’ or ‘one of the most able of you to control his desire’” - Abü ‘Aṣim (a narrator) was not sure.

[2580]... - (...) It was narrated from Al-Aswad and Masrūq that they entered upon the Mother of the Believers to ask her... and he narrated something similar (to Hadith no. 2579).
[2581] 69 - (...) ‘Urwah bin Az-Zubair narrated that ‘Aïshah, the Mother of the Believers [may Allah be pleased with her] told him that the Messenger of Allah ﷺ used to kiss her while he was fasting.

[2582] (...) A similar report (as no. 2581) was narrated from Yahyâ bin Abî Kathîr with this chain.

[2583] 70 - (...) It was narrated from ‘Amr bin Maimûn that ‘Aïshah [may Allah be pleased with her] said: “The Messenger of Allah ﷺ used to kiss (his wife) during the month of fasting.”

[2584] 71 - (...) It was narrated that ‘Aïshah [may Allah be pleased with her] said: “The Prophet ﷺ used to kiss (his wife) in Ramadân while he was fasting.”
[2585] 72 - (...) It was narrated from ‘Āishah [may Allāh be pleased with her] that the Prophet ﷺ used to kiss (his wife) while he was fasting.

[2586] 73 - (1107) It was narrated from Ḥafṣah [may Allāh be pleased with her], that She said: “Allāh’s Messenger ﷺ used to kiss while he was fasting.”

[2587] (...) A similar report (as no. 2587) was narrated from Ḥafṣah [may Allāh be pleased with her] from the Prophet ﷺ.

[2588] 74 - (1108) It was narrated from ‘Amr bin Abī Salamah that he asked the Messenger of Allāh ﷺ: “May the fasting person kiss (his wife)?” The Messenger of Allāh ﷺ said:
“Ask this one” - meaning Umm Salamah - and she told him that the Messenger of Allâh ﷺ did that. He said: “O Messenger of Allâh, Allâh has forgiven you your past and future sins.” The Messenger of Allâh ﷺ said to him: “By Allâh, I am the one who is the most pious and fears Allâh the most among you.”

Chapter 13. The Fasting Is Valid For The One Who Is Junub When Dawn Comes

[2589] 75 - (1109) It was narrated that Abû Bakr said: “I heard Abû Hurairah [may Allâh be pleased with them] speaking, and one of the things that he said was: ‘If dawn comes when a person is Junub, he should not fast.’ I mentioned that to ‘Abdur-Rahmân bin Al-Hârith - to his father - and he denied that. ‘Abdur-Rahmân set off, and I set off with him, and we entered upon Aîshah and Umm Salamah, may Allâh be pleased with them both. ‘Abdur-Rahmân asked them about that and they both said: ‘The Prophet ﷺ would be Junub in the morning, not as the result of a wet dream, then he would fast.’ We went and entered upon Marwân, and
'Abdur-Rahmân mentioned that to him. Marwân said: 'I urge you to go to Abū Hurairah and prove to him that he was wrong.' We went to Abū Hurairah, and Abū Bakr was present throughout all that. ‘Abdur-Rahmân told him about that and Abū Hurairah said: ‘Did they tell you that?’ He said: ‘Yes.’ He said: ‘They know better.”

“Then Abū Hurairah attributed what he used to say concerning that to Al-Fadl bin ‘Abbâs, and Abū Hurairah said: ‘That is from Al-Fadl; I did not hear it from the Prophet ﷺ.’ So Abū Hurairah retracted what he used to say on this issue.”

I said\(^1\) to ‘Abdul-Mâlik: “Did they say that with regard to Ramadân?” He said: “Yes, he (his father) used to wake up Junub without that being the result of a wet dream, then he would fast.”

\(^1\) The speaker is Ibn Juraij, who narrated this from ‘Abdul-Malik bin Abî Bakr bin ‘Abdur-Rahmân, from Abû Bakr.
come in Ramaḍān and the Messenger of Allāh ﷺ would be *Junub*, not as the result of a wet dream, and he would perform *Ghusl* and fast.”

[2591] 77 - (…) Abū Bakr narrated that Marwān sent him to Umm Salamah [may Allāh be pleased with her] to ask about a man who wakes up *Junub* - may he fast? She said: “The Messenger of Allāh ﷺ used to wake up *Junub* following intercourse, not as the result of a wet dream, and he did not avoid the fast nor make up that day later on.”

[2592] 78 - (…) It was narrated that ‘Ā’ishah and Umm Salamah, the two wives of the Prophet ﷺ, said: “The Messenger of Allāh ﷺ used to wake up *Junub* as the result of intercourse, not as the result of a wet dream, in Ramaḍān, then he would fast.”

[2593] 79 - (1110) It was
narrated from ʿĀishah [may Allāh be pleased with her] that a man came to the Prophet ﷺ and asked him a question, while she was listening from behind the door. He said: "O Messenger of Allāh, the time for prayer comes while I am Junub; can I fast?"

The Messenger of Allāh ﷺ said: "Me too; the time for prayer comes while I am Junub, and I fast." He said: "You are not like us, O Messenger of Allāh, for Allāh has forgiven you your past and future sins." He said: "By Allāh, I hope that I am the one who fears Allāh the most among you, and the most knowledgeable of that which I should guard against."

[2594] 80 - (1109) It was narrated from Sulaimān bin Yasār that he asked Umm Salamah [may Allāh be pleased with her] about a man who wakes up Junub: Can he fast? She said: "The Messenger of Allāh ﷺ used to wake up Junub, not as the result of a wet dream, and he would fast."
Chapter 14. The Strict Prohibition Of Intercourse During The Day In Ramadân For One Who Is Fasting; And The Obligation Of Offering Major Expiation And The Definition Thereof; And That It Is Obligatory For Both The One Who Can Afford It And The One Who Cannot Afford It, And It Remains An Obligation For The One Who Cannot Afford It Until He Has The Means

[2595] 81 - (1111) It was narrated that Abû Hurairah said: “A man came to the Prophet and said: ‘I am doomed, O Messenger of Allâh!’ He said: ‘What has doomed you?’ He said: ‘I had intercourse with my wife in Ramaân.’ He said: ‘Do you have the means to free a slave?’ He said: ‘No.’ He said: ‘Can you fast for two consecutive months?’ He said: ‘No.’ He said: ‘Do you have the means to feed sixty poor people?’ He said: ‘No.’ Then he sat down, and a large basket of dates was brought to the Prophet. He said: ‘Give this in charity.’ He said: ‘Is there anyone poorer than us? There is no family between the two fields of volcanic rock (meaning between the two mountains of Al-Madinah) that is more in need of it than us.’ The Prophet smiled until his eyeteeth were visible, then he said: ‘Go and feed it to your family.’”
2596] (...) A report like that of Ibn ‘Uyaynah (no. 2595) was narrated from Muḥammad bin Muslim Az-Zuhri, and he said: “With a large basket of dates, which was a Zinbil (basket made of palm fibers).” And he did not mention: “The Prophet smiled until his eyeteeth were visible.”

2597] 82 - (...) It was narrated from Abü Hurairah [may Allah be pleased with them] that a man had intercourse with his wife in Ramadān, and he consulted the Prophet about that. He said: “Do you have the means to free a slave?” He said: “No.” He said: “Can you fast for two consecutive months?” He said: “No.” He said: “Then feed sixty poor people.”

2598] 83 - (...) It was narrated from Az-Zuhri with this chain that a man broke his fast during Ramadān and the Messenger of Allāh told him to offer expiation by freeing a slave, then he mentioned a Hadīth like that of Ibn ‘Uyaynah (no. 2595).
[2599] 84 - (...) Abū Hurairah narrated that the Prophet ﷺ told a man who broke his fast in Ramadān to free a slave, or to fast for two months, or to feed sixty poor people.

[2600] (...) A Hadīth similar to that of Ibn ‘Uyaynah (no. 2595) was narrated from Az-Zuhri with this chain.

[2601] 85 - (1112) It was narrated that ‘Āishah [may Allāh be pleased with her] said: “A man came to the Messenger of Allāh ﷺ and said: ‘I am burned!’ The Messenger of Allāh ﷺ said: ‘Why?’ He said: ‘I had intercourse with my wife during the day in Ramadān.’ He said: ‘Give charity, give charity.’ He said: ‘I do not have anything.’ He told him to sit down, then two large baskets of dates were brought to him, and the Messenger of Allāh ﷺ told him to give it in charity.”
[2602] 86 - (…) ‘Abbâd bin ‘Abdullâh bin Az-Zubair narrated that he heard ‘Àishah [may Allah be pleased with her] say: “A man came to the Messenger of Allah ﷺ…” and he mentioned the *Hadîth* (as no. 2601).

But at the beginning of the *Hadîth* it does not say “Give charity, give charity.” And he does not say: “During the day.”

[2603] 87 - (…) ‘Abbâd bin ‘Abdullâh bin Az-Zubair narrated that he heard ‘Àishah, the wife of the Prophet ﷺ, say: “A man came to the Messenger of Allah ﷺ in the *Masjid* during Ramadân, and said: ‘O Messenger of Allah, I am burned, I am burned.’ The Messenger of Allah ﷺ asked him: ‘What is the matter?’ He said: ‘I had intercourse with my wife.’ He said: ‘Give charity.’ He said: ‘By Allah, O Messenger of Allah, I do not have anything and I cannot afford anything.’ He said: ‘Sit down.’ So he sat down, and while he was like that, a man came, driving a donkey which was laden with foodstuff. The Messenger of Allah ﷺ said: ‘Where is that burnt one who was just here?’ The man
stood up, and the Messenger of Allah ﷺ said: ‘Give this in charity.’ He said: ‘O Messenger of Allah, to someone other than me? By Allah, we are hungry and we do not have anything.’ He said: ‘Then eat it.’”

Chapter 15. It Is Permissible To Fast Or Not To Fast During Ramadân For One Who Is Travelling For No Sinful Purpose, If His Journey Is Two Stages[^1] Or Further, But It Is Better For The One Who Is Able To Fast Without Suffering Any Harm To Do So, And The One For Whom It Is Difficult May Break The Fast

[^1] Two Marhalah. A Marhalah is a riding stage. By two Marhalah An-Nawawi means about 48 miles, which is distance required for one to be considered a traveler in the Shafi’i Madhhab.
A similar report (as no. 2604) was narrated from Az-Zuhri with this chain.

It was narrated from Az-Zuhri (a similar Hadith as no. 2604) with this chain. Az-Zuhri said: “Breaking the fast (when travelling) was the later command, and it is the later command of the Messenger of Allah (may Allah’s blessing and peace be upon him).” Az-Zuhri said: “The Messenger of Allah reached Makkah when thirteen days of Ramadhan had passed.”

A Hadith similar to that of Al-Laith (no. 2604) was narrated with this chain.

Ibn Shihab said: “They used to follow the latest command, regarding it as abrogating others, and as being the one to be followed.”
It was narrated that Ibn 'Abbâs [may Allah be pleased with them] said: “The Messenger of Allah \(\mathbb{S}\) traveled during Ramaḍân, and he fasted until he reached ‘Usfân, then he called for a vessel containing some drink, and he drank it during the day so that the people could see him. Then he did not fast, until he entered Makkah.”

Ibn 'Abbâs [may Allah be pleased with them] said: “The Messenger of Allah \(\mathbb{S}\) fasted and (also) he did not fast, so whoever wishes may fast, and whoever wishes may not fast.”

It was narrated from Jâbir bin ‘Abdullâh [may Allah be pleased with them] that the Messenger of Allah \(\mathbb{S}\) set out for Makkah in Ramaḍân during the year of the Conquest, and he fasted until he reached Kurâ’ Al-Ghamîm, and the people fasted. Then he called for a vessel of water, which he
lifted up so that the people could see it, and then he drank it. After that it was said to him that some of the people were still fasting. He said: “Those are the disobedient ones, those are the disobedient ones.”

[2611] 91 - (...) It was narrated from Ja’far with this chain (a Ḥadīth similar to no. 2610), and he added: “It was said to him (ﷺ): ‘Fasting is proving hard for the people, and they are waiting to see what you will do.’ He called for a vessel of water after ‘Asr.”

[2612] 92 - (1115) It was narrated that Jâbir bin ‘Abdullâh [may Allah be pleased with them] said: “The Messenger of Allah ﷺ was on a journey, and he saw a man around whom the people had gathered and he was being shaded. He said: ‘What is the matter with him?’ They said: ‘(He is) a man who is fasting.’ The Messenger of Allah ﷺ said: ‘It is not righteousness to fast when travelling.’”

[2613]... - (...) Jâbir bin ‘Abdullâh [may Allah be pleased...
with them] said: “The Messenger of Allah saw a man...” a similar report (as no. 2612).

[2614] (...) It was narrated from Shu’bâh with this chain (a Hadîth similar to no. 2613), but Shu’bâh said: “I was informed about Yahyâ bin Abî Kâthîr that he used to add to this Hadîth. And with this chain, in it said: ‘You should avail yourselves of the concession that Allah has granted to you.’” He said: “So when I asked him, he did not remember it.”

[2615] 93 - (1116) It was narrated that Abû Sa’êd Al-Khudrî [may Allah be pleased with them] said: “We went out on a campaign with the Messenger of Allah when sixteen days of Ramadân had passed. Some of us fasted and some of us did not. Those who were fasting did not criticize those who were not, and those who were not fasting did not criticize those who were.”

[2616] 94 - (...) A Hadîth similar to that of Hammâm (no. 2615) was narrated from Qatâdah with this chain.
But in the Hadith of At-Taimi and 'Umar bin 'Amir it says: “when eighteen days had passed.” In the Hadith of Sa'eed it says: “when twelve days had passed.” (In the Hadith of) Shu'bah it says: “When seventeen or nineteen days had passed.”

[2617] 95 - (...) It was narrated that Abū Sa'eed Al-Khudrī [may Allah be pleased with them] said: “We were travelling with the Messenger of Allah ﷺ in Ramadān, and those who were fasting were not criticized for that, and those who were not fasting were not criticized for that.”

[2618] 96 - (...) It was narrated that Abū Sa'eed Al-Khudrī [may Allah be pleased with them] said: “We went out on a campaign with the Messenger of Allah ﷺ during Ramadān, and some of us...
were fasting and some were not. Those who were fasting did not find fault with those who were not, and those who were not fasting did not find fault with those who were. They thought that for those who found the strength and fasted, that was good; and they thought that for those who found themselves weak and did not fast, that was good too.”

[2619] 97 - (1117) It was narrated that Abū Sa'eed Al-Khudrī and Jābir bin ‘Abdullāh [may Allah be pleased with them] said: “We traveled with the Messenger of Allah and some people fasted and some did not, and neither group criticized the other.”

[2620] 98 - (1118) It was narrated that Ḥumaid said: “Anas [may Allah be pleased with them] was asked about fasting in Ramaḍān when travelling. He said: ‘We traveled with the Messenger of Allah in Ramaḍān, and those who fasted did not criticize those who did not, and those who did not fast did not criticize those who did.”’
It was narrated that Humaid said: “I went out and I was fasting. They said to me: ‘Repeat it.’ I said: ‘Anas told me that the Companions of the Messenger of Allâh used to travel, and those who fasted did not criticize those who did not, and those who did not fast did not criticize those who did.’”

Then I met Ibn Abî Mulaikah and he narrated something similar to me from ‘Âishah [may Allâh be pleased with her].

Chapter 16. The Reward Of The One Who Does Not Fast When Travelling If He Does Any Tasks That Are Required

It was narrated that Anas [may Allâh be pleased with them] said: “We were with the Prophet on a journey, and some of us were fasting and some were not. We made a stop on a hot day, and those of us who had the best shade were those who had garments with which to shade themselves, and some of us shielded themselves from the sun with their hands. Those who were fasting fell down (in exhaustion to rest), and those who were not fasting set up the tents and watered the mounts. The Messenger of Allâh said:
‘Today those who are not fasting have taken all the reward.’”

[2623] 101 - (…) It was narrated that Anas [may Allâh be pleased with them] said: ‘The Messenger of Allâh ﷺ was on a journey, and some people fasted and some did not. Those who were not fasting girded their loins and worked, but those who were fasting were too weak to do some of the work. He said concerning that: ‘Today those who are not fasting have taken all the reward.’”

[2624] 102 - (1120) It was narrated that Rabî‘ah said: “Qaza‘ah narrated to me: ‘I came to Abû Sa‘eed Al-Khudrî [may Allâh be pleased with them] while he was surrounded by people. When the people dispersed from around him, I said: “I am not going to ask you about what these people were asking.” And I asked him about fasting while travelling.” He said: “We traveled with the Messenger of Allâh ﷺ to Makkah when we were fasting. We made a stop, and the Messenger of Allâh ﷺ said: ‘You have drawn near to your enemy, and breaking the fast will make you stronger.’ This was a concession, so some of us fasted and some did not. Then we made another stop and he said: ‘In the morning, you are going to meet your enemy. And breaking the fast will make you...”
stronger, so break the fast.’ He emphasized it (the second time), so we broke the fast.’ Then he said: ‘I remember we fasted with the Messenger of Allâh after that, when travelling.’

Chapter 17. The Choice Between Fasting And Not Fasting When Travelling

[2625] 103 - (1121) It was narrated from ‘Áishah [may Allâh be pleased with her] that she said: ‘Hamzah bin ‘Amr Al-Aslamî asked the Messenger of Allâh about fasting when travelling. He said: ‘If you wish, then fast, and if you wish, do not fast.’

[2626] 104 - (...) It was narrated from ‘Áishah [may Allâh be pleased with her] that Hamzah bin ‘Amr Al-Aslamî asked the Prophet: ‘O Messenger of Allâh, I am a man who fasts a great deal; may I fast when travelling?’ He said: ‘Fast if you wish and do not fast if you wish.’

[2627] 105 - (...) A Hadith similar to that of Ḥammâd bin Zaid (no. 2626) was narrated from Hishâm: ‘I am a man who fasts a great deal.’
[2628] 106 - (...) It was narrated from Hishâm with this chain (a similar Hadîth as no. 2626) that Hamzah said: “I am a man who fasts; may I fast when travelling?”

[2629] 107 - (...) It was narrated from Hamzah bin ‘Amr Al-Aslami [may Allah be pleased with them] that he said: “O Messenger of Allah, I find that I have the strength to fast when travelling; is there any sin on me for that?” The Messenger of Allah said: “It is a concession from Allah, so whoever avails himself of it has done well, and whoever wants to fast, there is no blame on him.”

Hârûn said in his Hadîth: “It is a concession,” but he did not say: “from Allah.”

[2630] 108 - (1122) It was narrated that Abû Ad-Dardâ’ [may Allah be pleased with them]
said: “We set out with the Messenger of Allah ﷺ in the month of Ramadân, the intensity of the heat was so hot that one of us would lay his hand on his head because of the heat, and there was no one among us who was fasting apart from the Messenger of Allah ﷺ and ‘Abdullâh bin Rawâhah.”

Chapter 18. It Is Recommended For The Person Performing Hajj In ‘Arafat Not To Fast On The Day Of ‘Arafah

[2632] 110 - (1123) It was narrated from ‘Umair the freed slave of ‘Abdullâh bin ‘Abbâs, from Umm Al-Fadl bint Al-Hârith: “Some people argued in
her presence on the Day of ‘Arafah\[1\] about the fasting of the Messenger of Alläh. Some of them said that he was fasting, and some of them said that he was not fasting. I (Umm Al-Fadl) sent a vessel of milk to him while he was sitting on his camel (in the Mawqif or place of standing at ‘Arafah), and he drank it.”

[2633] (...) It was narrated from Abü An-Nadr with this chain (a Hadîth similar to no. 2632), but he did not say that he ( ) was sitting on his camel (in the Mawqif or place of standing at ‘Arafah). And he said: “From ‘Umair, the freed slave of Umm Al-Fadl.”

[2634] (...) A Hadîth similar to that of Ibn ‘Uyaynah was narrated from Sâlim Abü An-Nadr with this chain, and he said: “From ‘Umair, the freed slave of Umm Al-Fadl.”

[2635] 111 - (...) ‘Umair, the freed slave of Ibn ‘Abbâs [may Alläh be pleased with them], narrated that he heard Umm Al-Fadl [may Alläh be pleased with her] say: “Some of the Companions of the Messenger of Alläh were unsure about fasting on the Day of ‘Arafah when we were there with the Messenger of Alläh. I sent

[1] The ninth day of Dhul-Hijjah when the Pilgrims are in the plain of ‘Arafât.
him a wooden vessel of milk when
he was at 'Arafat, and he drank it.”

[2636] 112 - (1124) It was
narrated from Maimūnah [may
Allāh be pleased with her], the
wife of the Prophet ﷺ: “The
people were not sure whether the
Messenger of Allāh ﷺ was
fasting on the Day of 'Arafah, so
Maimūnah sent him a vessel of
milk, while he was standing in the
Mawqif (place of standing), and
he drank from it while the people
were looking at him.”

Chapter 19. Fasting On The
Day Of 'Ashūrā'

[2637] 113 - (1125) It was
narrated that 'Aīshah [may Allāh
be pleased with her] said: “The
Quraish used to fast on 'Ashūrā'
during the Jāhilīyah, and the
Messenger of Allāh ﷺ used to
fast on (that day) too. When he
emigrated to Al-Madīnah, he
fasted this day and ordered that
this fast be observed. When
(fasting during) the month of
Ramadān was enjoined, he said:
‘Whoever wishes may fast it (this
day) and whoever wishes may
forsake it.’”
[2638] 114 - (...) It was narrated from Hishâm with this chain (a Hadîth similar to no. 2637), but he did not say at the beginning of the Hadîth that the Messenger of Allah ﷺ used to fast (this day). And he said at the end of the Hadîth: “He abandoned 'Âshûrâ', so whoever wishes may fast it and whoever wishes may leave it.” And he did not narrate it as the words of the Prophet ﷺ as Jarîr did.

[2639] (...) It was narrated from 'Âishah that the fast of 'Âshûrâ' was observed during the Jâhiliyyah, then when Islam came, whoever wanted to fast it and whoever wanted to leave it.

[2640] 115 -(...) It was narrated that 'Âishah [may Allah be pleased with her] said: “The Messenger of Allah ﷺ used to enjoin fasting it ('Âshûrâ') before (fasting during) Ramaḍân was enjoined. When Ramaḍân was enjoined, whoever wanted to fast the day of 'Âshûrâ' did so, and whoever did not want to did not fast it.”

[2641] 116 - (...) 'Urwah narrated that 'Âishah told him that the Quraish used to fast
‘Ashūrā’ during the Jāhiliyyah, then the Messenger of Allāh ﷺ was commanded to fast it, until (fasting during) Ramadān was enjoined. Then the Messenger of Allāh ﷺ said: “Whoever wishes, let him fast it, and whoever wishes, let him not fast.”

[2642] 117 - (1126) ‘Abdullāh bin ‘Umar [may Allāh be pleased with them] narrated that the people of the Jāhiliyyah used to fast on the day of ‘Ashūrā’, and the Messenger of Allāh ﷺ and the Muslims fasted it before (fasting during) Ramadān was made obligatory. When the month of Ramadān was made obligatory, the Messenger of Allāh ﷺ said: “‘Ashūrā’ is one of the days of Allāh, so whoever wishes may fast it and whoever wishes may leave it.”

[2643] (...) It was narrated from ‘Ubaidullāh with this chain (a Ḥadīth similar to no. 2642).
It was narrated from Ibn ‘Umar [may Allâh be pleased with them] that the day of ‘Ashûrâ’ was mentioned in the presence of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said: “It was a day that was fasted by the people of the Jâhiliyyah. Whoever among you wants to fast it, let him do so, and whoever does not want to, let him leave it.”

‘Abdullâh bin ‘Umar [may Allâh be pleased with them] narrated that he heard the Messenger of Allâh ﷺ say concerning the day of ‘Ažariyyah: “This day was fasted by the people of Jâhiliyyah, so whoever wants to fast it, let him do so, and whoever wants to leave it, let him do so.” ‘Abdullâh [may Allâh be pleased with them] would not fast it, except when it coincided with a day that he usually fasted.

It was narrated that ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] said: “Mention was made in the presence of the Prophet ﷺ of fasting on the day of ‘Ashûrâ’...” and he quoted a Hadîth the same as that of Al-Laith bin Sa’d (no. 2644).
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[2647] 121 - (...) ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] said: “The day of ‘Ashûrâ’ was mentioned in the presence of the Messenger of Allâh ☪ and he said: ‘That is a day that was fasted by the people of the Jâhiliyyah. Whoever wishes may fast it and whoever wishes may leave it.’”

[2648] 122 - (1127) It was narrated that ‘Abdur-Rahmân bin Yazid said: “Al-Ash’ath bin Qais entered upon ‘Abdullâh when he was eating his lunch. He said: ‘O Abû Muhammad, come and eat.’ He said: ‘Isn’t today ‘Aârâ’?’ He said: ‘Do you know what the day of ‘Ashûrâ’ is?’ He said: ‘What is it?’ He said: ‘It is a day that the Messenger of Allâh ☪ used to fast before (fasting during) the month of Ramadân was enjoined. When the month of Ramadân was enjoined, it was abandoned.’”

Abû Kuraib said: “He abandoned it.”
[2649] (...)(...) وَخَاتَّمَهُ رَضِيُّ بِنْ حَرْبٍ وَعَضُّمانٍ بْنِ أبي سَيْبَة قَالُوا: حَدَّثَنَا حَدَّثَنَا أَبُوبَكر بْنِ أَبِي سَيْبَة: حَدَّثَنَا مُحَمَّدٌ بْنُ حَاتِمٍ - وَالَّذِيْنَ حَدَّثَاهُمَا - حَدَّثَنَا يَحْيَى بْنُ سَعْيَدٍ سُعْيَدٍ بْنُ حَاتِمٍ عَنْ شَيْعَادٍ عَنْ بْنِ عَمَّار بْنِ عَمَّارٍ عَنْ قَيْسٍ بْنِ سَكَّنَةَ أَنَّ الْأَشْعَثُ بْنَ قَيْسٍ دَخَلَ عَلَى عَبْدِ اللَّهِ بْنِ عَمَّارٍ، وَهُوَ يَأْكُلُ، فَقَالَ: تَا أَبَا عُمَّارٍ! اذِنْ فَكُلْ، قَالَ: إِبَيْ صَائِمٍ، قَالَ: كَانْ تَصَوْمُهُ، فَمُرْكَبَ.

[2650] 123 (...) وَخَاتَّمَهُ أَبُو بْنُ أَبِي سَيْبَة: حَدَّثَنَا مُحَمَّدٌ سُعْيَدٍ، وَالَّذِينَ خَلَفْنَاهُمَا، حَدَّثَنَا يَحْيَى بْنُ سَعْيَدٍ سُعْيَدٍ بْنُ حَاتِمٍ عَنْ حَيْمَانٍ عَنْ عُمَّارِ بْنِ عَمَّارٍ، عَنْ قَيْسٍ بْنِ سَكَّنَةَ أَنَّ الْأَشْعَثُ بْنَ قَيْسٍ دَخَلَ عَلَى عَبْدِ اللَّهِ بْنِ عَمَّارٍ، وَهُوَ يَأْكُلُ.

[2651] 124 (...) وَخَاتَّمَهُ مُحَمَّدٌ بْنُ حَاتِمٍ، حَدَّثَنَا إِبْرَاهِيمٌ، عَنْ مُحَمَّدِ بْنِ عَمَّارِ بْنِ عَمَّارٍ إِبْرَاهِيمْ، عَنْ عُلَيْ قُلْمَةَ قَالَ: دَخَلَ الْأَشْعَثُ بْنَ قَيْسٍ عَلَى عَبْدِ اللَّهِ بْنِ عَمَّارٍ، وَهُوَ يَأْكُلُ، يَأْمُرَ عَمَّارَ، فَقَالَ: تَا أَبَا عُمَّارٍ! إِنَّ الْيَوْمَ [يَوْمَ] عَمَّارٍ، فَقَالَ: قَدْ كَانَ يُصَامُ قَلِيلٌ أَنْ يَنْزِلَ رَمَضَانُ، فَكَانَ، إِنَّ كَانَ مُنْطُورًا فَأَطْعِمَ.
It was narrated that Jâbir bin Samurah \(\text{may Allah be pleased with them}\) said: “The Messenger of Allah ﷺ used to enjoin us, and encourage us, to fast on the day of ‘Ashârâ’, and he used to check on us when that day came. When (fasting during) Ramaḍân was enjoined, he neither commanded us nor forbade us, and he did not check on us.”

Humaid bin ‘Abdur-Rahmân narrated that he heard Mu‘āwiyah bin Abī Sufyân delivering a \textit{Khuṭbah} in Al-Madinah - meaning, on one of his visits there - on the day of ‘Ashûrâ’, in which he said: “Where are your scholars, O people of Al-Madinah? I heard the Messenger of Allah ﷺ say concerning this day: ‘This is the day of ‘Ashûrâ’ and Allah has not enjoined you to fast (on this day) and I am fasting. So whoever among you wants to fast, let him do so, and whoever among you does not want to fast, let him not do so.””

A similar report (as no. 2653) was narrated from Anas from Ibn Shihâb with this chain.

[2652] 125 - (1128) It was narrated that Jâbir bin Samurah \(\text{may Allah be pleased with them}\) said: “The Messenger of Allah ﷺ used to enjoin us, and encourage us, to fast on the day of ‘Ashârâ’, and he used to check on us when that day came. When (fasting during) Ramaḍân was enjoined, he neither commanded us nor forbade us, and he did not check on us.”

[2653] 126 - (1129) Humaid bin ‘Abdur-Rahmân narrated that he heard Mu‘āwiyah bin Abī Sufyân delivering a \textit{Khuṭbah} in Al-Madinah - meaning, on one of his visits there - on the day of ‘Ashûrâ’, in which he said: “Where are your scholars, O people of Al-Madinah? I heard the Messenger of Allah ﷺ say concerning this day: ‘This is the day of ‘Ashûrâ’ and Allah has not enjoined you to fast (on this day) and I am fasting. So whoever among you wants to fast, let him do so, and whoever among you does not want to fast, let him not do so.””

[2654] (...) A similar report (as no. 2653) was narrated from Anas from Ibn Shihâb with this chain.
[2655] (...) It was narrated from Az-Zuhrî with this chain that he heard the Prophet ﷺ say on this day: “I am fasting, so whoever wants to fast, let him do so.” And he did not mention the rest of the Ḥadîth of Mâlik and Yûnis (no. 2653).

[2656] 127 - (1130) It was narrated that Ibn ‘Abbâs [may Allah be pleased with them] said: “The Messenger of Allah ﷺ came to Al-Madinah, and he found the Jews fasting on the day of ‘Âshûrâ’. They were asked about that and they said: ‘This is the day on which Allah granted victory to Müsâ and the Children of Israel over Fir'awn (Pharaoh). We fast on this day out of reverence for it.’ The Prophet ﷺ said: ‘We are closer to Müsâ than you,’ and he enjoined fasting on that day.”

[2657] (...) It was narrated from Abû Bishr with this chain (a Ḥadîth similar to no. 2656), and he said: “And he asked them about that.”

[2658] 128 - (...) It was narrated from Ibn ‘Abbâs [may Allah be pleased with them] that the
The Messenger of Allah ﷺ came to Al-Madinah and found the Jews fasting on the day of ‘Ashūrā’. The Messenger of Allah ﷺ said to them: “What is this day that you are fasting?” They said: “This is a great day, on which Allāh saved Mūsā and his people, and drowned Fir‘awn (Pharaoh) and his people. Mūsā fasted on this day out of gratitude and we fast it too.” The Messenger of Allāh ﷺ said: “We are more entitled to be closer to Mūsā than you,” and the Messenger of Allāh ﷺ fasted (on this day) and enjoined fasting on it.

[2659] (...) It was narrated from Ayyūb with this chain.

[2660] 129 - (1131) It was narrated that Abū Mūsā [may Allāh be pleased with them] said: “The day of ‘Ashūrā’ was a day that was venerated by the Jews, who used to take it as a festival. The Messenger of Allāh ﷺ said: ‘You (Muslims) should fast (on this day).’”

[2661] 130 - (...) It was narrated that Abū Mūsā [may Allāh be pleased with them] said: “The people of Khaibar used to fast on
the day of ‘Ashūrā’, and they took it as a festival and dressed their women in their jewelry and finery on that day. The Messenger of Allāh ﷺ said: ‘Then you (Muslims) should fast (on that day).’”

[2662] 131 - (1132) It was narrated from ‘Ubaidullāh bin Abī Yazīd that he heard Ibn ‘Abbās [may Allāh be pleased with them] being asked about fasting on the day of ‘Ashūrā’. He said: “I do not know that the Messenger of Allāh ﷺ singled out any day for fasting, regarding it as superior to other days, apart from this day, or any month apart from this month” - meaning Ramadān.

[2663] (...) ‘Ubaidullāh bin Abī Yazīd narrated a similar report with this chain.

Chapter 20. Which Day Should Be Fasted For ‘Ashūrā’?

[2664] 132 - (1132) It was
narrated that Al-Ḥakam bin Al-
A'raj said: “I came to Ibn ‘Abbās
[may Allāh be pleased with them]
while he was reclining on his
Ridâ’ at Zamzam and said to
him: ‘Tell me about the fast of
‘Ashūrā’.” He said: “When you see
the crescent of Muḥarram, then
count, and fast on the ninth day.’
I said: ‘Is this how the Messenger
of Allāh used to fast it?’ He said: ‘Yes.”’

[2665] (…) Al-Hakam bin Al-
Araj said: “I asked Ibn ‘Abbās
[may Allāh be pleased with
them], when he was reclining on
his Ridâ’ at Zamzam, about
fasting on the day of ‘Ashūrā’…”
a Hadīth like that of Hājib bin
‘Umar (no. 2664).

[2666] 133 - (1134) Abū
Ghaṭafān bin Ṭarīf Al-Murrī said:
“I heard ‘Abdullāh bin ‘Abbās
[may Allāh be pleased with
them] say: ‘When the Messenger of
Allāh ﷺ fasted on the day of
‘Ashūrā’ and enjoined this fast,
they said: “O Messenger of
Allāh, it is a day that is venerated
by the Jews and Christians.” The
Messenger of Allāh ﷺ said:
“Next year - if Allāh wills - we
will fast on the ninth day.” He
said: ‘But the next year the Messenger of Allah had passed away.’”

[2667] 134 - (...) It was narrated that ‘Abdullâh bin ‘Abbâs [may Allah be pleased with them] said: “The Messenger of Allah said: ‘If I live until next year, I will certainly fast on the ninth day.’”

According to the report of Abü Bakr: “Meaning, ‘Ashûrâ’.”

Chapter 21. Whoever Eats On ‘Ashûrâ’, Let Him Refrain (From Eating) For The Rest Of The Day

[2668] 135 - (1135) It was narrated that Salamah bin Al-Akwa’ said: “The Messenger of Allah sent a man from Aslam on the day of ‘Ashûrâ’ and told him to announce to the people: ‘Whoever is not fasting, let him fast, and whoever has eaten, let him complete his fast until nightfall.’”
It was narrated that Ar-Rubayy bint Mu'âwwidh bin 'Afrâ said: "On the morning of 'Ashârâ', the Messenger of Allah ﷺ sent word to the villages of the Anșâr around Al-Madinah, saying: 'Whoever started the day fasting, let him complete his fast, and whoever started the day not fasting, let him complete the rest of the day (without food)."

"After that, we used to fast on this day, and we would make our children fast too, even the little ones if Allah wills. And we used to take them to the Masjid. We would make them toys out of wool, and if one of them cried for food, we would give (that toy) to him until it was time to break the fast."

[2670] 137 - (...) It was narrated that Khâlid bin Dhakwân said: "I asked Ar-Rubayy bint Mu'âwwidh about fasting on 'Ashârâ' and she said: "The Messenger of Allah ﷺ sent his envoys to the villages of the Anșâr..." and he mentioned a Hadîth similar to that of Bishr (no. 2669), except that he said: "And we would make them a toy
out of wool, and take it with us, and if they asked us for food, we would give them the toy to play with, until they completed their fast."

Chapter 22. The Prohibition Of Fasting On The Two Days Of ‘Id

[2671] 138 - (1137) It was narrated that Abū ‘Ubaid, the freed slave of Ibn Azhar, said: “I attended ‘Id with ‘Umar bin Al-Khaṭṭāb [may Allâh be pleased with them]. He came and prayed, then he stood and addressed the people saying: ‘These are two days when the Messenger of Allâh forbade fasting, the day when you break your fast and the other day, when you eat from your sacrifices.’"

[2672] 139 - (1138) It was narrated from Abū Hurairah [may Allâh be pleased with them] that the Messenger of Allâh forbade fasting on two days: The day of Al-‘Adhâ and the day of Al-Fitr.

[2673] 140 - (827) It was narrated that Qaza‘ah said, concerning Abū Sa‘eed Al-Khudrî [may Allâh be pleased with them]: “I heard a Hadîth from him that impressed me, so I
said to him: ‘Did you hear this from the Messenger of Allâh ﷺ?’ He said: ‘Would I attribute to the Messenger of Allâh ﷺ something that I did not hear?’ He said: ‘I heard him say: “Fasting is not good on two days: The day of Al-\(\text{Adh}a\) and the day of Al-\(\text{Fitr}\) (breaking the fast) after Ramadân.”’

[2674] 141 - (1139) It was narrated from Abû Sa’eed Al-Khudrî [may Allâh be pleased with them] that the Messenger of Allâh ﷺ forbade fasting two days, the day of Al-\(\text{Fitr}\) and the day of An-Nahr (sacrifice).

[2675] 142 - (1139) It was narrated that Ziyâd bin Jubair said: “A man came to Ibn ‘Umar [may Allâh be pleased with them] and said: ‘I vowed to fast on a day which coincides with the day of Al-\(\text{Adh}a\), or Al-\(\text{Fitr}\).’ Ibn ‘Umar [may Allâh be pleased with them] said: ‘Allâh has enjoined fulfillment of vows, but the Messenger of Allâh ﷺ forbade fasting on this day.”

[2676] 143 - (1140) It was narrated that ‘Aîshah [may Allâh be pleased with her] said: “The Messenger of Allâh ﷺ forbade
two fasts: The day of Al-Fi•tr and the day of Al-Adha.”

Chapter 23. The Prohibition Of Fasting The Days Of Al-Tashriq, Which Are The Days Of Eating, Drinking And Remembering Allâh, The Mighty And Sublime

[2677] 144 - (1141) It was narrated that Nubaishah Al-Hudhalî said: “The Messenger of Allâh said: ‘The days of Al-Tashriq are days of eating and drinking.’”

[2678] (...) It was narrated from Khâlid Al-Hadhdhâ’ (who said): “Abû Qilâbah narrated to me, from Abû Al-Malîh, from Nubaishah.” Khâlîd said: “So I met Abû Malîh, and I asked him, and he told me…” and he narrated a Hadîth similar to that of Hushaim (no. 2677) from the Prophet, and he added: “and remembrance of Allâh.”

[2679] 145 - (1142) It was narrated from Ibn Ka'îb bin Mâlik that his father narrated to him that the Messenger of Allâh sent him and Aws bin Al-Hadathân during the days of Al-Tashriq to call out: “No one will enter Paradise but a believer, and
the days of Mina are days of eating and drinking.”

[2680] (...) Ibrâhîm bin Ṭahmân narrated it with this chain (a Hadîth similar to no. 2679), except that he said: “And they called out.”

Chapter 24. It Is Disliked To Single Out Friday For Fasting, Unless It Coincides With A Day That One Customarily Fasts

[2681] 146 - (1143) It was narrated from Muhammad bin ‘Abbâd bin Ja’far: “I asked Jâbir bin ‘Abdullâh [may Allâh be pleased with them] while he was circumambulating the Ka’bah: ‘Did the Messenger of Allâh forbid fasting on Friday?’ He said: ‘Yes, by the Lord of this House.”

[2682] (...) Muhammad bin ‘Abbâd bin Ja’far narrated that he asked Jâbir bin ‘Abdullâh [may Allâh be pleased with them]... a similar report (as no. 2681) from the Prophet ﷺ.

[2683] 147 - (1144) It was
narrated that Abū Hurairah [may Allāh be pleased with them] said: “The Messenger of Allāh ﷺ said: ‘None of you should fast on Friday, unless he fasts (a day) before it or after it.’”

[2684] 148 - (…) It was narrated from Abū Hurairah [may Allāh be pleased with them] that the Prophet ﷺ said: “Do not single out the night of Friday for praying Qiyām and do not single out the day of Friday for fasting, unless that coincides with a fast that one (habitually) observes.”

Chapter 25. The Saying Of Allāh Most High: “…And as for those who can fast with difficulty, they have (a choice either to fast or) to feed a Miskin (poor person) (for every day)”[1] Is Abrogated By His Saying: “…So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Sawm (fasts) that month”…[2]

[2685] 149 - (1145) It was

narrated that Salamah bin Al-Akwa’ [may Allah be pleased with them] said: “When the following verse was revealed: ‘...And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskîn (poor person) (for every day)...’[1] those who wanted to break the fast and pay the Fidyah (did so), until the verse which comes after it was revealed, which abrogated it.”

[2686] 150 - (...) It was narrated that Salamah bin Al-Akwa’ [may Allah be pleased with them] said: “During Ramadân at the time of the Messenger of Allah صل الله عليه وسلم, whoever among us wanted to fast did so, and whoever among us wanted to break the fast and pay the Fidyah did so, until this verse was revealed: ‘...So whoever of you sights (the crescent on the first night of) the month (of Ramadân i.e. is present at his home), he must observe Sawm (fasts) that month’...”[2]

Chapter 26. It Is Permissible To Delay Making Up Missed Ramadân Fasts Until Before The Next Ramadân Comes, And This Is For Those Who Broke The Fast For A Reason Such As Sickness, Travel, Menstruation And The Like

[2687] 151 - (1146) It was

narrated from Zuhair: “Yahyâ bin Sa‘eed narrated to us from Abû Salamah, who said: ‘I heard ‘Âishah [may Allah be pleased with her] say: I would owe Ramadân fasts, and I would not be able to make them up until Sha’bân. Because of being busy with the Messenger of Allah ﷺ, or for the Messenger of Allah ﷺ.’”

[2688] (...) It was narrated from Sulaimân bin Bilâl: “Yahyâ bin Sa‘eed narrated to us...” - with this chain (a Hadîth similar to no. 2687), except that in it he said: “That was because circumstances with the Messenger of Allah ﷺ.”

[2689] (...) It was narrated from Ibn Juraij: “Yahyâ bin Sa‘eed narrated to me...” - with this chain (a Hadîth similar to no. 2687). He said: “That was because of her status with the Prophet ﷺ” - Yahyâ said that.

[2690] (...) It was narrated from ‘Abdul-Wahhâb (and another chain) from Sufyân, both of them from Yahyâ with this chain (a similar Hadîth as no. 2687). And they did not mention in the Hadîth: “Being busy with Messenger of Allah ﷺ.”

[2691] 152 - (...) It was narrated from Muḥammad bin Ibrâhîm, from Abû Salamah bin ‘Abdur-
Chapter 27. Making Up Fasts On Behalf Of The Deceased

[2692] 153 - (1147) It was narrated from 'Aishah [may Allâh be pleased with her] that the Messenger of Allâh ﷺ said: “Whoever dies owing any (obligatory) fasts, his Wall (relative) should make them up on his behalf.”[1]

[2693] 154 - (1148) It was narrated from Ibn ‘Abbâs [may Allâh be pleased with them] that a woman came to the Messenger of Allâh ﷺ and said: “My

[1] They say that the meaning of Wall here is one of his relatives.
mother has died, and she owed one month of fasting.” He said: “Don’t you think that if she owed a debt, you would pay it off?” She said: “Yes.” He said: “The debt owed to Allah is more deserving of being paid off.”

[2694] 155 - (...) It was narrated that Ibn ‘Abbâs [may Allah be pleased with them] said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allah, my mother has died and she owed one month’s fasting. Shall I make it up on her behalf?’ He said: ‘Don’t you think that if your mother owed a debt, you would pay it off on her behalf?’ He said: ‘Yes.’ He said: ‘The debt owed to Allah is more deserving of being paid off.’”

(One of the narrators) Sulaimân said: “When we were sitting and Muslim[1] narrated this Ḥadîth, Al-Ḥakam and Salamah bin Kuhail both said: ‘We heard Mujâhid quote this from Ibn ‘Abbâs.’”

[1] That is, Muslim Al-Baṭîn, one of the narrators, not the author.
(...) This Hadith was narrated from Ibn 'Abbâs [may Allah be pleased with them], from the Prophet ﷺ.

156 It was narrated that Ibn 'Abbâs said: “A woman came to the Messenger of Allah ﷺ and said: ‘O Messenger of Allah, my mother has died and she owed a fast that she vowed to observe; shall I fast it on her behalf?’ He said: ‘Don’t you think that if your mother owed a debt and you would pay it off, that would settle the matter on her behalf?’ She said: ‘Yes.’ He said: ‘Then fast on behalf of your mother.’”

157 It was narrated from 'Abdullâh bin Buraidah that his father [may Allah be pleased with them] said: “While I was sitting with the
Messenger of Allah, a woman came to him and said: 'I gave a slave woman in charity to my mother, then she died.' He said: 'Your reward is assured, and she (the slave woman) has been returned to you as an inheritance.' She said: 'O Messenger of Allah, she owed one month's fasting, should I fast on her behalf?' He said: 'Fast on her behalf.' She said: She never went for Hajj, should I perform Hajj on her behalf? He said: 'Perform Hajj on her behalf.'"

[2698] 158 - (...) It was narrated from 'Abdullâh bin Buraidah that his father [may Allah be pleased with them] said: "I was sitting with the Prophet..." a Hadîth like that of Ibn Mushir (no. 2697), except that he said: "Two months' fasting."

[2699] (...) It was narrated from Ibn Buraidah that his father [may Allah be pleased with them] said: "A woman came to the Prophet..." and he mentioned a similar report (as no. 2698), but he said: "One month's fasting."

[2700] (...) It was narrated from Sufyân with this chain (a Hadîth..."
similar to no. 2697), but he said: “Two months’ fasting.”

[2701] (...) It was narrated from Sulaimân bin Buraidah that his father [may Allah be pleased with him] said: “A woman came to the Prophet ﷺ...” a Hadîth like theirs (no. 2697), but he said: “One month’s fasting.”

Chapter 28. If A Fasting Person Is Invited To Eat And He Does Not Want To Break His Fast, Or Someone Insults Him Or Argues With Him, It Is Recommended For Him To Say: “I Am Fasting,” And He Should Protect His Fast From Obscene Speech, Ignorance And The Like

[2702] 159 - (1150) It was narrated from Abû Hurairah [may Allah be pleased with them] that the Prophet ﷺ said: “If one of you is invited to eat when he is fasting, let him say: ‘I am fasting.’”
Chapter 29. Guarding One’s Tongue When Fasting

[2703] 160 - (1151) It was narrated from Abü Hurairah [may Allâh be pleased with them] that the Prophet ﷺ said: “If one of you starts his day fasting, let him not engage in any obscene or ignorant speech, and if someone insults him or argues with him, let him say: ‘I am fasting, I am fasting.’”

Chapter 30. The Virtue Of Fasting

[2704] 161 - (…) Abû Hurairah [may Allâh be pleased with them] said: “I heard the Messenger of Allâh ﷺ say: ‘Allâh, the Mighty and Sublime, says: “Every deed of the son of Adam is for him, except fasting. It is for Me, and I shall reward for it.” By the One in Whose Hand is the soul of Muḥammad, the smell of the mouth of the fasting person is better to Allâh than the fragrance of musk.’”

[2705] 162 - (…) It was narrated that Abû Hurairah [may Allâh be pleased with them] said: “The
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Messenger of Allâh ﷺ said: ‘Fasting is a shield.’"

[F2706] 163 - (...) Abû Hurairah [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: ‘Allâh, the Most High, said: “Every deed of the son of Âdam is for him, except fasting. It is for Me, and I shall reward for it.” Fasting is a shield, so when it is a day when one of you is fasting, let him not utter any obscene speech that day nor raise his voice. If anyone reviles him, or argues with him, let him say: “I am a man who is fasting, I am fasting.” By the One in Whose Hand is the soul of Muḥammad! The smell of the mouth of the fasting person will be better to Allâh on the Day of Resurrection than the fragrance of musk. The fasting person has two moments of joy that he rejoices in: When he breaks his fast he rejoices at breaking his fast, and when he meets his Lord he will rejoice in his fasting.”"

[F2707] 164 - (...) It was narrated that Abû Hurairah [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: ‘Every deed of the son of Âdam will be multiplied, a Ḥasanah will..."
be multiplied to ten its like, up to seven hundred times. Allâh, the Mighty and Sublime, said: “Except fasting. It is for Me and I shall reward for it. He gives up his desires and his food for My sake.” The fasting person will have two moments of joy: Joy when he breaks his fast, and joy when he meets his Lord. And indeed the smell of his mouth is better to Allâh than the fragrance of musk.”

[2708] 165 - (...) It was narrated that Abû Hurairah and Abû Sa'eed [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: ‘Allâh, the Mighty and Sublime, says: “Fasting is for Me and I shall reward for it.” The fasting person has two moments of joy: When he breaks his fast, he rejoices, and when he meets Allâh he will rejoice. By the One in Whose Hand is the soul of Muhammad! The smell of the fasting person’s mouth is better to Allâh than the fragrance of musk.”

[2709] (...) Dirâr bin Murrah, who is Abû Sinân, narrated it with this chain (a Hadîth similar
to no. 2708), and he said: "He said: 'When he meets Allâh and He rewards him, he will rejoice.'"

[2710] 166 - (1152) It was narrated that Sahl bin Sa'd [may Allah be pleased with him] said: "The Messenger of Allâh ﷺ said: 'In Paradise there is a gate called Ar-Rayyân, through which those who fast will enter on the Day of Resurrection, and no one else will enter it but them. It will be said: 'Where are those who used to fast?' And they will enter through it. When the last of them has entered, it will be closed, and no one else will enter through it.'"

Chapter 31. The Virtue Of Fasting For In The Cause Of Allâh[1] For Those Who Are Able To Without Suffering Any Harm Or Neglecting Other Duties

[2711] 167 - (1153) It was narrated that Abû Sa'eed Al-Khudrî [may Allah be pleased with them] said: "The Messenger of Allâh ﷺ said: 'There is no one who fasts one day in the cause of Allâh, but Allâh will remove his face (the distance of) seventy autumns from the Fire in return for that day.'"

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[1] Fasting in the cause of Allâh means: Non-Obligatory fasting observed for the sole purpose of pleasing Allâh and seeking His blessings.
[2712] (...) It was narrated from Suhail with this chain.

[2713] 168 - (...) It was narrated that Abü Sa’eed Al-Khûdrî [may Allah be pleased with him] said: “I heard the Messenger of Allah say: ‘Whoever fasts for one day in the cause of Allah, Allah will remove his face (the distance of) seventy autumns’ from the Fire.’"

Chapter 33. It Is Permissible To Observe A Voluntary Fast With An Intention Formed During The Day Before The Sun Reaches Its Zenith, And It Is Permissible For One Who Is Observing A Voluntary Fast To Break His Fast With No Excuse, Although It Is Better For Him To Complete It

[2714] 169 - (1154) It was narrated that ‘Aîshah, the Mother of the Believers [may Allah be pleased with her], said:
"The Messenger of Allâh ﷺ said to me one day: 'O ‘Aîshah! Do you have anything (to eat)?' I said: 'O Messenger of Allâh, we do not have anything.' He said: 'Then I am fasting.' The Messenger of Allâh ﷺ went out, then a gift was brought to us - or some visitors came to us. When the Messenger of Allâh ﷺ came back, I said: 'O Messenger of Allâh, a gift was brought to us - or some visitors came to us - and I kept something for you.' He said: 'What is it?' I said: 'Hâis.'[1] He said: 'Bring it.' So I brought it to him and he ate, then he said: 'I woke up this morning fasting.'"

(One of the narrators) Talhah said: "I narrated this Hadîth to Mujâhid and he said: 'That is like a man who allocates charity from his wealth: If he wishes, he may give it, and if he wishes, he may keep it.'"

[2715] 170 - (...) It was narrated that ‘Aîshah, the Mother of the Believers [may Allâh be pleased with her], said: "The Prophet ﷺ entered upon me one day and said: 'Do you have anything (to eat)-padding @ We said: 'No.' He said: 'Then I am fasting.' Then he

[1] A dish made with dates, cream, and cottage cheese, and some of them say it contains oil, and also other things.
came to us on another day and we said: ‘O Messenger of Allah, we have been given some Ḥaṣ.’ He said: ‘Show it to me, for I woke up this morning fasting,’ then he ate.”

Chapter 33. The One Who Eats, Drinks Or Has Intercourse By Mistake Does Not Break His Fast

[2716] 171 - (1155) It was narrated that Abū Hurairah [may Allah be pleased with him] said: “The Messenger of Allah ﷺ said: ‘Whoever forgets that he is fasting and eats or drinks, let him complete his fast, for Allah has fed him and given him to drink.’”

Chapter 34. The Prophet’s Fasts At Times Other Than Ramadān; And It Is Recommended To Ensure That No Month Is Free Of Fasting

[2717] 172 - (1156) It was narrated that ‘Abdullāh bin Shaqīq said: “I said to ‘A‘ishah [may Allah be pleased with her]: ‘Did the Prophet ﷺ fast an entire month other than Ramadān?’ She said: ‘By Allah, he did not fast any entire month other than Ramadān, until he
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passed away, and he would not let any month pass without fasting some of it, until he died.”

[2718] 173 - (...) It was narrated that ‘Abdullâh bin Shaqîq said: “I said to ‘Aîshah [may Allâh be pleased with her]: ‘Did the Messenger of Allâh ﷺ fast for any entire month?’ She said: ‘I do not know that he fasted for an entire month except Ramadân, and he did not avoid fasting for an entire month, until he passed away.’”

[2719] 174 - (...) It was narrated that ‘Abdullâh bin Shaqîq said: “I asked ‘Aîshah [may Allâh be pleased with her] about the fasting of the Prophet ﷺ and she said: ‘He used to fast until we said: “He is not fasting,” and he would not fast until we said: “He has fasted, he has fasted.”’ She said: ‘And I did not see him fast an entire month, since he came to Al-Madinah, unless it was Ramadân.”

[2720] (...) It was narrated that ‘Abdullâh bin Shaqîq said: “I asked ‘Aîshah [may Allâh be
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pleased with her[...]” a similar report (as no. 2720), but he did not mention Hishâm or Muhammad in the chain.

[2721] 175 - (...) It was narrated that ‘Âíshah, the Mother of the Believers [may Allâh be pleased with her], said: “The Messenger of Allâh ﷺ used to fast until we said: ‘He will not break his fast,’ and he used not to fast until we said: ‘He will not fast.’ And I never saw the Messenger of Allâh ﷺ complete a month of fasting except Ramadân, and I never saw him fast more in any month than in Sha’bân.”

[2722] 176 - (...) It was narrated that Abû Salamah said: “I asked ‘Âíshah [may Allâh be pleased with her] about the fasting of the Messenger of Allâh ﷺ and she said: ‘He used to fast until we would say: “He has fasted,” and he used not to fast until we would say: “He is not fasting.” And I never saw him fast more in any month than he fasted in Sha’bân. He used to fast all of Sha’bân, he used to fast all of Sha’bân but a little.””
It was narrated that 'Aishah [may Allah be pleased with her] said: "The Messenger of Allah ﷺ did not fast more in any month of the year than he did in Sha'ban, and he used to say: 'Take on as much deeds as you are able to, for Allah does not grow weary but you do.' And he used to say: 'The dearest of deeds to Allah are those that a person does regularly, even if they are small.'"

It was narrated that Ibn 'Abbâs [may Allah be pleased with them] said: "The Messenger of Allah ﷺ did not fast for any whole month apart from Ramadân. When he fasted, he would fast until one would say: 'By Allah, he will never stop fasting.' When he stopped fasting, he would stop for so long that one would say: 'By Allah, he will never fast.'"

(... It was narrated from Abû Bishr with this chain (a Hadîth similar to no. 2724), and he said:... "for an entire month since he came to Al-Madinah."
(...) ‘Uthmân bin Hakîm Al-Ansârî said: “I asked Sa‘e’d bin Jubair about fasting in Rajab, as we were in Rajab at the time, and he said: ‘I heard Ibn ‘Abbâs [may Allâh be pleased with them] say: ‘The Messenger of Allâh used to fast until we would say: ‘He will not stop fasting,’ and he would stop fasting until we would say: ‘He will not fast.’”

(...) A similar report (as no. 2726) was narrated from ‘Uthmân bin Hâkîm with this chain.

[2727] 180 - (1158) It was narrated from Anas [may Allâh be pleased with them] that the Messenger of Allâh used to fast until it would be said: “He is fasting, he is fasting;” and he would stop fasting until it was said: “He has stopped fasting, he has stopped fasting.”
Chapter 35. Prohibition Of Fasting For A Lifetime For The One Who Will Be Harmed By That Or Who Will Neglect Other Duties, Or Does Not Break His Fast On The Two ‘Ids Or During The Days Of At-Tashriq; It Is Better To Fast Alternate Days

[2729] 181 - (1159) It was narrated that ‘Abdullâh bin ‘Amr bin Al-‘Aṣ said: “The Messenger of Allâh ﷺ was told that he (‘Abdullâh) had said: ‘I shall most certainly spend my nights in standing (in prayer) and my days fasting for as long as I live.’ The Messenger of Allâh ﷺ said: ‘Are you the one who said that?’ I said to him: ‘I did say it, O Messenger of Allâh.’ The Messenger of Allâh ﷺ said: ‘You are not able to do that. Fast and break your fast, sleep and get up (to pray). Fast three days every month, for each deed brings a tenfold reward, and that will be like fasting for a lifetime.’ I said: ‘I am able to do better than that.’ He said: ‘Fast one day and break your fast for two days.’ I said: ‘I am able to do better than that, O Messenger of Allâh.’ He said: ‘Fast one day and break your fast one day (i.e., fast alternate days). That is the fast of Dâwûd, peace be upon him, and it is the best of fasting.’ I said: ‘I am able to do
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better than that.' The Messenger of Allâh ﷺ said: 'There is nothing better than that.'"

‘Abdullâh bin ‘Amr [may Allâh be pleased with them] said: "If I had accepted the three days that the Messenger of Allâh ﷺ spoke of, that would have been dearer to me than my family and my wealth."

[2730] 182 - (...). Yahyâ said: "‘Abdullâh bin Yazîd and I set out and came to Abû Salamah. We sent a messenger to him and he came out to us. At the door of his house there was a Masjid and we stayed there until he came out and said: ‘If you wish, you may come in, or if you wish, you may sit here.’ We said: ‘No, we will sit here.’ He narrated to us: "‘Abdullâh bin ‘Amr bin Al-‘As [may Allâh be pleased with them] narrated to me: ‘I used to fast every single day, and recite the Qur’ân every night. Either that was mentioned to the Prophet ﷺ, or he sent for me and I came to him. He said to me: ‘Have I not been informed that you fast every single day and recite the Qur’ân every (the entire) night?’ I said: ‘Yes indeed, O Prophet of
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Allâh, and I do not intend anything but good thereby.” He said: “It would be sufficient for you to fast three days of every month.” I said: “O Prophet of Allâh, I am able to do better than that.” He said: “Your wife has a right over you, your guests have a right over you and your body has a right over you.” He said: “Observe the fast of Dâwûd, the Prophet of Allâh – for he was the best of people in worship.” I said: “O Prophet of Allâh, what is the fast of Dâwûd?” He said: “He used to fast one day and not the next.” He said: “And recite the Qur’ân (to completion) once every month.” I said: “O Prophet of Allâh, I am able to do better than that.” He said: “Then recite it (to completion) once every twenty days.” I said: “O Prophet of Allâh, I am able to do better than that.” He said: “Then recite it (to completion) once every ten days.” I said: “O Prophet of Allâh, I am able to do better than that.” He said: “Then recite it (to completion) once every seven days, and do not do any more than that, for your wife has a right over you, your guests have a right over you, and your body has a right over you.” He said: “I chose the hard way then it became binding on me. The Prophet ﷺ said: “You do not know, perhaps you will live a long life.”
“He said: ‘It turned out as the Prophet ﷺ had said to me. When I grew old, I wished that I had accepted the concession of the Prophet of Allâh ﷺ.’”

[2731] 183 - (…) It was narrated from Yaḥyâ bin Abî Kâthîr with this chain (a Hadîth similar to no. 2730), and after the words “three days of every month” he added: “For every good deed you will have a tenfold reward, so that is like an entire lifetime.”

And he said in the Hadîth: “What is the fast of Dâwûd the Prophet of Allâh?” He said: “Half a lifetime.” And he did not mention in the Hadîth anything about reciting Qur’ân, and he did not say: “Your guests have a right over you,” but he said: “Your child has a right over you.”

[2732] 184 - (…) It was narrated that ‘Abdullâh bin ‘Amr (may Allâh be pleased with them) said: “The Messenger of Allâh ﷺ said to me: ‘Recite the (entire) Qur’ân every month.’ I said: ‘I find that I have the strength (for more).’ He said: ‘Recite it every twenty days.’ I said: ‘I find that I have the strength (for more).’ He said: ‘Recite it every seven days, but do not do any more than that.’”
It was narrated that ‘Abdullâh bin ‘Amr bin Al-‘Âs [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: ‘0 ‘Abdullâh, do not be like so-and-so, who used to stand (in prayer) during the night, then he abandoned standing (in prayer) at night.”

‘Abdullâh bin ‘Amr bin A’-A [may Allâh be pleased with them] said: ‘O ‘Abdullâh, do not be like so-and-so, who used to stand (in prayer) during the night. Either he sent for me, or I met him, and he said: ‘Have I not been informed that you fast and do not break your fast, and you pray the (entire) night?’ Do not do that, for your eyes have a share, your self has a share, and your family has a share. Fast, and do not fast, pray, and sleep. Fast one day out of every ten, and you will have the reward for the (other) nine.” He said: “I feel that I am stronger than that, O
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Prophet of Allâh.' He said: ‘Then observe the fast of Dâwûd, peace be upon him.’’ He said: ‘How did Dâwûd fast, O Prophet of Allâh?’ He said: ‘He used to fast one day and not the next, and he did not flee if he encountered (an enemy).’ He said: ‘How can I be like that, O Prophet of Allâh?’’

‘Atâ’ (one of the narrators) said: ‘I do not know how he mentioned fasting day after day.’

‘And the Prophet  said: ‘He has not fasted who fasts all the time, he has not fasted who fasts all the time, he has not fasted who fasts all the time.’’

[2735] (...) Ibn Juraij narrated it with this chain, and he said: “Abû Al-'Abbâs Ash-Shâ‘îr told him.”

Muslim said: “Abû Al-'Abbâs As-Sâ‘îb bin Farrûkh, who was one of the people of Makkah and was trustworthy and reliable.

[2736] 187 - (...) ‘Abdullâh bin ‘Amr [may Allâh be pleased with them] said: “The Messenger of Allâh  said to me: ‘O ‘Abdullâh bin ‘Amr, you fast three days of every month is like
fasting for the entire month.' I said: 'I am able to do more than that.' He said: 'Then observe the fast of Dāwūd, for he used to fast one day and not the next, and he would not flee if he encountered (an enemy).’"

[2737] (...)

Habīb bin Abī Thābit narrated it with this chain (a Hadith similar to no. 2736), and he ( 접 ) said: "You would exhaust yourself."  

[2738] 188 - (...)

It was narrated that ‘Abdullāh bin ‘Amr [may Allāh be pleased with them] said: "The Messenger of Allāh ﷺ said to me: 'Have I not been informed that you spend your nights in prayer and your days fasting?'” He said: 'I do that.' He said: 'If you do that, your eyes will become sunken and you will exhaust yourself. Your eyes have a right over you, your self has a right over you and your wife has a right over you. Stand (in prayer), and sleep; fast, and break the fast.'"  

[2739] 189 - (...)

It was narrated that ‘Abdullāh bin ‘Amr [may Allāh be pleased with them] said: "The Messenger of Allāh ﷺ said: 'The dearest of fasting to Allāh is the fast of Dāwūd and the dearest of prayer to Allāh is the
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prayer of Dâwûd, - ﷺ - . He used to sleep for half the night, get up and pray for one third of it, and sleep for one sixth of it, and he used to fast one day and not the next.”

[2740] 190 - (...) It was narrated from ‘Abdullâh bin ‘Amr bin Al-‘Âs [may Allâh be pleased with them] that the Prophet ﷺ said: “The dearest of fasting to Allâh is the fast of Dâwûd. He fasted alternate days all his life. And the dearest of prayer to Allâh, the Mighty and Sublime, is the prayer of Dâwûd, - ﷺ - . He used to sleep for half the night, then he would get up and pray, then he would sleep for the last part, and he prayed for one third of the night after (sleeping for) half of it.”

I (Ibn Juraij, a narrator) said to ‘Amr bin Dînâr: “Did ‘Amr bin Aws say: ‘He prayed for one third of the night after (sleeping for) half of it?’ He said: ‘Yes.’”

[2741] 191 - (...) It was narrated that Abû Qilâbah said: “Abû Al-Malîh told me: ‘I entered with your father upon ‘Abdullâh bin
‘Amr, and he narrated to us: ‘Mention of my fasting was made to the Messenger of Allâh، so he entered upon me and I gave him a pillow made of leather stuffed with palm fibers, but he sat on the ground and the pillow was left between us. He said to me: “Are not three days of every month sufficient for you?” I said: “O Messenger of Allâh!” He said: “Five.” I said: “O Messenger of Allâh!” He said: “Seven.” I said: “O Messenger of Allâh!” He said: “Nine.” I said: “O Messenger of Allâh!” He said: “Eleven.” I said: “O Messenger of Allâh!” The Prophet ﷺ said: “There is no fast better than the fast of Dâwûd, half a lifetime; fasting one day and not the next.”

[2742] 192 - (...) It was narrated from ‘Abdullâh bin ‘Amr [may Allâh be pleased with them] that the Messenger of Allâh ﷺ said to him: “Fast one day and you will have the reward of the rest.” He said: “I am able to do more than that.” He said: “Fast two days, and you will have the reward of the rest.” He said: “I am able to do more than that.” He said: “Fast three days, and you will have the reward of the rest.” He said: “I am able to do more than that.” He said: “Fast four days and you will have the...”
reaward of the rest.” He said: “I am able to do more than that.” He said: “Observe the best fast before Allah, the fast of Dāwūd, - ❞ - He used to fast one day and not the next.”

[2743] 193 - (...) ‘Abdullâh bin ‘Amr said: “The Messenger of Allâh ﷺ said to me: ‘O ‘Abdullâh bin ‘Amr, I have heard that you fast all day and pray all night. Do not do that, for your body is entitled to a share from you, your eye is entitled to a share from you, and your wife is entitled to a share from you. Fast and break the fast, fast three days of every month, for that is like fasting for a lifetime.’ I said: ‘O Messenger of Allâh, I have the strength.’ He said: ‘Then observe the fast of Dāwūd, - ❞ - fast one day and not the next.”

And he (‘Abdullâh bin ‘Amr) used to say: “Would that I had accepted the concession.”
Chapter 36. It Is Recommended To Fast Three Days Of Every Month, And To Fast On The Days Of 'Arafah And 'Ashurah, And To Fast On Mondays And Thursdays

[2744] 194 - (1160) Mu‘ādhah Al-‘Adawiyyah narrated that she asked ‘Aishah, the wife of the Prophet ﷺ: “Did the Messenger of Allâh ﷺ fast three days of every month?” She said: “Yes.” She said to her: “Which three days did he fast?” She said: “He did not mind which days of the month he fasted.”

[2745] 195 - (1161) It was narrated from ‘Imrân bin Ţuhrain [may Allâh be pleased with them] that the Prophet ﷺ said to him - or he said to another man while he was listening -: “O so-and-so, did you fast in the middle of this month?” He said: “No.” He said: “When you end the fast (of Ramadân), then fast two days.”

[2746] 196 - (1162) It was narrated from Abû Qatâdah that a man came to the Prophet ﷺ and said: “How do you fast?”
The Messenger of Allâh ﷺ got angry at his words, and when ‘Umar [may Allâh be pleased with them] saw that he was angry, he said: “We are pleased with Allâh as our Lord, with Islam as our religion and with Muhammad as our Prophet; we seek refuge with Allâh from the wrath of Allâh and the wrath of His Messenger.” ‘Umar [may Allâh be pleased with them] started repeating these words until his anger went away, then ‘Umar said: “O Messenger of Allâh, what about one who fasts all the time?” He said: “He has neither fasted nor broken the fast.” ‘Umar said: “What about one who fasts for two days, then breaks his fast for one day?” He said: “That is the fast of Dâwûd, ـ ﷺ.” ‘Umar said: “What about one who fasts one day and breaks his fast for two days?” He said: “I wish that I were able to do that.” Then the Messenger of Allâh ﷺ said: “Three days of each month and one Ramadân to the next, that is like fasting for an entire lifetime. Fasting on the day of ‘Arafah, I ask Allâh that it may expiate for (the sins of) the year that comes before it, and the year that comes after it. And fasting the Day of ‘Ashurâ’, I ask Allâh

حَمَادُ بْنُ رَبِّيِّدٍ - عَنْ عَبْدِ اللّهِ ﷺ بْنِ مُعَمَّرٍ الرِّضٰوَانِيٍّ - عَنْ أَبِي قَاتِدَةٍ: رَجُلٌ أَتَى الْبَيْتِ ﷺ فَقَالَ: كَفَّ فَصُومٌ؟ فَغَصَبَ رَسُولُ اللّه ﷺ مِنْ قُوْلِهِ، فَلَمّا رَأَى عُمَّرُ [رَضِيَ اللّهُ عَنْهُ] عَنْهُ عَشَى اللّهُ يِّمَنْ عَصَبَ اللّهُ وَغَصَبَ رَسُولَ اللّه ﷺ فَجَعَلَ عُمَّرُ [رَضِيَ اللّهُ عَنْهُ] يُبِشْرِيَهُمَا بِاللّهِ رَبِّي، وَبِالإِسْلَامِ دِينَهُ، وَبِلَاكِنَّهُمَا تَكُونُانَ اللّهُ مِنْ عَصَبَ اللّهِ وَغَصَبَ رَسُولَ اللّه ﷺ فَجَعَلَ عُمَّرُ [رَضِيَ اللّهُ عَنْهُ] يُبِشْرِيَهُمَا بِاللّهِ رَبِّي، وَبِالإِسْلَامِ دِينَهُ، وَبِلَاكِنَّهُمَا تَكُونُانَ اللّهُ مِنْ عَصَبَ اللّهِ وَغَصَبَ رَسُولَ اللّه ﷺ فَجَعَلَ عُمَّرُ [رَضِيَ اللّهُ عَنْهُ] يُبِشْرِيَهُمَا بِاللّهِ رَبِّي، وَبِالإِسْلَامِ دِينَهُ، وَبِلَاكِنَّهُمَا تَكُونُانَ اللّهُ مِنْ عَصَبَ اللّهِ...
that it may expiate for (the sins of) the year that comes before it.”

[2747] 197 (...) It was narrated from Abū Qatādah Al-Anṣāri [may Allāh be pleased with them] that the Messenger of Allāh ﷺ was asked about his fasting and the Messenger of Allāh ﷺ got angry. ‘Umar [may Allāh be pleased with them] said: “We are pleased with Allāh as our Lord, Islam as our religion, Muḥammad as our Messenger and with our pledge as our oath of allegiance.”

Then he (ṣūrah 2:197) was asked about fasting all the time. He said: “He has neither fasted nor broken his fast.” Then he was asked about fasting two days and breaking the fast for one day and he said: “Who is able to do that?” Then he was asked about fasting one day and breaking the fast for two days and he said: “Would that Allāh had given us the strength to do that.” Then he was asked about fasting one day, and breaking the fast for one day, and he said: “That is the fast of my brother Dāwūd, - َبَعَدُ .” He (ṣūrah 2:197) was asked about fasting on Mondays and he said: “That is the day on which I was born and the day on which I was sent” - or “on which Revelation came to me.” He said: “Fasting three days of every month, and one Ramadān till the next, is like fasting for a lifetime.” And he
was asked about fasting on the Day of ‘Arafah. He said: “It expiates for the past and coming years.” He was asked about fasting on the day of ‘Ashūrā’ and he said: “It expiates for the past year.”

Muslim said: In this Hadīth, in the narration by Shu‘bāh, it says: “He was asked about fasting on Mondays and Thursdays” and we refrained from mentioning Thursdays because we believe that this was a mistake.

[2748] (...) It was narrated from Shu‘bāh with this chain (a Hadīth similar to no. 2747).

[2749] (...) Ghailān bin Jarīr narrated with this chain a Hadīth like that of Shu‘bāh, except that he mentioned Monday but he did not mention Thursday.

[2750] 198 - (...) It was narrated from Abū Qatādah [Al-Anṣārī may Allāh be pleased with them] that the Messenger of Allāh ﷺ
was asked about fasting on Mondays and he said: “On it I was born and on it Revelation came to me.”

Chapter 37. Fasting At The End Of Sha'bân

[2751] 199 - (1161) It was narrated from ‘Imrân bin Ḥuṣain [may Allâh be pleased with them] that the Messenger of Allâh ﷺ said to him - or to someone else -: “Did you fast at the end of Sha’bân?” He said: “No.” He said: “When you have ended the fast (of Ramadân), then fast two days.”

[2752] 200 - (...) It was narrated from ‘Imrân bin Huṣain [may Allâh be pleased with them] that the Prophet ﷺ said to a man: “Did you fast at the end of this month at all?” He said: “No.” The Messenger of Allâh ﷺ said: “When you have ended the Ramadân fast, then fast two days in place of that.”
[2753] 201 - (...) It was narrated from 'Imrân bin Ḫusain [may Allâh be pleased with them] that the Prophet ﷺ said to a man: “Did you fast at the end of this month at all?” - meaning Shab‘a‘r 1. He said: “No.” He said to him: “When you have ended the Ramdân fast, then fast one or two days” - Shu‘bâh is the one who was not sure. He (the narrator) said: “But I think he said two days.”

[2754] (...) ‘Abdullâh bin Ḥâni‘ the son of the brother of Mutarrîf narrated a similar report (as no. 2753) with this chain.

Chapter 38. The Virtue of Fasting Muharram

[2755] 202 - (1163) It was narrated that Abû Ḥurairah [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: ‘The best fast after Ramdân is Allâh’s month, Muharram, and the best prayer after the obligatory prayers is prayer at night.”
[2756] 203 - (...) It was narrated from Abū Hurairah [may Allāh be pleased with them] that the Prophet ﷺ was asked: “Which prayer is best after the obligatory prayers, and which fasting is best after the month of Ramadān?” He said: “The best prayer after the prescribed prayer is prayer in the middle of the night, and the best fasting after the month of Ramadān is fasting in the month of Allāh, Muḥarram.”

[2757] (...) A similar report (as no. 2756) was narrated from ʿAbdul-Malik with this chain from the Prophet ﷺ about fasting.

Chapter 39. It Is Recommended To Fast Six Days In Shawwāl Following Ramadān

[2758] 204 - (1164) It was narrated from Abū Ayyūb Al-Anṣārī [may Allāh be pleased with them] that the Messenger of Allāh ﷺ said: “The best prayer after the middle of the night is prayer just before morning. The best fasting is fasting in the month of Allāh, Muharram.”
Allâh  said: “Whoever fasts Ramadân then follows it with six days of Shawwâl, it is as if he fasted a lifetime.”

[2759] (... Abû Ayyûb Al-Ansârî [may Allâh be pleased with them] narrated: “I heard the Messenger of Allâh  say...” a similar report (as no. 2578).

[2760] (... Abû Ayyûb [may Allâh be pleased with them] said: “The Messenger of Allâh  said...” a similar report (as no. 2758).

Chapter 40. The Virtue Of Lailat Al-Qadr And The Exhortation To Seek It; When It Is And The Most Likely Times To Seek It

[2761] 205 - (1165) It was narrated from Ibn ‘Umar [may Allâh be pleased with them] that
some men among the Companions of the Prophet were shown Lailat Al-Qadr in their dreams, during the last seven (days of Ramadán). The Messenger of Allah said: "I see that your dreams agree concerning the last seven (nights), so whoever wants to seek it, let him seek it in the last seven (nights)."

[2762] 206 - (...) It was narrated from Ibn 'Umar [may Allah be pleased with them] that the Prophet said: "Seek Lailat Al-Qadr in the last seven (nights)."

[2763] 207 - (...) It was narrated from Sâmîl that his father [may Allah be pleased with them] said: "A man saw (in a dream) that Lailat Al-Qadr was the night of the twenty-seventh. The Prophet said: 'I see that your dreams indicate the last ten (nights), so seek it in the odd numbered ones thereof.'"

[2764] 208 - (...) Sâmîl bin Abdullâh bin 'Umar narrated that his father [may Allah be pleased with them] said: "I heard the Messenger of Allah say, concerning Lailat Al-Qadr: 'Some
of you have been shown that it is in the first seven (nights), and some of you have been shown that it is in the last seven, so seek it during the last ten (nights).”

[2765] 209 - (...) It was narrated that ‘Uqbah, who is Ibn Huraith, said: “I heard Ibn ‘Umar [may Allâh be pleased with them] say: ‘The Messenger of Allâh ﷺ said: ‘Seek it in the last ten (nights),’ meaning Lailat Al-Qadr, “and if one of you feels weak or tired, that should not cause you to miss the last seven (nights).’”

[2766] 210 - (...) Ibn ‘Umar [may Allâh be pleased with them] narrated that the Prophet ﷺ said: “Whoever wants to seek it, let him seek it in the last ten (nights).”

[2767] 211 - (...) It was narrated that Ibn ‘Umar [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ said: ‘Seek Lailat Al-Qadr in the last ten (nights)’ or he said: ‘in the last seven (nights).’”
212 - (1166) It was narrated from Abū Hurairah [may Allah be pleased with them] that the Messenger of Allah ﷺ said: “I was shown Lailat Al-Qadr, then one of my family woke me up and I was caused to forget it, so seek it in the last ten (nights).”

(One of the narrators) Harmalah said: “and I forgot it.”

213 - (1167) It was narrated that Abū Sa'eed Al-Khudrī [may Allah be pleased with them] said: “The Messenger of Allah ﷺ used to observe I'tikáf during the middle ten days of the month. Then when twenty nights had passed, and the twenty-first came, he would go back to his home, and those who had been observing I'tikáf with him also went back home. Then one month he observed I'tikáf on that night when he used to go home. Then he addressed the people and exhorted them as Allah willed, then he said: ‘I used to observe I'tikáf during these ten days, then I decided to observe I'tikáf during these last ten days, so whoever was observing I'tikáf
with me, let him stay in his place of *I'tikâf*, for I was shown this night, then I was caused to forget it, so seek it in the last ten nights, on every odd-numbered night, for I saw myself prostrating in water and mud.”

Abû Sa'eed Al-Khudrî said: “It rained on the night of the twenty-first, and the *Masjid* leaked at the place where the Messenger of Allâh ﷺ prayed. I looked at him when he had finished praying *Subh* and his face was wet with mud and water.”

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[2770] 214 - (...) It was narrated that Abû Sa'eed Al-Khudrî [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ used to observe *I'tikâf* during Ramdân during the middle ten days...” and he quoted a similar *Hadîth* (as no. 2769), except that he said: “Let him stay in his place of *I'tikâf*.” And he said: “His forehead was streaked with mud and water.”

[2771] 215 - (...) It was narrated that Abû Sa'eed Al-Khudrî [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ observed *I'tikâf* during the first ten days of Ramdân, then he..."
observed I’tikāf during the middle ten days, in a Turkish tent that had a reed mat over the door. He took hold of the mat and put it in the corner of the tent, then he put his head out and spoke to the people, who drew close to him. He said: ‘I observed I’tikāf during the first ten days, seeking this night, then I observed I’tikāf during the middle ten. Then someone came to me and I was told that it is in the last ten nights, so whoever among you wants to observe I’tikāf, let him do so.’ So the people observed I’tikāf with him. And he said: ‘I was shown that it is an odd-numbered night, and that I was prostrating the following morning in mud and water.’ On the morning of the twenty-first, when he got up to pray Subh, it had rained and the Masjid had leaked. When he came out after praying Subh, there was water and mud on his forehead and on the tip of his nose, and that was the night of the twenty-first, one of the last ten nights.”

[2772] 216 - (...) It was narrated that Abū Salamah said: “We were talking about Lailat Al-Qadr, so I went to Abū Sa’eed Al-Khudrī [may Allāh be pleased with them], who was a friend of...
mine, and said: ‘Let’s go out to the palm trees.’ So he came out, wearing a Khamisah, and I said to him: “Did you hear the Messenger of Allâh ﷺ mention Lailat Al-Qadr?” He said: “Yes; we observed I’tikâf with the Messenger of Allâh ﷺ during the middle ten days of Ramadân, and we came out on the morning of the twentieth. The Messenger of Allâh ﷺ addressed us and said: ‘I was shown Lailat Al-Qadr but I forgot it’ - or ‘I was caused to forget it, so seek it in the last ten nights, on the odd-numbered nights. And I saw that I was prostrating in water and mud, so whoever was observing I’tikâf with the Messenger of Allâh ﷺ, let him go back.’ So we went back and we did not see any clouds in the sky, then a cloud came and it rained, until the roof of the Masjid, which was made of palm branches, flowed with water. The Iqâmah was called for the prayer, and I saw the Messenger of Allâh ﷺ prostrating in water and mud, until I saw the traces of mud on his forehead.”

[2773] (...) A similar report (as no. 2772) was narrated from Yahyâ bin Abî Kathîr with this chain. In their Hâdîth it says: “I saw the Messenger of Allâh ﷺ when he had finished (praying) and on his forehead and the tip of his nose there were traces of mud.”
It was narrated from Abū Nadrah, that Abū Sa‘eed Al-Khudrī [may Allah be pleased with him] said: “The Messenger of Allah ﷺ observed ʿĪtikâf during the middle ten days of Ramadān, seeking Lailat Al-Qadr before it was shown to him. When they were over, he ordered that the tent be taken down, then he was shown that it (Lailat Al-Qadr) was in the last ten nights, so he ordered that the tent be put back, then he came out to the people and said: ‘O people, Lailat Al-Qadr was shown to me, and I came out to tell you about it, but two men came disputing, and the Shaitān was with them, and I was caused to forget it. So seek it in the last ten nights of Ramadān, seek it on the ninth, the seventh and the fifth.’” I (Abū Naḍrah) said: “O Abū Sa‘eed, you know more about numbers than I do.” He said: “Yes, we are bound to.” I said: “What are the ninth, the seventh and the fifth?” He said: “When twenty-one nights have passed and the next night is the twenty-second, that is the ninth. When twenty-three have passed, the next night is the seventh. And when twenty-five have passed, the next night is the fifth.”
It was narrated from ‘Abdullâh bin Unais that the Messenger of Allâh ﷺ said: “I was shown Lailat Al-Qadr then I was caused to forget it, but I was shown that on the (following) morning I would be prostrating in water and mud.” It rained on the night of the twenty-third, and the Messenger of Allâh ﷺ led us in prayer; when he finished, the traces of water and mud were on his forehead and nose.

Busr (a narrator) said: “‘Abdullâh bin Unais used to say: ‘The twenty-third.’”

It was narrated that ‘Aîshah [may Allah be pleased with her] said: “The Messenger of Allâh ﷺ said: ‘Seek Lailat Al-Qadr in the last ten nights of Ramaḍân.’”
Zirr bin Hubaish said: “I asked Ubayy bin Ka'b [may Allâh be pleased with them]: ‘Your brother Ibn Mas'ûd says that whoever prays Qiyâm (night prayers) all year, he will find Lailat Al-Qadr.’ He said: ‘May Allâh have mercy on him, he intended that the people should not rely (on just one night). But he knew that it is in Ramadân, and that it is in the last ten nights, and that it is the night of the twenty-seventh.’ Then he swore unequivocally that it is the twenty-seventh. I said: ‘On what basis do you say that, 0 Abü Al-Mundhir?’ He said: ‘By the sign of which the Messenger of Allâh ﷺ told us: “On that day the sun rises with no rays.”’

It was narrated that Ubayy bin Ka'b [may Allâh be pleased with them] said concerning Lailat Al-Qadr: “By Allâh, I know it” - (one of the narrators) Shu'bah said: “To the best of my knowledge” - “it is the
night which the Messenger of Allah ﷺ commanded us to spend in prayer, it is the night of the twenty-seventh.”

Shu‘bah was uncertain about this phrase: “It is the night which the Messenger of Allah ﷺ commanded us (to spend in prayer).” He said: “A friend of mine narrated it to me from him.”

[2779] 222 - (1170) It was narrated that Abū Hurairah [may Allah be pleased with them] said: “We were talking about Lailat Al-Qadr in the presence of the Messenger of Allah ﷺ, and he said: ‘Who among you remembers when the moon rose looking like part of a bowl?’”
Chapter 1. *Itikâf* During The Last Ten Days Of Ramadân

[2780] 1 - (1171) It was narrated from Ibn ‘Umar [may Allâh be pleased with them] that the Prophet used to observe *Itikâf* during the last ten days of Ramadân.

[2781] 2 - (…) It was narrated from ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] that the Messenger of Allâh used to observe *Itikâf* during the last ten days of Ramadân. Nâfi’ said: “‘Abdullâh showed me the place where the Messenger of Allâh used to observe *Itikâf* in the *Masjid.*”

[2782] 3 - (1172) It was narrated that ‘Âishah [may Allâh
be pleased with her] said: “The Messenger of Allah used to observe I’tikâf during the last ten days of Ramadân.”

[2783] 4 - (...) It was narrated that ‘Áishah [may Allah be pleased with her] said: “The Messenger of Allah used to observe I’tikâf during the last ten days of Ramadân.”

[2784] 5 - (...) It was narrated from ‘Áishah [may Allah be pleased with her] that the Prophet used to observe I’tikâf during the last ten days of Ramadân, until Allah took his soul in death, then his wives observed I’tikâf after him.
Chapter 2. When Should The One Who Wants To Observe I’tikâf Enter His Place Of I’tikâf?

[2785] 6 - (1173) It was narrated that ‘Āishah [may Allah be pleased with her] said: “When the Messenger of Allah wanted to observe I’tikâf, he prayed Fajr then he entered his place of I’tikaf. He commanded that his tent be set up - when he wanted to observe I’tikâf during the last ten days of Ramadân - and Zainab ordered that her tent be set up, and other wives of the Prophet ordered that their tents be set up. When the Messenger of Allah prayed Fajr, he looked and saw the tents, and he said: ‘Is it righteousness that they seek?’ He ordered that his tent be taken down and he did not observe I’tikâf during (that) Ramadân, until he observed I’tikâf during the first ten days of Shawwâl.”

[2786] (...) A Hadîth similar to that of Abû Mu‘âwiyah (no. 2785) was narrated from ‘Āishah [may Allah be pleased with her] from the Prophet .

In the Hadîth of Ibn ‘Uyaynah, ‘Amr bin Al-Ḥârîth and Ibn Išâq, it mentions ‘Āishah, Ḥâfäṣah and Zainab [may Allah be pleased with them] setting up tents for I’tikâf.
Chapter 3. Striving Harder In Worship During The Last Ten Days Of Ramadân

[2787] 7 - (1174) It was narrated that 'Āishah [may Allâh be pleased with her] said: "When the (last) ten (nights) began, the Messenger of Allâh \(\text{ﷺ}\) would stay awake at night, wake his family, strive hard (in worship) and tighten his \textit{Izâr}."[1]

[1] "Tighten his \textit{Izâr}" — they say its meaning is striving hard in worship, or avoiding intimacy with his wives during this period.
Chapter 4. Fasting The (First) Ten Days Of Dhul-Hijjah

[2789] 9 - (1176) It was narrated that ‘Aishah [may Allah be pleased with her] said: “I never saw the Messenger of Allah fasting in the ten days (of Dhul-Hijjah).”

[2790] 10 - (...) It was narrated from ‘Aishah [may Allah be pleased with her] that the Prophet did not fast the ten days (of Dhul-Hijjah).
Chapter 1. What One Who Has Entered Ihrām For Hajj Or ‘Umrah Is Permitted To Wear, And What Is Not Permissible, And Perfume Is Forbidden For Him

[2791] 1 - (1177) It was narrated from Ibn ‘Umar [may Allah be pleased with them] that a man asked the Messenger of Allah ﷺ: “What clothes may the Muhrim wear?” The Messenger of Allah ﷺ said: “Do not wear shirts, turbans, trousers, burnoos or Khuff, except for one who cannot find sandals, in which case he may wear Khuff but he should cut them (so that they come) lower than the ankles. And do not wear any clothes that have been dyed with saffron or Wars.”

[2792] 2 - (...) It was narrated from Sālim that his father [may Allah be pleased with them] said: “The Prophet ﷺ was asked: ‘What may the pilgrim in Ihrām wear?’ He said: ‘The pilgrim in
Ihrâm should not wear a shirt, or a turban, or a burnoose, or trousers, or any garment that has been dyed with Wars or saffron, or Khuff, unless he cannot find any sandals, in which case he should cut them, so that they come lower than the ankles.”

[2793] 3 - (...) It was narrated that Ibn ‘Umar [may Allah be pleased with them] said: “The Messenger of Allah forbade the pilgrim in Ihrâm to wear any garment dyed with saffron or Wars, and he said: ‘Whoever cannot find any sandals, let him wear Khuff, and cut them (so that they come) lower than the ankles.’”

[2794] 4 - (1178) It was narrated that Ibn ‘Abbâs [may Allah be pleased with them] said: “When delivering a Khutbah, I heard the Messenger of Allah say: ‘Trousers, for the one who cannot find an Izâr, and Khuff, for the one who cannot find sandals’ - referring to the pilgrim in Ihrâm.”
[2795] (...) It was narrated from 'Amr bin Dinâr with this chain, that he (Ibn 'Abbâs) heard the Prophet  deliver a Khûtbah in 'Arafat, and he mentioned this Hadîth (a Hadîth similar to no. 2794).

[2796] (...) It was narrated from 'Amr bin Dinâr with this chain (a Hadîth similar to no. 2794), but none of them (the narrators) mention that he was delivering a Khûtbah in 'Arafat, except Shu'bah alone.

[2797] 5 - (1179) It was narrated that Jâbir [may Allah be pleased with them] said: “The Messenger of Allah  said: ‘Whoever cannot find any sandals, let him wear Khuff, and whoever cannot find an Izza, let him wear trousers.’”

[2798] 6 - (1180) It was narrated from Safwán bin Ya'la bin Munyah that his father [may
Allāh be pleased with them] said: “A man came to the Prophet ﷺ wearing a Jubbah on which was some Khālūq (a kind of perfume)” - or he said: “Traces of Sufrah - while he was at Al-Jīrānah.” He said: ‘What do you command me to do during my ‘Umrah?’ The Revelation came upon the Prophet ﷺ so he was covered with a garment.”

Ya’la used to say: “I wish that I could see the Prophet ﷺ when the Revelation comes upon him.”

“He (‘Umar bin Al-Khaṭṭāb) said: ‘Would you like to see the Prophet ﷺ when the Revelation has come upon him?’ ‘Umar lifted the edge of the garment and I saw him breathing deeply.”

“When it was over, he (ﷺ) said:

‘Where is the one who was asking about ‘Umrah? Wash the traces of Sufrah’ - or he said: ‘the traces of Khālūq - from you and take off your Jubbah, and do in your ‘Umrah what you would do in your Hijj.”

[2799] 7 - (…) It was narrated from Ṣafwān bin Ya’la that his father said: “A man came to the Prophet ﷺ wearing a Jubbah and perfumed with Khālūq, when he was in Al-Jīrānah, and I was with the Prophet ﷺ. He said: ‘I have entered Ihrām for ‘Umrah wearing this, and I have perfumed myself with Khālūq.’ The Prophet ﷺ said to him: ‘What would you do in
your Hajj? He said: ‘I would take off this garment and wash off this unction, O Prophet! He said to him: ‘What you would do in your Hajj, do in your 'Umrah.’”

[2800] 8 - ( ... ) Šafwân bin Ya’la bin Umayyah narrated that Ya’la used to say to ‘Umar bin Al-Khaṭṭâb [may Allah be pleased with them]: “Would that I could see the Prophet of Allah while the Revelation comes to him.” When the Prophet was at Al-Jîrânah, and there was a cloth over the Prophet with which he was being shaded, and some of his Companions, including ‘Umar, were with him, a man came to him wearing a woolen Jubbah that was daubed with perfume. He said: “O Messenger of Allah, what do you think of a man who enters Ihram for 'Umrah wearing a Jubbah after daubing it with perfume?” The Prophet looked at him for a moment, then he fell silent. The Revelation came to him. ‘Umar gestured to Ya’la bin Umayyah, telling him to come. Ya’la came, and he put his head in, and he saw the Prophet red in the face and breathing deeply. Then he was relieved of that and he said: “Where is the
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one who asked me about ‘Umrah just now?’ The man was sought, and brought, and the Prophet ﷺ said: "As for the perfume that is on you, wash it off three times, and as for the Jubbah, take it off, then do in your ‘Umrah what you would do in your Hajj.”

[2801] 9 - (... ) It was narrated from Ṣafwān bin Yā'la bin Umayyah, from his father [may Allāh be pleased with them], that a man came to the Prophet ﷺ when he was at Al-Ji'rānah. He had entered Ḥijrah for ‘Umrah, and he had put Ṣufrah (Khalâq) in his hair and beard, and was wearing a Jubbah. He said: “O Messenger of Allāh, I have entered Ḥijrah for ‘Umrah, and I am as you see.” He said: “Take off the Jubbah and wash off the Ṣufrah, and what you would do in your Hajj, do it in your ‘Umrah.”

[2802] 10 - (... ) Ṣafwān bin Yā'la narrated that his father [may Allāh be pleased with them] said: “We were with the Messenger of Allāh ﷺ and a
man came to him wearing a Jubbah and bearing traces of Khalîq. He said: ‘O Messenger of Allah, I entered Ihram for ‘Umrah; what should I do?’ He remained silent and did not answer him. ‘Umar used to cover him when the Revelation came upon him, to shade him. I said to ‘Umar [may Allah be pleased with them]: ‘I would like, when the Revelation comes upon him, to put my head under the cloth with him.’ When the Revelation came upon him, ‘Umar [may Allah be pleased with them] covered him with the cloth, and I came and put my head under the cloth with him, and I looked at him. When it was over, he said: ‘Where is the one who was asking about ’Umrah just now?’ The man stood up and he said: ‘Take off your Jubbah, and wash off the traces of Khalîq that are on you, and do in your ’Umrah what you would do in your Hajj.’"

Chapter 2. The Mawâqit Of Hajj

[2803] 11 - 1181 It was narrated that Ibn ‘Abbâs [may Allah be pleased with them] said: “The Messenger of Allah defined the Miqât of the people of Al-Madinah as Dhul-Hulaifah; that of the people of Ash-Shâm as Al-Juhfah; that of the people of
Najd as Qarn Al-Manâzil; and that of the people of Yemen as Yalamlam. And he said: ‘And these Mawâqît are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and 'Umrah; and whoever is living within these boundaries can (begin the Talbiyah) from the place he starts, and the people of Makkah can start from Makkah.”

[2804] 12 - (...) It was narrated from Ibn ‘Abbâs [may Allah be pleased with them] that the Messenger of Allah ﷺ defined the Miqât of the people of Al-Madînah as Dhul-Hulaifah; that of the people of Ash-Shâm as Al-Juḥfah; that of the people of Najd as Qarn Al-Manâzil; and that of the people of Yemen as Yalamlam. And he said: “And these Miqât are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and 'Umrah; and whoever is living within these boundaries can enter (Ihram) from the place he starts, and the people of Makkah can start from Makkah.”

[2805] 13 - (1182) It was narrated from Ibn ‘Umar [may Allah be pleased with them] that the Messenger of Allah ﷺ said:
“The people of Al-Madīnah should (begin the Talbiyah) from Dhul-Hulaifah, the people of Ash-Shām from Al-Juhfah and the people of Najd from Qarn.”

‘Abdullāh said: “And it was conveyed to me that the Messenger of Allāh ﷺ said: ‘And the people of Yemen should (begin the Talbiyah) from Yalamlam.’”

[2806] 14 - (...) It was narrated from Sālim bin ‘Abdullāh bin ‘Umar bin Al-Khaṭṭāb [may Allāh be pleased with them] that his father said: “I heard the Messenger of Allāh ﷺ say: ‘The Miqāt for the people of Al-Madīnah is Dhul-Hulaifah, the Miqāt for the people of Ash-Shām is Mahya‘ah - which is Al-Juhfah - and the Miqāt for the people of Najd is Qarn.’”

‘Abdullāh bin ‘Umar [may Allāh be pleased with them] said: “And they said that the Messenger of Allāh ﷺ said - although I did not hear that from him: ‘And the Miqāt for the people of Yemen is Yalamlam.’”

[2807] 15 - (...) It was narrated from ‘Abdullāh bin Dīnār that he heard Ibn ‘Umar [may Allāh be pleased with them] say: “The Messenger of Allāh ﷺ commanded the people of Al-Madīnah to (begin the Talbiyah)
from Dhul-Hulaifah, the people of *Ash-Shâm* from Al-Juhfah and the people of Najd from Qarn.”

‘Abdullâh bin ‘Umar [may Allah be pleased with them] said: “And I was told that he said: ‘The people of Yemen should (begin the *Talbiyah*) from Yalamlam.”

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[2808] 16 - (1183) Abû Az-Zubair narrated that he heard Jâbir bin ‘Abdullâh [may Allah be pleased with them] being asked about the *Miqât*. He said: “I heard” - then he stopped and said: “I think he meant the Prophet ﷺ.”

[2809] 17 - (...) It was narrated from Sâlim, from his father [may Allah be pleased with them], that the Messenger of Allah ﷺ said: “The people of Al-Madinah should (begin the *Talbiyah*) from Dhul-Hulaifah, the people of *Ash-Shâm* should enter *Ihrâm* from Al-Juhfah and the people of Najd should (begin the *Talbiyah*) from Qarn.”

Ibn ‘Umar [may Allah be pleased with them] said: “And it was mentioned to me, although I did not hear it, that the Messenger of Allah ﷺ said: ‘And...”
the people of Yemen should (begin the Talbiyah) from Yalamlam."

[2810] 18 - (…) Abû Az-Zubair narrated that he heard Jâbir bin ‘Abdullâh being asked about the Miqât. He said: “I heard” - and I think he attributed it to the Prophet ﷺ - and said: “The Miqât of the people of Al-Madînah is from Dhul-Hulaifah, and the other way is Al-Juhfah, and the Miqât for the people of Al-’Irâq is from Dhab ’Irq, and the Miqât for the people of Najd is from Qarn, and the Miqât for the people of Yemen is Yalamlam.”

Chapter 3. The Talbiyah, Its Description And Timing

[2811] 19 - (1184) It was narrated from ‘Abdullâh bin ‘Umar [may Allah be pleased with them] that the Talbiyah of the Messenger of Allah ﷺ was: “Labbaik Allâhumma labbaik, labbaika lâ sharûka laka labbaik, inna al-hamda wan-ni‘matuh laka wal-mulk, lâ sharûka lak (Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and grace and dominion are Yours, You have no partner)."

(المعنى 3) (باب التلبية وصفتها) (التحفة 3) (وقتها)
'Abdullâh bin 'Umar [may Allah be pleased with them] used to add to it (the words): "Labbaika labbaika labbaika wa sa'daika wal-khair fi yadaika, labbaika warraghbâ'u ilaika wal-aml (Here I am, here I am, and at Your service; all good is in Your hands, here I am, and at Your service; all good is in Your hands, here I am, and at Your service)."

[2812] 20 - (...) It was narrated from 'Abdullâh bin 'Umar [may Allah be pleased with them] that when the camel of the Messenger of Allah stood up with him at the Masjid of Dhul-Hulaifah, he would begin the Talbiyah saying: "Labbaik Allâhumma labbaik, labbaik la sharika laka labbaik, inna al-hamda wan-ni'matah laka wal-mulk, la sharika lak (Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and grace and dominion are Yours, You have no partner)."

They said: "And 'Abdullâh bin 'Umar [may Allah be pleased with them] used to say: 'This is the Talbiyah of the Messenger of Allah.'"

Nâfi' said: "'Abdullâh bin 'Umar [may Allah be pleased with them] used to add to this the words: 'Labbaik la labbaik, wa sa'daika warraghbâ'u ilaika wal-aml (Here I am, here I am, and at Your service; all good is in Your hands, here I am, and at Your service)."
service; all good is in Your hands, here I am, seeking Your pleasure and striving for Your sake."

[2813] (...) It was narrated that Ibn ‘Umar [may Allah be pleased with them] said: “I learned the Talbiyah from the mouth of the Messenger of Allah جهن...” and he mentioned a similar Hadith (as no. 2812).

[2814] 21 - (...) Sâlim bin ‘Abdullâh bin ‘Umar narrated that his father [may Allah be pleased with them] said: “I heard the Messenger of Allah جهن (begin the Talbiyah) Mulabidan,[1] saying: ‘LABBAIK ALLâHUMMA LABBAIK, LABBAIKA LÀ SHARîKA LAKA LABBAIK, INNA AL-HAMDA WANNî’MATAH LAKA WAL-MULK, LÀ SHARîKA LAK (Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and grace and dominion are Yours, You have no partner).” And he did not add anything to these words.

‘Abdullâh bin ‘Umar [may Allah be pleased with them] used to say: “The Messenger of Allah جهن used to pray two Rak’ah in Dhul-Hulaifah, then when his camel rose up with him by the Masjid of Dhul-Hulaifah, he would (begin

[1] Having a gum like substance applied to the head to keep the hair matted together.
the Talbiyah) by saying these words."

‘Abdullâh bin ‘Umar [may Allah be pleased with them] used to say: “‘Umar bin Al-Khaṭṭâb [may Allah be pleased with them] used to (begin the Talbiyah) of the Messenger of Allah ﷺ, with these words, and he would say: ‘Labbaika Allâhumma labbaika Allâhumma labbaika wa sa’dâika wal-khair fi yadaika, labbaika war-raghbâwu’ ilaika wal’amî (Here I am, here I am, here I am, and at Your service; all good is in Your hands, here I am, seeking Your pleasure and striving for Your sake)”

[2815] 22 - (1185) It was narrated that Ibn ‘Abbâs [may Allah be pleased with them] said: “The idolators used to say: ‘Labbaika lâ sharîka lak (Here we are, You have no partner).’ The Messenger of Allah ﷺ would say: “Woe to you, stop there.” But they would continue: ‘Except a partner that You have, and You control him and all that he possesses’. And they would say this as they circumambulated the Ka’bah.”

Chapter 4. The Command To The People Of Al-Madinah To Enter Ihrâm From The Masjid At Dhul-Hulaifah

[2816] 23 - (1186) It was
narrated from Sâlim bin 'Abdullâh that he heard his father [may Allâh be pleased with them] say: "This Baidâ' of yours is the one concerning which you attribute a lie to the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ only (began the Talbiyah) from the Masjid, meaning at Dhu-Hulaifah."

[2817] 24 - (...) It was narrated that Sâlim said: "When it was said to Ibn 'Umar [may Allâh be pleased with them] that they should enter Iḥrâm from Al-Baidâ', he said: 'Al-Baidâ' is that concerning which you attribute a lie to the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ only (began the Talbiyah) from beside the tree, when his camel stood up with him."

Chapter 5. Clarifying That It Is Better To Enter Iḥrâm When A Person's Mount Sets Off With Him, Heading Towards Makkah, Not Straight After The Two Rak'ah

[2818] 25 - (1187) It was narrated from ‘Ubaid bin Juraij that he said to ‘Abdullâh bin ‘Umar [may Allâh be pleased with them]: "O Abû ‘Abdur-Rahmân! I have seen you doing
four things that I have not seen any of your companions doing.”

He said: “What are they, O Ibn Juraij?” He said: “I saw that you do not touch any of the corners (of the Ka'bah) except the two Yemeni corners, and I saw you wearing Sibtîyyah sandals, and I saw you applying Sufrah, and when you were in Makkah, I saw the people (beginning the Talbiyah) when they saw the crescent, but you did not (begin the Talbiyah) until the day of At-Tarwiyah.”

‘Abdullâh bin ‘Umar said: “As for the corners, I did not see the Messenger of Allâh touch any but the two Yemeni corners. As for the Sibtîyyah sandals, I saw the Messenger of Allâh wearing sandals on which there was no hair and performing Wudu’ in them, so I like to wear them. As for the Sufrah, I saw the Messenger of Allâh using it and I like to use it. As for (beginning the Talbiyah), I did not see the Messenger of Allâh (begin the Talbiyah) until his mount set off with him.”

[2819] 26 - (…) It was narrated that ‘Ubaid bin Juraij said: “I performed Hajj with ‘Abdullâh bin ‘Umar bin Al-Khaṭṭāb [may Allâh be pleased with them] twelve times between Hajj and ‘Umrah. I said: ‘O Abû ‘Abdur-Rahmân, I saw you do four
things..." and he quoted a similar Hadîth (as no. 2819), except that with regard to (beginning the Talbiyah) he differed from the report of Al-Maqbûrî (a narrator), and he mentioned something similar.

[2820] 28 - (...) It was narrated that Ibn 'Umar [may Allâh be pleased with them] said: "When the Messenger of Allâh ﷺ put his foot in the stirrup and his mount rose with him, he (began the Talbiyah) from Dhu-Hulaifah."

[2821] 28 - (...) It was narrated from Ibn 'Umar [may Allâh be pleased with them] that the Prophet ﷺ (began the Talbiyah) when his camel stood up with him.

[2822] 29 - (...) ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] said: “I saw the Messenger of Allâh ﷺ getting onto his mount at Dhu-Hulaifah, then he (began the Talbiyah) when it stood up with him.”
Chapter 6. Praying at the Masjid of Dhul-Hulaifah

[2823] 30 - (1188) It was narrated that 'Abdullâh bin 'Umar [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ stayed in Phul-Hulaifah overnight when starting his Hajj, and he prayed in its Masjid.

Chapter 7. It Is Recommended To Apply Perfume Just Before Entering Ihrâm, And It Is Recommended To Use Musk, And It Does Not Matter If Its Glistening Traces Remain

[2824] 31 - (1189) It was narrated from Az-Zuhri, from ‘Urwah, from ‘Aishah [may Allâh be pleased with her] that she said: “I put perfume on the Messenger of Allâh ﷺ when he entered Ihrâm, and when he exited Ihrâm before circumambulating the Ka'bah.”
[2825] 32 - (...) Aflâh bin Humaid narrated, from Al-Qâsim bin Muḥammad, from ‘Âishah the wife of the Prophet ﷺ, who said: “I put perfume on the Messenger of Allâh ﷺ with my hand for his Ihram and when he exited Ihram, before he circumambulated the Ka'bah.”

[2826] 33 - (...) It was narrated from ‘Abdur-Rahmân bin Al-Qâsim, from his father, from ‘Âishah [may Allâh be pleased with her], that she said: “I used to put perfume on the Messenger of Allâh ﷺ for Ihram, before he entered Ihram, and when he exited Ihram, before he circumambulated the Ka'bah.”

[2827] 34 - (...) It was narrated from ‘Ubaidullâh bin ‘Umar, who said: “I heard Al-Qâsim (narrate) from ‘Âishah [may Allâh be pleased with her] who said: ‘I put perfume on the Messenger of Allâh ﷺ for Ihram, before he exited Ihram.”

[2828] 35 - (...) It was narrated from ‘Umar bin ‘Abdullâh bin ‘Urwah, that he heard ‘Urwah and Al-Qâsim narrating from ‘Âishah [may Allâh be pleased with her] who said: “I put perfume on the Messenger of Allâh ﷺ with my hand in Dharîrah, during the Farewell Pilgrimage, when he exited Ihram and for Ihram.”
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[2829] 36 - (...) ‘Uthmân bin Urwah narrated that his father said: “I asked ‘Âishah [may Allah be pleased with her]: ‘With what did you perfume the Messenger of Allah ﷺ for his Ihrām?’ She said: ‘With the best of perfume.’”

[2830] 37 - (...) It was narrated that ‘Uthmân bin ‘Urwah said: “I heard ‘Urwah narrating that ‘Âishah [may Allah be pleased with her] said: ‘I used to put perfume on the Messenger of Allah ﷺ, using the best perfume that I could find before he entered Ihrām, then he entered Ihrām.’”

[2831] 38 - (...) It was narrated from Ad-‘Dahhâk from Abû Rijâl from his mother, from ‘Âishah [may Allah be pleased with her] that she said: “I put perfume on the Messenger of Allah ﷺ for his Ihrām when he entered Ihrām and for his exiting Ihrām before (he performed Tawâf Al-Ifâdah), using the best perfume that I could find.”

[2832] 39 - (1190) It was narrated from Ibrâhîm from Al-Aswad, from ‘Âishah [may Allah
[2839] 45 - (…) It was narrated that Al-Aswad said: “‘Aishah [may Allah be pleased with her] said: ‘It is as if I can see the gleam of the perfume in the parting (of hair) of the Messenger of Allah ﷺ, when he was in Ihram.’”

[2840] (…) A similar report (as no. 2839) was narrated from Al-Hasan bin ‘Ubaidullâh with this chain.

[2841] 46 - (1191) It was narrated that ‘Aishah [may Allah be pleased with her] said: “I used to put perfume on the Prophet ﷺ before he entered Ihram, and on the Day of Sacrifice before he circumambulated the Ka‘bah, using perfume that contained musk.”

[2842] 47 - (1192) It was narrated from Ibrâhîm bin Muhammad bin Al-Muntashir
that his father said: “I asked ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] about a man putting on perfume then entering Ihrâm in the morning. He said: ‘I would not like to enter Ihrâm reeking of perfume. If I were to rub pitch onto myself, that is dearer to me than doing that.’ Then I entered upon ‘Aishah [may Allâh be pleased with her] and told her that Ibn ‘Umar has said: ‘I would not like to enter Ihrâm reeking of perfume. If I were to rub pitch onto myself, that is dearer to me than doing that.’ ‘Aishah said: ‘I put perfume on the Messenger of Allâh ﷺ for his Ihrâm, then he went around to his wives, then in the morning he entered Ihrâm.’”

[2843] 48 - (...) It was narrated that Ibrâhîm bin Muḥammad bin Al-Muntashir said: “I heard my father narrating from ‘Aishah [may Allâh be pleased with her] that she said: ‘I used to put perfume on the Messenger of Allâh ﷺ, then he would go around to his wives, then he would enter Ihrâm in the morning, smelling of perfume.’”

[2844] 49 - (...) It was narrated from Ibrâhîm bin Muḥammad bin Al-Muntashir that his father said: “I heard Ibn ‘Umar [may Allâh be pleased with them] say: ‘If I
were to rub pitch onto myself, that is dearer to me than entering Ihram reeking of perfume." Then I entered upon 'Aishah [may Allah be pleased with her] and told her what he had said. She said: 'I put perfume on the Messenger of Allah then he went around to his wives, then in the morning he entered Ihram.'"

Chapter 8. The Prohibition Of Hunting Game For The One Who Has Entered Ihram For Hajj Or For 'Umrah Or For Both

[2845] 50 - (1193) It was narrated from Ibn 'Abbâs that Aṣ-Ṣa'b bin Jaththâmah Al-Laithî gave the Messenger of Allah a gift of some onager meat when he was at Al-Abwâ’ - or at Waddân - and the Messenger of Allah refused it.

When the Messenger of Allah saw the (expression) on his face, he said: "We would not have refused it, except that we have entered Ihram."
of some onager meat,” as Mâlik said. In the Hadîth of Al-Laîth and Šâlih it says that As-Sâ‘b bin Jaththâmâmah told him.

[2847] 52 - (...) It was narrated from Az-Zuhri with this chain (a Hadîth similar to no. 2845), and he said: “I gave him a gift of some onager meat.”

[2848] 53 - (1194) It was narrated that Ibn ‘Abbâs [may Allah be pleased with them] said: “As-Sâ‘b bin Jaththâmâmah gave the Prophet a gift of some onager meat when he was in Îhram, and he refused it and said: ‘Were it not that we are in Îhram, we would have accepted it from you.’”

[2849] 54 - (...) It was narrated from Sa‘e’d bin Ju‘air, from Ibn ‘Abbâs [may Allah be pleased with them] (a Hadîth similar to no. 2845).
According to the report of Manṣūr from Al-Hakam: “Aṣ-Ṣa‘b bin Jaththâmah gave the Prophet ﷺ a gift of a leg of onager.”

According to the report of Shu‘bah from Al-Hakam: “The rump of an onager that was dripping with blood.”

According to the report of Shu‘bah from Habib: “The Prophet ﷺ was given a piece of onager meat and he refused it.”

[2850] 55 - (1195) It was narrated from Tāwūs from Ibn ‘Abbâs [may Allah be pleased with them], he said: “Zaid bin Arqam came and ‘Abdullâh bin ‘Abbâs said to him reminding him: ‘What did you tell me about the game meat that was given to the Messenger of Allah ﷺ when he was in Ihrâm?’ He said: ‘He was given a leg of game meat but he refused it, and (he ﷺ) said: ‘We cannot eat it, we are in Ihrâm.”

[2851] 56 - (1196) Abû Qatâdah said: “We went out with the Prophet ﷺ and when we were in
Al-Qâhah, some of us were in *Ihram* and some of us were not. Then I saw my companions looking at something, so I looked, and there was an onager. I saddled my horse and took up my spear, then I mounted and I dropped my whip. I said to my companions, who were in *Ihram*: 'Pass me the whip.' They said: 'By Allah, we will not help you with it in any way.' So I dismounted and picked it up, then I mounted again. I caught up with the onager from behind, when it was behind a hillock, and I stabbed it with my spear and killed it. I brought it to my companions and some of them said: 'Eat it,' and others said: 'Do not eat it.' The Prophet ṣallallāhu ʿalayhi was ahead of us, so I spurred my horse on and caught up with him, and he said: 'It is lawful; eat it.'

[2852] 57 - (...) It was narrated from Abû Qatâdah that he was with the Messenger of Allah  ﷺ, and when they were partway along the road to Makkah, he lagged behind with some companions of his who were in *Ihram*, and he was not in *Ihram*.
He saw an onager, so he mounted his horse and asked his companions to hand him his whip, but they refused to do so. He asked them for his spear, and they refused to give it to him. He picked it up and chased the onager and killed it, and some of the Companions of the Prophet ate from it and some of them refused. They caught up with the Messenger of Allah and asked him about that, and he said: “It is food that Allah has provided for you.”

[2853] \(58\) - (...) A Hadīth like that of Abū An-Nadhr (no. 2852) about the onager was narrated from Abū Qatâdah, except that in the Hadīth of Zaid bin Aslam it says that the Messenger of Allah said: “Do you have any of its meat with you?”

[2854] \(59\) - (...) ‘Abdullāh bin Abī Qatâdah said: “My father set out with the Messenger of Allah during the year of Al-Hudaybiyah, and his Companions entered Ḥijārā but he did not. The Messenger of Allah was told that there was an enemy in Ghaiqah, so the Messenger of Allah set out.” He said:
While I was with his Companions, one of them smiled at me. I looked and there I saw an onager, so I attacked it, stabbed it and held on to it. I asked them to help me but they refused to do so. We ate some of its meat, and we were afraid that we would be separated (from the people), so I set out to catch up with the Messenger of Allâh ﷺ. I made my horse go fast sometimes and slow sometimes, then I met a man from Banû Ghifâr in the middle of the night and I said: ‘Where did you meet the Messenger of Allâh ﷺ?’ He said: ‘I left him in Ta‘hîn, but he was intending to stop at As-Suqyâ.’ So I caught up with him and I said: ‘O Messenger of Allâh, your Companions send greetings of Salâm and the mercy of Allâh to you, and they are afraid lest they get separated from you, so wait for them.’ He waited for them, and I said: ‘O Messenger of Allâh, I caught some game and I have some of it left over.’ The Messenger of Allâh ﷺ said to the people: ‘Eat,’ and they were in Ihram.”

[2855] 60 - (...) It was narrated from ‘Abdullâh bin Abî Qatâdah that his father [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ set out for Hajj, and we set out with him. He told some of his Companions, among whom was Abû Qatâdah,
to take a different route, and he said: 'Follow the coast until you meet me.' So they followed the coast, and when they went on ahead of the Messenger of Allâh ﷺ, they all entered Ihrâm, except Abû Qatâdah, who did not enter Ihrâm. While they were travelling, they saw some onagers, so Abû Qatâdah pursued them and killed a female onager. They dismounted and ate some of its meat, then they said: ‘We have eaten meat while we are in Ihrâm.’ So they took what was left of the meat of the female onager, and when they reached the Messenger of Allâh ﷺ, they said: ‘O Messenger of Allâh ﷺ, we had entered Ihrâm, but Abû Qatâdah did not enter Ihrâm, and we saw some onagers; Abû Qatâdah pursued them and killed a female onager, and we dismounted and ate some of its meat. Then we said: “We are eating game meat while we are in Ihrâm.” So we brought what was left of its meat.’ He said: ‘Did any of you tell him (to hunt it) or gesture to him in any way?’ They said: ‘No.’ He said: ‘Then eat what is left of its meat.”’

[2856] 61 - (…) It was narrated from ‘Uthmân bin ‘Abdullâh bin Mawhab with this chain (a Ḥadîth similar to no. 2855).

According to the report of Shaibân: “The Messenger of Allâh ﷺ said: ‘Did any of you
tell him to catch it, or gesture to him?"

According to the report of Shu'bah he said: "Did you suggest it to him or help him to tell him to catch it?"

Shu'bah said: "I do not know if he said: 'Did you help him' - or 'did you tell him to catch it?'"

[2857] 62 - (....) 'Abdullâh bin Abî Qatâdah narrated that his father [may Allah be pleased with them] told him, that he went out with the Messenger of Allâh on the campaign of Al-Hudaybiyah. He said: "They entered ihram for 'umrah apart from me. Then I hunted an onager and I fed my companions who were in ihram. Then I came to the Messenger of Allâh and told him that we had some of the leftover meat, and he said: 'Eat it,' and they were in ihram."
but Abū Qatādah was not... and he quoted the same Hadīth, (no. 2885) according to which (the Prophet ﷺ) said: “Do you have any of it with you?” They said: “We have its leg.” The Messenger of Allāh ﷺ took it and ate it.

[2859] 64 - (...) It was narrated that ‘Abdullāh bin Abī Qatādah said: “Abū Qatādah was with a group of people who were in Ḥijrām, but Abū Qatādah was not in Ḥijrām...” He quoted the same Hadīth (no. 2855), according to which (the Prophet ﷺ) said: “Did any of you suggest it to him, or tell him to do something?” They said: “No, O Messenger of Allāh.” He said: “Then eat it.”

[2860] 65 - (1197) It was narrated from Muṭāḏh bīn ‘Abdur-Rahmān bīn ʿUthmān At-Taimī that his father said: “We were with Ṭalḥah bin ‘Ubaidullāh and we were in Ḥijrām. He was given a (cooked) bird while Ṭalḥah was sleeping. Some of us ate and some of us refrained. When Ṭalḥah woke up, he approved of those who had eaten and said: ‘We ate that with the Messenger of Allāh ﷺ.’"
Chapter 9. What Animals It Is Recommended For The Muhrim And Others To Kill Inside And Outside The Sanctuary

[2861] 66 - (1198) 'Aishah, the wife of the Prophet ﷺ, said: “I heard the Messenger of Allah ﷺ say: ‘There are four (creatures), all of which are vermin and may be killed inside the sanctuary and outside: Kites, crows, mice, and vicious dogs.’

He (the narrator) said: “I said to Al-Qâsim: ‘What do you think of snakes?’ He said: ‘They may be killed.’”

[2862] 67 - (…) It was narrated from 'Aishah [may Allah be pleased with her] that the Prophet ﷺ said: “There are five vermin which may be killed inside the sanctuary and outside: Snakes, crows, speckled crows, mice, vicious dogs and kites.”
[2863] 68 - (...) It was narrated that 'Aishah [may Allah be pleased with her] said: "The Messenger of Allah ﷺ said: 'There are five vermin which may be killed in the sanctuary: Scorpions, mice, kites, crows and vicious dogs.'"

[2864] (....) Hishâm narrated it with this chain.

[2865] 69 - (...) It was narrated that 'Aishah [may Allah be pleased with her] said: "The Messenger of Allah ﷺ said: 'There are five vermin which may be killed in the sanctuary: Mice, scorpions, crows, kites and vicious dogs.'"

[2866] 70 - (...) It was narrated from Az-Zuhri with this chain. She (‘Aishah) said: "The Messenger of Allah ﷺ ordered that five vermin be killed inside the sanctuary and outside...” then he mentioned a Hadîth like that of Yazid bin Zuray’ (no. 2865).
[2867] 71 - (...) It was narrated that 'Āishah [may Allâh be pleased with her] said: “The Messenger of Allâh  said: “There are five creatures which are all vermin and may be killed inside the sanctuary: Crows, kites, vicious dogs, scorpions and mice.”

[2868] 72 - (1199) It was narrated from Sâlim, from his father [may Allâh be pleased with them], that the Prophet  said: “There are five for which there is no sin on the one who kills them in the sanctuary or when he is in Ihrâm: Mice, scorpions, crows, kites and vicious dogs.” Ibn Abî ‘Umar said in his narration: “In the sanctuary and when in Ihrâm.”

[2869] 73 - (1200) ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] said: “Hafṣah, the wife of the Prophet , said: ‘The Messenger of Allâh  said: There are five creatures all of which are vermin and there is no sin on the one who kills them:
Scorpions, crows, kites, mice and vicious dogs.

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[2870] 74 - (...) Zaid bin Jubair narrated that a man asked Ibn ‘Umar: “What creatures may the Muhrim kill?” He said: “One of the wives of the Messenger of Allah told me that he commanded” - “or was commanded” - “that mice, scorpions, kites, vicious dogs and crows should be killed.”

[2871] 75 - (...) It was narrated that Zaid bin Jubair said: “A man asked Ibn ‘Umar: ‘What creatures may a man kill when he is in Ihram?’ He said: ‘One of the wives of the Prophet told me that he used to order that vicious dogs, mice, scorpions, kites, crows and snakes be killed.’”

He said: “And in prayer too.”

[2872] 76 - (1199) It was narrated from Ibn ‘Umar [may Allah be pleased with them] that the Messenger of Allah said: “There are five creatures for which there is no sin on the
Muḥrim if he kills them: Crows, kites, scorpions, mice and vicious dogs.”

[2873] 77 - (...) Ibn Juraij said: “I said to Nāfi': ‘What creatures did you hear Ibn 'Umar say it is permissible to kill when in Ḥaḍram?’ Nāfi' said to me: “Abdollāh said: ‘I heard the Prophet ﷺ say: ‘There are five creatures for which there is no sin on the one who kills them: Crows, kites, scorpions, mice, and vicious dogs.’”

[2874] (...) A Hadith like that of Mālik and Ibn Juraij (no. 2873) was narrated from Ibn 'Umar from the Prophet ﷺ, but none of them (the sub-narration) said: “From Nāfi' from Ibn 'Umar [may Allāh be pleased with them]: ‘I heard the Prophet ﷺ say...’” except Ibn Juraij only, and Ibn Ishāq followed Ibn Juraij in that.
It was narrated that Ibn ‘Umar [may Allah be pleased with them] said: “I heard the Prophet ﷺ say: ‘There are five for which there is no sin on the one who kills them when he is in the sanctuary,’ and he quoted a similar report (as no. 2872).”

It was narrated from ‘Abdullâh bin Dinâr that he heard ‘Abdullâh bin ‘Umar [may Allah be pleased with them] say: “There are five for which there is no sin on the one who kills them when he is in Ihram: Scorpions, mice, vicious dogs, crows and kites.”
Chapter 10. It Is Permissible For A Muhrim To Shave His Head If There Is A Problem, But It Is Obligatory To Offer A Fidyah For Shaving It, And Clarifying What The Fidyah Is

[2877] 80 - (1201) It was narrated that Ka'b bin 'Ujrah [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ came to me at the time of Al-'udaybiyah while I was lighting a fire under a kettle or pot, and lice were crawling over my face. He said: ‘Are these vermin on your head bothering you?’ I said: ‘Yes.’ He said: ‘Shave your head, and fast for three days, or feed six poor persons, or offer a sacrifice.’"

Ayyûb said: “I do not know with which of them he started.”

[2878] (...) A similar report (as no. 2877) was narrated from Ayyûb with this chain.
It was narrated that Ka'b bin 'Ujrah [may Allah be pleased with them] said: “This verse was revealed concerning me: “...And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Sawm (fasts) (three days) or giving Sadaqah or offering sacrifice (one sheep).” I came to him (ﷺ) and he said: ‘Come closer.’ I came closer and he said: ‘Come closer,’ so I came closer. Then he said: ‘Are these vermin bothering you?’”

(one of the narrators) Ibn ‘Awn said: “I think he said: ‘Yes.”’ He said: “And he commanded me to offer a Fidyah by fasting, or giving charity, or offering a sacrifice, whichever was easiest.”

Ka'b bin 'Ujrah [may Allah be pleased with them] narrated that the Messenger of Allahstood near him while lice were falling from his head, and he said: “Are these vermin bothering you?” He said: “Yes.” He said: “Shave your head.” He said: “It was concerning me that this verse was revealed: “...And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Sawm (fasts) (three days) or giving Sadaqah or offering sacrifice (one sheep).”

giving *Sadaqah* or offering sacrifice (one sheep)...

[1] “The Messenger of Allâh ﷺ said to me: ‘Fast for three days or give a *Faraq* (three *Sâ*) to be shared between six poor persons, or offer whatever you can afford as a sacrifice.’

[2881] 83 - (...) It was narrated from Ka‘b bin ‘Ujrah [may Allâh be pleased with them] that the Prophet ﷺ passed by him when he was in Al-Hudaybiyah, before he entered Makkah, and he was in *Ihram*, and he was lighting a fire beneath a cooking pot, with lice crawling on his face. He said: “Are these vermin bothering you?” He said: “Yes.” He said: “Shave your head and give a *Faraq* (three *Sâ*) of food to be shared between six poor persons, or fast for three days, or offer a sacrifice.”

Ibn Abî Najîh said: “Or slaughter a sheep.”

[2882] 84 - (...) It was narrated from Ka‘b bin ‘Ujrah [may Allâh be pleased with them] that the Messenger of Allâh ﷺ passed by him at the time of Al-Hudaybiyah and said to him: “Are the vermin on your head bothering you?” He said: “Yes.” The Prophet ﷺ said

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to him: “Shave your head, then slaughter a sheep as a sacrifice, or fast for three days, or give three Ṣa‘ of dates to six poor persons.”

[2883] 85 - (...) It was narrated that ‘Abdullāh bin Ma‘qil said: “I sat with Ka‘b [may Allah be pleased with them] when he was in the Masjid, and I asked him about this verse: ‘He must pay a Fidyah (ransom) of either observing Sawm (fasts) (three days) or giving Sadaqah or offering sacrifice (one sheep).”[1] Ka‘b [may Allah be pleased with them] said: ‘It was revealed concerning me. I had a problem in my scalp and I was brought to the Messenger of Allāh ﷺ with lice crawling on my face. He said: “I did not think that your problem had become as bad as I see it. Can you afford a sheep?” I said: “No.” Then this verse was revealed: “...He must pay a Fidyah (ransom) of either observing Sawm (fasts) (three days) or giving Sadaqah or offering sacrifice (one sheep).”[2] He said: “Fasting for three days, or feeding six poor persons, half a Ṣa‘ of food for each one.” He said: “It was revealed specifically concerning me, but it applies to all of you.”

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Ka'b bin 'Ujrah [may Allâh be pleased with her] narrated that he went out with the Prophet ﷺ in Ihrâm, and his head and beard were infested with lice. News of that reached the Prophet ﷺ and he sent for him and called the barber to shave his head, then he said to him: “Do you have an animal to sacrifice?” He said: “I cannot afford that.” So he told him to fast for three days, or to feed six poor persons, giving one سَّهْرٍ to each two poor persons. Then Allâh revealed the verse “And whosoever of you is ill or has an ailment in his scalp (necessitating shaving)”[1] specifically about him, then it applied to all the Muslims in general.

Chapter 11. Cupping Is Permissible For The Muhrim (pilgrim in Ihrâm)

It was narrated from Ibn ‘Abbâs [may Allâh be pleased with them] that the Prophet ﷺ was treated by cupping while he was a Muhrim.

[2886] 88 - (1203) It was narrated from Ibn Buhainah that the Prophet was treated with cupping on the way to Makkah, while he was a Muhrim, in the middle of his head.

Chapter 12. It Is Permissible For A Muhrim To Treat His Eyes

[2887] 89 - (1204) It was narrated that Nubaih bin Wahb said: “We went out with Abân bin ‘Uthmân, and when we were at Malal, the eyes of ‘Umar bin ‘Ubaidullâh became sore. When we were in Ar-Rawhâ’ the pain got worse. He sent word to Abân bin ‘Uthmân asking him (about that). He sent word back to him, telling him to apply aloes to them, for ‘Uthmân narrated that the Messenger of Allah had said, concerning a man whose eyes became sore when he was in Iḥrâm, that he should apply aloes to them.”
Nubaih bin Wahb narrated that the eyes of ‘Umar bin ‘Ubaiddullâh bin Ma’mar became inflamed, and he wanted to apply kohl to them, but Abân bin ‘Uthmân told him not to; he told him to apply aloes to them, and he narrated from ‘Uthmân bin ‘Affân that the Prophet had done that.

Chapter 13. It Is Permissible For The Muhrim To Wash His Body And Head

Ibn ‘Abbâs sent me to Abû Ayyûb Al-Anârî to ask him about that, and I found him washing himself between the two poles of a well, screened with a cloth. I greeted him with Salâm and he said: “Who is this?” I said: “I am ‘Abdullâh bin Ḥunain. ‘Abdullâh bin ‘Abbâs has sent me to you to ask you..."
how the Messenger of Allâh ﷺ used to wash his head while he was in Ḥijrām.” Abû Ayyûb [may Allâh be pleased with them] put his hand on the cloth and lowered it until his head became visible, then he said to the person who was pouring water for him: “Pour some water.” He poured it onto his head, then he rubbed his head with his hands, moving them forwards and backwards. Then he said: “This is what I saw him (ﷺ) doing.”

[2890] 92 - (...) Zaid bin Aslam narrated it with this chain (a Ḥadîth similar to no. 2889), and said: “Abû Ayyûb passed his hands over his entire head, over his entire head, moving them forwards and backwards. Al-Miswar said to Ibn ‘Abbâs: ‘I will never dispute with you again.’”

Chapter 14. What Should Be Done With A Muhrim If He Dies?

[2891] 93 - (1206) It was narrated from Ibn ‘Abbâs [may Allâh be pleased with them] that
a man fell from his camel and his neck was broken, and he died. The Prophet ﷺ said: “Wash him with water and lotus tree leaves, and shroud him in his two garments, but do not cover his head, for Allāh will raise him on the Day of Resurrection reciting the Talbiyah.”

[2892] 94 - (...) It was narrated that Ibn 'Abbâs [may Allāh be pleased with him] said: “While a man was standing with the Messenger of Allāh ﷺ at 'Arafah, he fell from his mount.” - (one of the narrators) Ayyüb said: “and it broke his neck.” - “Mention of that was made to the Prophet ﷺ and he said: ‘Wash him with water and lotus leaves, and shroud him in his two garments, but do not put Hanūf[1] on him, nor cover his head, for Allāh will raise him on the Day of Resurrection reciting the Talbiyah.”

[2893] 95 - (...) It was narrated from Ibn 'Abbâs [may Allāh be pleased with them] that a man was standing with the Prophet ﷺ
while he was in Ḥārâm... and he mentioned a report similar to that of Ḥammād from Ayyūb (no. 2892).

[2894] 96 - (...) It was narrated that Ibn ‘Abbās [may Allāh be pleased with them] said: “A man came in Ḥārâm with the Prophet ﷺ; he fell from his mount, broke his neck and died. The Messenger of Allāh ﷺ said: ‘Wash him with water and lote tree leaves, and dress him in his two garments, but do not cover his head, for he will come on the Day of Resurrection reciting the Talbiyah.’”

[2895] 97 - (...) It was narrated that Ibn ‘Abbās [may Allāh be pleased with them] said: “A man came in Ḥārâm with the Messenger of Allāh ﷺ...” a similar report (as no. 2894), until he said: “For he will be raised on the Day of Resurrection reciting the Talbiyah.”

And he (the narrator) added: “Sa’eed bin Jubair did not say where he fell.”
It was narrated from Ibn ‘Abbâs [may Allah be pleased with them] that a man’s neck was broken by his mount when he was in Ihram, and he died. The Messenger of Allah said: “Wash him with water and lote tree leaves, and shroud him in his two garments, but do not cover his head or his face, for he will be raised on the Day of Resurrection reciting the Talbiyah.”

It was narrated from Ibn ‘Abbâs [may Allah be pleased with them] that a man was with the Messenger of Allah in Ihram, and his camel broke his neck and he died. The Messenger of Allah said: “Wash him with water and lote tree leaves, and shroud him in his two garments, but do not put any perfume on him nor cover his head, for he will be raised on the Day of Resurrection with his hair matted together.”[1]

It was narrated from Abu Mulabbadan: With his hair matted together. It is recommended for the Muhrim to use some sticky substance to stick his hair together in order to keep it orderly and protect against lice.
from Ibn 'Abbâs [may Allâh! be pleased with them] that a man’s mount broke his neck while he was in Ihrâm with the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ ordered that he be washed with water and lote tree leaves, but no perfume should be put on him, and his head should not be covered, because he would be raised on the Day of Resurrection with his hair matted together.

[2899] 101 - (...) It was narrated from Abû Bishr from Sa’eed bin Jubair, that he heard Ibn ‘Abbâs [may Allâh! be pleased with them] narrating that a man came to the Prophet ﷺ while he was in Ihrâm, then he fell from his camel and it broke his neck. The Prophet ﷺ ordered that he be washed with water and lote tree leaves, and shrouded in his two garments, but no perfume was to be put on him, and his head was to be left uncovered.

Shu’bah said: “Then he narrated it to me after that and said: ‘His head and face were to be left uncovered, for he would be raised on the Day of Resurrection with his hair matted together.’”

[2900] 102 - (...) Ibn ‘Abbâs [may Allâh! be pleased with them] said: “A man’s mount broke his neck while he was with the Messenger of Allâh ﷺ, and
The Messenger of Allâh ﷺ told them to wash him with water and lote tree leaves, and to leave his face” - and I think he said his head - “uncovered, for he would be raised (on the Day of Resurrection) saying the Talbiyah.”

Chapter 15. It Is Permissible For The Muhrim To Stipulate A Condition For Exiting Thrâm Because Of Sickness And The Like

It was narrated that ‘Aishah [may Allâh be pleased with her] said: “The Messenger of Allâh ﷺ entered upon ‘Dubâ’ah bint Az-Zubair and said to her: ‘Do you want to perform Hajj?’ She said: ‘By Allâh, I am often in pain.’ He said to her: ‘Go for Hajj, but stipulate a
condition and say: “Allâhumma, mahillî haithu habastanî (O Allâh, my place of exiting Ihrâm is wherever You prevent me)” And she was married to Al-Miqdâd.”

[2903] 105 - (...) It was narrated that ‘Âishah [may Allah be pleased with her] said: “The Prophet entered upon Dubâ’ah bint Az-Zubair bin ‘Abdul-Mu’talib, and she said: ‘O Messenger of Allâh, I want to perform Hajj, but I am ill.’ The Prophet said: ‘Go for Ijâj, but stipulate the condition that “Mahillî haithu habastanî (My place of exiting Ihrâm is wherever You prevent me).”

[2904] (...) A similar report (as no. 2903) was narrated from ‘Âishah [may Allah be pleased with her].

[2905] 106 - (1208) It was narrated from Ibn ‘Abbâs, that Dubâ’ah bint Az-Zubair bin ‘Abdul-Mu’talib [may Allah be pleased with them] came to the Messenger of Allâh and said: “I am a heavy woman but I want to perform Hajj. What do you advise me to do?” He said: “Enter Ihrâm for Hajj, but stipulate the condition that: ‘Mahillî haithu habastanî (My place of exiting Ihrâm is wherever You prevent me).’”
He said: “But she was able to do it all.”

[2906] 107 - (...) It was narrated from Ibn ‘Abbâs [may Allâh be pleased with them] that ûbâ’ah wanted to perform Hajj and the Prophet ﷺ told her to stipulate a condition, and she did that on the command of the Messenger of Allâh ﷺ.

[2907] 108 - (...) It was narrated from Ibn ‘Abbâs [may Allâh be pleased with them] that the Prophet ﷺ told ûbâ’ah: “Go for Hajj, but stipulate the condition that: ‘Ma’illât hai’tu habastanî (My place of exiting Ihram is wherever You prevent me).”

According to the report of Ishâq: “He commanded ûbâ’ah.”
Chapter 16. The Soundness Of *Ihrām* For The Woman In *Nifās*; It Is Recommended For Her To Perform *Ghusl* Before Entering *Ihrām*, And The Same Applies To One Who Is Menstruating

[2908] 109 - (1209) It was narrated that ‘Āishah [may Allāh be pleased with her] said: “Asmā’ bint ‘Umais experienced *Nifās* from giving birth to Muḥammad bin Abī Bakr in Ash-Shajarah. The Messenger of Allāh ﷺ told Abū Bakr to tell her to perform *Ghusl* and enter *Iḥrām*.”

[2909] 110 - (1210) It was narrated from Jābir bin ‘Abdullāh [may Allāh be pleased with them] in the *Hadīth* of Asmā’ bint ‘Umais, when she experienced *Nifās* after giving birth at Dhul-Hulaifah, that the Messenger of Allāh ﷺ told Abū Bakr [may Allāh be pleased with them] to tell her to perform *Ghusl* and enter *Iḥrām*.
Chapter 17. Clarifying The Types Of Ḩijārām; And That It Is Permissible To Perform Hajj That Is Ifrād, Tamattu’ and Qirān. It is Permissible To Join Hajj to ‘Umrah. And When The Pilgrim Who Is Performing Qirān Should Exit Ḥijārām

It was narrated that ‘A’ishah [may Allah be pleased with her] said: “We set out with the Messenger of Allah during the year of the Farewell Pilgrimage, and we entered Ḥijārām for ‘Umrah. Then the Messenger of Allah said: ‘Whoever has a Ḥadl (sacrificial animal) with him, let him enter Ḥijārām for Hajj, then not exit Ḥijārām until he exits Ḥijārām from both.’

“I came to Makkah and I was menstruating, and I did not circumambulate the House nor go between As-Safā and Al-Marwah. I complained about that to the Messenger of Allah and he said: ‘Undo your hair and comb it, and enter Ḥijārām for Hajj, and leave ‘Umrah for now.’ I did that. Then, when we had finished Hajj, the Messenger of Allah sent me with ‘Abdur-Rahmān bin Abī Bakr to At-Tan‘им and I performed ‘Umrah. He said: ‘This is the place of your ‘Umrah.’ And those who had entered Ḥijārām for ‘Umrah circumambulated the House and

[2910] 111 - (1211)
went between Aṣ-Ṣafā and Al-Marwah. Then they exited Ḥūrām, then they performed another Tawāf after they returned from Minā for their Hajj. As for those who joined Hajj and ‘Umrah, they performed one Tawāf.”

[2911] 112 - (...) It was narrated that ‘Aīshah, the wife of the Prophet ﷺ, said: “We set out with the Messenger of Allāh ﷺ during the year of the Farewell Pilgrimage, and some of us entered Ḥūrām for ‘Umrah and some of us entered Ḥūrām for Hijj (only). When we came to Makkah, the Messenger of Allāh ﷺ said: ‘Whoever entered Ḥūrām for ‘Umrah and did not bring a sacrificial animal with him, let him exit Ḥūrām, and whoever entered Ḥūrām for ‘Umrah and did bring a sacrificial animal, let him not exit Ḥūrām until he has offered his sacrifice. And whoever entered Ḥūrām for Hijj, let him complete his Hijj.’”

‘Aīshah [may Allāh be pleased with her] said: “My menses began, and I continued to menstruate until the day of Arafah, and I only entered Ḥūrām for ‘Umrah. The Messenger of Allāh ﷺ told me to undo my hair and comb it, and enter Ḥūrām for Hijj, and to forget about ‘Umrah. I did that, until, when I had completed my Hijj, the Messenger of Allāh ﷺ
sent ‘Abdur-Rahmân bin Abī Bakr with me and told me to perform ‘Umrah from At-Tan’im, to make up for the ‘Umrah that I had abandoned when the time for Hajj came.”

[2912] 113 - (...) It was narrated that ‘Aishah said: “We set out with the Prophet during the year of the Farewell Pilgrimage, and I entered Ihram for ‘Umrah and I did not bring a sacrificial animal with me. The Prophet said: ‘Whoever has a sacrificial animal with him, let him enter Ihram for Hajj along with his ‘Umrah, then not exit Ihram until he exits Ihram of them both.’ My menses began, and when the Night of ‘Arafah began, I said: ‘O Messenger of Allah, I had entered Ihram for ‘Umrah, so what should I do about my Hajj?’ He said: ‘Undo your hair, comb it, stop ‘Umrah and enter Ihram for Hajj.’” She said: “When I finished my Hajj, he told ‘Abdur-Rahmân bin Abī Bakr to let me ride behind him and to take me for ‘Umrah from At-Tan’im, to make up for the ‘Umrah that I had abandoned.”

[2913] 114 - (...) It was narrated that ‘Aishah [may Allah be pleased with her] said: “We set out with the Messenger of Allah...
and he said: ‘Whoever among you wanted to enter Ihram for Hajj and ‘Umrah, let him do so, and whoever wanted to enter Ihram for Hajj let him do so, and whoever wanted to enter Ihram for ‘Umrah, let him do so.’”

‘Aishah [may Allah be pleased with her] said: “The Messenger of Allah entered Ihram for Hajj and some people did the same, and some people entered Ihram for ‘Umrah and Hajj, and some people entered Ihram for ‘Umrah. I was one of those who entered Ihram for ‘Umrah.”

[2914] 115 - (...) It was narrated that ‘Aishah [may Allah be pleased with her] said: “We set out with the Messenger of Allah for the Farewell Pilgrimage, near the time of the appearance of the crescent of Dhul-Hijjah. The Messenger of Allah said: ‘Whoever among you wants to enter Ihram for ‘Umrah, let him do so. Were it not that I have brought the sacrificial animal with me, I would have entered Ihram for ‘Umrah.’ Among the people there were some who entered Ihram for ‘Umrah, and some who entered Ihram for Hajj. I was one of those who entered Ihram for ‘Umrah. We set out until we came to Makkah, but on the Day of ‘Arafah my menses began, and I did not exit Ihram for my ‘Umrah. I..."
complained about that to the Prophet ﷺ and he said: ‘Forget about your ‘Umrah. Undo your hair and comb it, and enter Ḩırum for Ḥajj.’ She said: ‘I did that, then when it was the night of Al-Ḥashbah, and Allâh had enabled us to complete our Ḥajj, he sent ‘Abdur-Ｒahmān bin Abī Bakr with me. He made me ride behind him and he took me out to At-Tan’īm, and I entered Ḥırum for ‘Umrah, and Allâh enabled us to complete our Ḥajj and our ‘Umrah.’

“And there was no sacrifice, charity or fasting required because of that.”[1]

[2915] 116 - (...) It was narrated that Āishah [may Allâh be pleased with her] said: “We set out with the Messenger of Allâh ﷺ at the time of the crescent moon of Dhul-Hijjah, not thinking of anything but Ḥajj. The Messenger of Allâh ﷺ said: ‘Whoever among you wants to enter Ḥırum for ‘Umrah, let him enter Ḥırum for ‘Umrah.’” And he quoted a Ḥadith like that of ‘Abdah (no. 2914).

[2916] 117 - (...) It was narrated that Āishah [may Allâh be pleased with her] said: “We set out with the Messenger of Allâh ﷺ at the time of the crescent moon of Dhul-Hijjah. Some of us entered Ḥırum for ‘Umrah, some

[1] They say that the last sentence is a statement of one of the narrators.
of us entered Ḥiyram for Ḥajj and 'Umrah, and some of us entered Ḥiyram for Ḥajj. I was one of those who entered Ḥiyram for 'Umrah...’” and he quoted a Ḥadīth like theirs, and he said therein: “'Urwah said concerning that: ‘Allāh enabled her to complete her Ḥajj and 'Umrah.’” Hishām said: “And no sacrifice, fasting or charity was required because of that.”

[2917] 118 - (...) It was narrated that ‘Āishah [may Allāh be pleased with her] said: “We set out with the Messenger of Allāh ﷺ during the year of the Farewell Pilgrimage. Some of us entered Ḥiyram for 'Umrah, some of us entered Ḥiyram for Ḥajj and 'Umrah, and some of us entered Ḥiyram for Ḥajj. The Messenger of Allāh ﷺ entered Ḥiyram for Ḥajj. Those who had entered Ḥiyram for 'Umrah exited Ḥiyram, but those who had entered Ḥiyram for Ḥajj or for both Ḥajj and 'Umrah, did not exit Ḥiyram until the Day of Sacrifice.”

[2918] 119 - (...) It was narrated that ‘Āishah [may Allāh be pleased with her] said: “We set out with the Prophet ﷺ, not thinking of anything but Ḥajj. When we were in Sarif, or close to it, my menses began. The Prophet ﷺ entered upon me and found me weeping. He said, ‘Have your menses begun?’ I
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said: ‘Yes.’ He said: ‘This is something that Allâh has decreed for the daughters of Âdâm. Do what the pilgrims do, but do not circumambulate the House until you have performed Ghussil.’ And the Messenger of Allâh sacrificed cows on behalf of his wives.”

[2919] 120 - (...) It was narrated that ‘Âishah [may Allâh be pleased with her] said: “We set out with the Messenger of Allâh, not thinking of anything but Hajj, until we came to Sarif, where my menses began. The Messenger of Allâh entered upon me and found me weeping. He said: ‘Why are you weeping?’ I said: ‘By Allâh, I wish that I had not come out this year.’ He said: ‘What is the matter with you? Have your menses begun?’ I said: ‘Yes.’ He said: ‘This is something that Allâh has decreed for the daughters of Âdâm, – peace be upon him. Do what the pilgrims do, but do not circumambulate the House until you have purified yourself.’ When I came to Makkah, the Messenger of Allâh said to his Companions: ‘Make it ‘Umrah.’ So the people exited Ihrahm (after performing ‘Umrah) except those who had sacrificial animals with
them. The Prophet ﷺ, Abū Bakr, ‘Umar and those who were well off had sacrificial animals with them. Then they entered Ḩārām for ‘Umrah when they went to Mina. On the Day of Sacrifice my menses ended, and the Messenger of Allâh ﷺ told me to perform Ṭawāf Al-ifâdah. Some beef was brought to us, and I said: ‘What is this?’ They said: ‘The Messenger of Allâh ﷺ has sacrificed cows on behalf of his wives.’ When it was the night of Al-Ḥašbah I said: ‘O Messenger of Allâh, the people are going back having performed Ḥajj and ‘Umrah, and I am going back having performed Ḥajj (only).’ So he told ‘Abdur-Rahmân bin Abî Bakr to let me ride behind him on his camel. I remember that I was a young girl and I got sleepy and my face touched the back of the saddle. Then we came to At-Tanîm where I entered Ḩārām for ‘Umrah, to make up for the ‘Umrah that the people had already done.”

[2920] 121 - (...) It was narrated that ‘Āishah [may Allâh be pleased with her] said: “We said Talbiyah for Ḥajj, then when we were in Sarif my menses began. The Messenger of Allâh ﷺ entered upon me and found me weeping...” And he quoted a Ḥadîth like that of Al-Mâjishûn (no. 2919), except that it does not
say in the Hadîth of Ḥammâd: “The Prophet ﷺ, Abû Bakr, ‘Umar and those who were well off had sacrificial animals with them. Then they entered Iḥrâm for ‘Umrah when they went to Mina,” nor the words of ‘Aishah: “I was a young girl and I got sleepy and my face touched the back of the saddle.”

[2921] 122 - (...) It was narrated from ‘Aishah [may Allah be pleased with her] that the Messenger of Allah performed Hajj only.

[2922] 123 - (...) It was narrated that ‘Aishah [may Allah be pleased with her] said: “We set out with the Messenger of Allah ﷺ, entering Iḥrâm for Hajj, during the month of Hajj, in the places of Hajj, and in the nights of Hajj, until we camped at Sarif. He came out to his Companions and said: ‘Whoever among you does not have a sacrificial animal with him and wants to make it ‘Umrah, let him do so, and whoever has a sacrificial animal with him, let him not do that.’ Some of them followed that, and some did not, among those who did not have a sacrificial animal with them. As for the Messenger
he had a sacrificial animal with him, and some of his Companions could also afford it. The Messenger of Allâh entered upon me and found me weeping. He said: 'Why are you weeping?' I said: 'I heard what you said to your Companions, and I heard about 'Umrah, [and I have been prevented from performing 'Umrah].' He said: 'What is the matter with you?' I said: 'I am not praying (meaning: I am in menses).’ He said: 'That does not matter. Do (the rituals of) Hajj, and perhaps Allâh will compensate you for this. You are one of the daughters of Adam, and Allâh has decreed for you what He has decreed for them.' So I went out for my Hajj, until we camped in Minâ, where I purified myself, then we circumambulated the House. The Messenger of Allâh camped at Al-Muhaßab, and he called 'Abdur-Rahmân bin Abî Bakr and said: 'Take your sister out of the sanctuary and let her enter Ihram for 'Umrah, then let her circumambulate the House, and I will wait for you here.' So we went out and I entered Ihram, then I circumambulated the House and went between As-Safâ and Al-Marwâh, then we came to the Messenger of Allâh in his tent in the middle of the night. He said: 'Have you finished?' I said: 'Yes.' He gave his
Companions permission to move on, and he passed by the Ka'bah and circumambulated it before praying *Subh*, then he left for Al-Madinah.

[2923] 124 - (...) It was narrated that the Mother of the Believers, ‘Aishah [may Allâh be pleased with her] said: “Some of us entered *Ihrâm* for *Hajj* alone, and some of us entered *Ihrâm* for *Qirân* and some of us entered *Ihrâm* for *Hajj Tamattu*”.

[2924] (...) It was narrated by Al-Qâsim bin Muhammad who said: “‘Aishah came for *Hajj*.”

[2925] 125 - (...) It was narrated that ‘Amrah said: “I heard ‘Aishah [may Allâh be pleased with her] say: ‘We set out with the Messenger of Allâh ﷺ five days before the end of Dhul-Qa’dah, not thinking of anything but *Hajj*. When we drew near to Makkah, the Messenger of Allâh ﷺ ordered those who did not have sacrificial animals with them to exit *Ihrâm* after circumambulating the House and (running) between Aş-Şafâ and Al-Marwah.’ ‘Aishah [may Allâh be pleased with her]
said: ‘Then some beef was brought to us on the day of sacrifice and I said: ‘What is this?’ It was said: ‘The Messenger of Allâh has offered a sacrifice on behalf of his wives.’”

Yahyâ said: “I mentioned this Hadîth of Al-Qâsim bin Muḥammad and he said: ‘She has narrated the Hadîth correctly to you.’”

[2926] (...) A similar report (as no. 2925) was narrated from Yahyâ with this chain.

[2927] 126 - (...) It was narrated that the Mother of the Believers said: “I said: ‘O Messenger of Allâh, the people are leaving, having done two rituals, and I am leaving having done only one.’ He said: ‘Wait and when you have become pure, go out to At-Tan‘îm and enter Iḥrâm from there, then meet us at such-and-such a place’” - he (the narrator) said: “I think he said: ‘Tomorrow’ - ‘and you will have a reward (for ‘Umrah) equivalent to your effort or your expenditure.’"
[2928] 127 - (...) The Mother of the Believers [may Allâh be pleased with her] said: “O Messenger of Allâh, the people are leaving having done two rituals...” a similar Hadîth (as no. 2927).

[2929] 128 - (...) It was narrated that ‘Aîshah [may Allâh be pleased with her] said: “We set out with the Messenger of Allâh ﷺ, not thinking of anything but Hajj. When we came to Makkah, we circumambulated the House, then the Messenger of Allâh ﷺ ordered those who had not brought sacrificial animals with them to exit Ihrâm. Those who had not brought sacrificial animals with them exited Ihrâm, and his wives had not brought sacrificial animals with them, so they exited Ihrâm.” ‘Aîshah said: “Then my menses began so I did not circumambulate the House. When it was the night of Al-Hâshbah, I said: ‘O Messenger of Allâh, the people are going back having done Umrah and Hajj, but I am going back having done Hajj only.’ He said: ‘Did you not circumambulate the House the night we came to Makkah?’ I said: ‘No.’ He said: ‘Then go with your brother to At-Tan‘îm, and
enter Iḥrām for Ḥajj, then we will meet at such-and-such a place."

"Ṣafiyyah said: 'I think that I have detained you.' He said: '(May you become) barren and shaven-headed!' Did you not perform Tawāf on the day of sacrifice?' She said: 'Yes.' He said: 'It doesn't matter then, move on.'"

‘Aīshah said: "The Messenger of Allāh met me as he was going up from Makkah and I was coming down to it - or as I was going up and he was coming down from it."

[2930] 129 - (...) It was narrated that ‘Aīshah [may Allāh be pleased with her] said: "We set out with the Messenger of Allāh, reciting the Talbiyah but not mentioning Ḥajj or Umrah..." and he quoted a Ḥadīth similar to that of Manṣūr (no. 2929).

[2931] 130 - (...) It was narrated that ‘Aīshah [may Allāh be pleased with her] said: "The Messenger of Allāh came on the fourth or fifth day of Da‘wah Hijjah, and he entered upon me in an angry state. I said: 'Who has made you angry, O Messenger of Allāh? May Allāh cause him to..."
enter the Fire!' He said: 'Do you not realize that I ordered the people to do something and they are hesitating? If I had known before what I know now, I would not have brought the sacrificial animal with me, and I would have bought it (in Makkah), and I would have exited IHRĀM as they have done.'"

[2932] 131 - (...) It was narrated that ‘Āishah [may Allah be pleased with her] said: “The Prophet ﷺ came on the fourth or fifth (day) of Dhul-Hijjah...” a Hadīth similar to that of Ghundar (no. 2931).

[2933] 132 - (...) It was narrated from ‘Āishah [may Allah be pleased with her] that she entered IHRĀM for ‘UMRĀH, then she arrived at Makkah but she did not circumambulate the House before she got her menses. She did all of the rituals, as she had entered IHRĀM for
Hajj. The Prophet ﷺ said to her on the day of departing from Minâ: “Your Tawâf will suffice for your Hajj and your ‘Umrah.” But she insisted, so he sent her with ‘Abdur-Rahmân to At-Tan’îm, and she performed ‘Umrah after performing Hajj.

[2934] 133 - (…) It was narrated from ‘Áishah [may Allah be pleased with her] that her menses began in Sarif, and she became pure in ‘Arafah, and the Messenger of Allah ﷺ said: “Your going between As-Safâ and Al-Marwah will suffice for your Hajj and your ‘Umrah.”

[2935] 134 - (…) ‘Abdur-Rahmân bin Abî Bakr to take her out to At-Tan’îm. She said: ‘So he made me ride behind him on his camel, and I started to lift my Khimar up off my neck. He struck my leg as if he was striking the camel, and I said to him: ‘Do you see anyone?’ She said: ‘And I entered Ihrâm for ‘Umrah, then
we came back to the Messenger of Allâh ﷺ while he was in Al-Hasbah.”

[2936] 135 - (1212) ‘Abdur-Râhmân bin Abî Bakr narrated that the Prophet ﷺ told him to let ‘Âishah ride behind him, and to take her for ‘Umrah from At-Tabînìm.

[2937] 136 - (1213) It was narrated that Jâbir [may Allah be pleased with them] said: “We entered Îhrâm with the Messenger of Allâh ﷺ for Hajj only, and ‘Âishah [may Allâh be pleased with her] entered Îhrâm for ‘Umrah. Then, when we were in Sarîf, her menses began. When we came, we circumambulated the Ka’bah and went between As-Safâ and Al-Marwah. Then the Messenger of Allâh ﷺ commanded those of us who did not have sacrificial animals with us to exit Îhrâm.” Jâbir said: “We said: ‘To what extent?’ He said: ‘Completely.’ So we had intercourse with our wives and put on perfume and wore our regular clothes, and there were only four nights between us and ‘Arafah. Then we entered Îhrâm
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ال📈وي، ثم دخل رسول الله صلى الله عليه وسلم على عائشة رضي الله عنها، فوجدتها تبكي، فقال: ما شالكي؟ قالت: شاني أنني قد حضنت، و قد حل الناس، وقال أخطف بالنبي، والناس يذهبون إلى الحج الآن، فقال: إن هلا أمرك كتب الله عليه بنات آدم، فاعتقيلي ثم أهلي بالحج، ففعلت ووقفت المواقوف، حتى إذا طهرت طاف بالكعبة والضفة والمروة، ثم قال: قد خلت من حجك وعماريك جميكما. فقالت: يا رسول الله! إنني أجد في نفسي أنني لم أخطف بالنبي حتى حجبت، قال: فاذهب بها يا عد الرحمين! فأعجبوها من التنفيم، وذلك ليلة الحضبة.

[2938] (...) جابر بن عبد الرحمن [مذ بلال له] قال: "الحَجَّة فَأتى بني حمزة هم اثنان. فقال بين يام؟ قال: هم بني حمزة. فقال بينكما؟ وكان بين يام والد حمزة، وكان بين حمزة والد بين يام. فقال بينكما؟ كان بينكما أخبرنا ابن جريح. وأخبرنا أبو الزبير، أنه صنع جابر بن عبد الله رضي الله عنهم..."
2937), to the end, but he did not mention what came before this of the Hadīth of Al-Laith.

[2939] 137 - (...) It was narrated from Jābir bin ‘Abdullāh that during the Hajj of the Prophet of Allāh ﷺ, ‘Aishah [may Allāh be pleased with her] entered Ihram for ‘Umrah, and he quoted a Hadīth like that of Al-Laith (no. 2938), but he added: “And he said: ‘The Messenger of Allāh ﷺ was a man of gentle disposition, and when she wanted something he would agree to it. So he sent her with ‘Abdur-Rahmān bin Abī Bakr, and she entered Ihram for ‘Umrah from At-Tan‘īm.’”

Maṭār said: “Abū Az-Zubair said: ‘When ‘Aishah performed Hajj, she did what she had done with the Prophet of Allāh ﷺ.’”

[2940] 138 - (...) It was narrated that Jābir [may Allāh be pleased with them] said: “We set out with the Messenger of Allāh ﷺ, entering Ihram for Hajj, and the women and children were with us. When we came to Makkah, we circumambulated the House and went between As-Safā and
Al-Marwah. Then the Messenger of Allâh ﷺ said to us: ‘Whoever does not have a sacrificial animal with him, let him exit Ihrâm.’ We said: ‘To what extent?’ He said: ‘Completely.’ So we had intercourse with our wives, and we wore our regular clothes, and put on perfume. When the day of At-Tarwiyah came, we entered Ihrâm for Hajj, and our first going between A-Safâ and Al-Marwah sufficed for us. The Messenger of Allâh ﷺ ordered us to share camels and cows, one (animal) between seven of us.”

[2941] 139 - (1214) It was narrated that Jâbir bin ‘Abdullâh [may Allâh be pleased with them] said: “The Prophet ﷺ commanded us, when we exited Ihrâm, to enter Ihrâm when we set out for Minâ, so we entered Ihrâm from Al-Abtâh.”

[2942] 140 - (1215) Jâbir bin ‘Abdullâh [may Allâh be pleased with them] said: “The Prophet ﷺ and his Companions only went between Aş-Şafâ and Al-Marwah once.”
[2943] 141 - (1216) ‘Aṭā’ said: "I heard Jābir bin ‘Abdullāh [may Allah be pleased with them], along with some people who were with me, say: ‘We, the Companions of Muḥammad, entered Ḯṟām for Ḥajj only.’”

‘Aṭā’ said: “Jābir said: ‘The Prophet Ḥusayn bin ‘Abdullāh entered for Ḫajf only.’

‘Aṭā’ said: "I heard Jābir bin ‘Abdullāh [may Allah be pleased with them], along with some people who were with me, say: ‘We, the Companions of Muḥammad, entered Ḯṟām for Ḥajj only.’”

‘Aṭā’ said: “Jābir said: ‘The Prophet Ḥusayn bin ‘Abdullāh entered for Ḫajf only.’

‘Aṭā’ said: "I heard Jābir bin ‘Abdullāh [may Allah be pleased with them], along with some people who were with me, say: ‘We, the Companions of Muḥammad, entered Ḯṟām for Ḥajj only.’”

‘Aṭā’ said: “Jābir said: ‘The Prophet Ḥusayn bin ‘Abdullāh entered for Ḫajf only.’

‘Aṭā’ said: "I heard Jābir bin ‘Abdullāh [may Allah be pleased with them], along with some people who were with me, say: ‘We, the Companions of Muḥammad, entered Ḯṟām for Ḥajj only.’"
exited *Ihram* as you have done. If I had known before what I know now, I would not have brought the sacrificial animal. Exit *Ihram*.' So we exited *Ihram*, and we listened and obeyed.”

‘Aṭā’ said: “Jābir said: ‘Then ‘Alī came from his (Zakāt) collecting mission and he (the Prophet ﷺ) said: ‘For what did you enter *Ihram*?’ He said: ‘For the same as the Prophet entered *Ihram*.’ The Messenger of Allāh ﷺ said to him: ‘Bring your sacrificial animal and remain in *Ihram*.’ ‘Ali brought him a sacrificial animal. Surāqah bin Mālik said: ‘O Messenger of Allāh, is it just for this year or forever?’ He said: ‘Forever.’”

[2944] 142 - (...) It was narrated that Jābir bin ‘Abdullāh [may Allāh be pleased with them] said: “We entered *Ihram* for *Hajj* with the Messenger of Allāh ﷺ, but when we came to Makkah he told us to exit *Ihram* and make it *‘Umrah*. We found that hard and felt anxious about it. News of that reached the Prophet ﷺ, and we did not know whether he heard of it from heaven, or from the people. He said: ‘O people, exit *Ihram*. Were it not for the sacrificial animal that is with me, I would do what you are doing.’ So we exited *Ihram* and had intercourse with our wives, and we did what those who are not in *Ihram* do, until the day of *At-
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Tarwiyyah came, when we put Makkah behind us (to go to Minâ and 'Arafat) and entered Ihrâm for Hajj.”

[2945] 143 - (...) Mûsâ bin Nâfi’ said: “I came to Makkah to perform ‘Umrah for Tamattu’, four days before the day of At-Tarwiyyah. The people said: ‘Now your Hajj is like that of the Makkans.’[1] I entered upon ‘Atâ’ bin Abî Rabâh and asked him about that. ‘Atâ’ said: ‘Jâbir bin ‘Abdullâh Al-Anârî [may Allâh be pleased with them] told me that he performed Hajj with the Messenger of Allâh in the year when he brought the sacrificial animal with him. They entered Ihrâm for Hajj only, then the Messenger of Allâh said: “Exit your Ihrâm, circumambulate the House and go between As-Şafâ and Al-Marwah, then cut your hair and remain out of Ihrâm until the day of At-Tarwiyyah comes. Then enter Ihrâm for Hajj, and make what you did before Tamattu.”’ They said: “How can we make it Tamattu’ when we have named it as Hajj?” He said: “Do what I am telling you to do. Were it not that I have brought the sacrificial animal with me, I would do what I am telling you to do, but it is not permissible for me to exit Ihrâm until the sacrificial animal reaches its destination.”

[1] Because he would be entering Ihrâm for Hajj from Makkah, not from the Miqât.
It was narrated that Jâbir bin ‘Abdullâh [may Allah be pleased with them] said: “We came with the Messenger of Allah ﷺ, entering Ihram for Hajj, then the Messenger of Allah ﷺ told us to make it ‘Umrah and exit Ihram. He had the sacrificial animal with him, so he could not make it ‘Umrah.”

Chapter 18. Tamattu’ With Hajj And ‘Umrah

Ibn ‘Abbâs used to enjoin Mut’ah, and Ibn Az-Zubair used to forbid it. I mentioned that to Jâbir bin ‘Abdullâh and he said: ‘It is through me that this Hadith was circulated. We performed Tamattu’ with the Messenger of Allah ﷺ, but when ‘Umar (became the Khalifah), he said: ‘Allâh permitted to His Messenger whatever He willed, however He willed, and the revelation of the Qur’ân has been completed. So complete Hajj and ‘Umrah for Allâh, as Allâh has commanded you,” and make a

[1] Meaning that Tamattu’ is allowed for Hajj and ‘Umrah while Mut’ah is not allowed for marriage.
decision about your marriages to these women, for no man will be brought to me having married a woman for a specific length of time, but I will have him stoned.

[2948] (...) Qatadah narrated it with this chain (a Hadith similar to no. 2947), and he said in the Hadith: “Separate your Hajj from your ‘Umrah, for that is most proper for your Hajj, and most proper for your ‘Umrah.”

[2949] 146 - (1216) It was narrated that Jabir bin ‘Abdullah [may Allah be pleased with them] said: “We came with the Messenger of Allah saying: ‘Labbâik bil-Hajj (Here we are at Your service for Hajj),’ then the Messenger of Allah told us to make it ‘Umrah.”

Chapter 19. The Hajj Of The Prophet

[2950] 147 - (1218) It was narrated from Ja’far bin Muhammad, that his father said: “We entered upon Jabir bin ‘Abdullah, and he asked about the people, until he came to me. I said: ‘I am Muhammad bin ‘Ali
bin Husain.’ He placed his hand on my head, then he undid my upper button and my lower button, then he placed his hand on my chest. At that time I was a young boy. He said: ‘Welcome to you, O son of my brother. Ask whatever you want.’ So I asked him. He was blind, and the time for prayer became due, so he got up, wearing a blanket which he wrapped around himself; every time he put it over his shoulders, the ends slipped back down, because it was too small, and his Ridda’ was hanging beside him on the clothes hook. He led us in prayer, then I said: ‘Tell us about the Hajj of the Messenger of Allah ﷺ.’ He gestured with his hand and counted nine, and said: ‘The Messenger of Allah ﷺ stayed for nine years (in Madinah) during which he did not perform Hajj, then in the tenth year he announced to the people that the Messenger of Allah ﷺ was going for Hajj. Many people came to Al-Madinah, all of them seeking to follow the Messenger of Allah ﷺ and do what he did.

“We set out with him until we came to Dhul-Hulaifah, where Asmâ’ bint ’Umais gave birth to Muhammad bin Abi Bakr. She sent word to the Messenger of Allah ﷺ, asking: “What should I do?” He said: “Perform Ghusl, wrap your private part in a cloth,
and enter Ḥaḍām.” The Messenger of Allāh ﷺ prayed in the Masjid, then he rode Al-Qaṣwā’ until he reached Al-Baidā’.

“I looked as far as I could see in front of him, and saw people riding and walking. To his right it was the same, to his left it was the same, and behind him it was the same. The Messenger of Allāh ﷺ was among us and the Qur’ān was being revealed to him, and he was the best one to interpret it. So whatever he did, we did too, and he (began the Talbiyah) of Tawḥīd, saying: “Labbaika Allāhumma labbaik, labbaika lā sharīka laka labbaik. Inna al-hamda wān-ni’mata laka wal-mulk, lā sharīka lak (Here I am, 0 Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner).” The people said this Talbiyah that they say nowadays, and the Messenger of Allāh ﷺ did not object to any of that, but the Messenger of Allāh ﷺ kept to his own Talbiyah.

“Jābir [may Allah be pleased with them] said: ‘We did not intend anything other than Hajj, and we were not thinking of ‘Umrah. When we came to the Ka’bah with him, he touched the corner then walked quickly (Raml) for three circuits, and
walked normally for four. Then he came to the Station of Ibrâhîm (Maqâm Ibrâhîm) and recited the verse: “...And take you (people) the Maqâm of Ibrâhîm as a place of prayer...”[1] He stood with the Maqâm between himself and the House.”

- (Ja’far bin Muhammad said)
My father used to say - and I do not think he was narrating it from anyone but the Prophet - that he used to recite in these two Rak’ah Qul Huwa Allâhu ‘Aîd and Qul yâ ayyuhal-kâfirûn.

“Then he went back to the corner and touched it, then he went out through the gate to Aṣ-Ṣafâ. When he drew near to Aṣ-Ṣafâ he recited: “Verily, As-Ṣafâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allâh...”[2] “I will start with that with which Allâh started.” So he started with As-Ṣafâ, climbing up until he could see the Ka’bah. Then he turned to face the Qiblah and singled out Allâh, and extolled His greatness, and he said: “Lâ ilâha illallâh wâhdahu lâ sharika lahu, lahul-mulk wa lahul-hamdu wa hâzi ma’ul ‘abdah wa hazama al-ahzâba wâhdah (There is none worthy of worship but Allâh alone, with no partner or associate, His is the dominion

and to Him be praise, and He is able to do all things; there is none worthy of worship but Allāh alone, He fulfilled His promises and granted victory to His slave and defeated the confederates alone).” Then he supplicated between that, and repeated this three times.”

“Then he came down towards Al-Marwah and when his feet reached the bottom of the valley he ran until the ground started to rise, then he walked until he came to Al-Marwah, and he did at Al-Marwah as he had done at Aṣ-Ṣafā. Then when it was the last lap and he was at Al-Marwah he said: “If I had known before what I know now, I would not have brought the sacrificial animal with me, and I would have made it ‘Umrah. Whoever among you does not have a sacrificial animal with him, let him exit Ḥārim and make it ‘Umrah.”

“‘Surâqah bin Mâlik bin Ju’sham stood up and said: “O Messenger of Allāh, is it just for this year or is it forever?” The Messenger of Allāh Ṣallallāhu ‘alayhi wasallām interlaced the fingers of his hands and said: “‘Umrah has been incorporated into Ḥajj,” twice. “No, it is for ever and ever.”

“Ali came from Yemen with the sacrificial animals of the Prophet Ṣallallāhu ‘alayhi wasallām and he found Fāṭimah [may Allāh be pleased
with her] among those who had exited \textit{Ihrâm}. She was wearing dyed clothes and had put kohl on her eyes. He rebuked her for that and she said: “My father told me to do that.”

‘Ali used to say in Al-‘Irâq: “I went to the Messenger of Allâh ﷺ, complaining about Fâtimah for what she had done, and to ask the Messenger of Allâh ﷺ about what she had told me about. I told him that I had rebuked her for that, and he said: ‘She spoke the truth, she spoke the truth. What did you say when you decided to go for \textit{Hajj}?’ I said: ‘O Allâh, I enter \textit{Ihrâm} for that for which Your Messenger entered \textit{Ihrâm}.’ He said: ‘I have the \textit{Hadî} with me; do not exit \textit{Ihrâm}.”

“The total number of sacrificial animals that ‘Ali brought from Yemen, and that the Prophet ﷺ brought with him, was one hundred. The people all exited \textit{Ihrâm} and cut their hair, except the Prophet ﷺ and those who had brought sacrificial animals with them.”

“When the day of \textit{At-Tarwiyah} came, they set out for Minâ and entered \textit{Ihrâm} for \textit{Hajj}. The Messenger of Allâh ﷺ rode and prayed \textit{Zuhr}, \textit{Asr}, \textit{Maghrib}, \textit{Ishâ} and \textit{Fajr} there, then he waited for a while until the sun rose. He ordered that a tent of hair be pitched for him in Namirah.
Then the Messenger of Allâh  moved on, and the Quraish did not doubt that he would halt at Al-Mash'ar Al-Harâm, as Quraish used to do during the Jâhiliyyah, but the Messenger of Allâh  carried on until he reached ‘Arafat, where he found that the tent had been pitched for him in Namirah, and he stopped there.’”

‘When the sun passed its zenith, he ordered that Al-Qaswâ’ be saddled for him, and he came to the bottom of the valley, where he addressed the people and said: “Your blood and your wealth are sacred to one another, as sacred as this day of yours, in this month of yours, in this land of yours. All matters of the Jâhiliyyah are abolished beneath my feet. The blood feuds of the Jâhiliyyah are abolished, and the first blood feud that I abolish is that of Rabî’ah bin Al-Hârîth, who was nursed among Banû Laith and killed by Hudhali. The Ribâ of the Jâhiliyyah is abolished, and the first Ribâ that I abolish is that of Abbâs bin ‘Abdul-Muţţalib; it is all abolished. Fear Allâh with regard to women, for you have taken them as a trust from Allâh, and intimacy with them has become permissible to you by the Word of Allâh. Your rights over them are that they should not allow anyone whom you dislike to tread on your bedding. If they do that, then hit them, but in a manner that does not cause injury or leave
a mark. Their rights over you are that you should provide for them and clothe them in a reasonable manner. I have left you something which, if you adhere to it, you will never go astray: The Book of Alläh. You will be asked about me. What will you say?” They said: “We bear witness that you have conveyed (the Message) and fulfilled (your duty) and offered sincere advice.”

He gestured with his forefinger towards the sky and then towards the people, (and said) “O Alläh, bear witness, O Alläh bear witness,” three times.

Then the Adhân was called, then the Iqâmah, and he prayed Zuhr, then the Iqâmah was called and he prayed ‘Asr, and he did not offer any prayer in between them. Then the Messenger of Alläh Ḥ moved until he reached the Mawqif (place of standing), and he made his she-camel face Assakharât[1] with people walking in front of him, and he turned to face the Qiblah. Then he remained standing until the sun had set, after its rays had started to diminish and until the disk of the sun had disappeared. ”

“Then he seated Usâmah on his mount behind him, and the Messenger of Alläh Ḥ moved on, pulling Al-Qaswâ’s reins tight until her head was touching the front of the saddle, and he gestured with his right hand: “O

[1] The rocks at the bottom of Jabal Ar-Rahmah — the Mount of Mercy.
people, calmly, calmly!” Every time he came to a small hill, he released the reins a little so that she could climb. Then he came to Al-Muzdalifah where he prayed Maghrib and ‘Ishâ’ with one Adhân and two Iqâmah, offering no prayer in between.”

“Then the Messenger of Allâh ḥ moved on, he passed some women riding camels. Al-Fadl started to look at them, so the Messenger of Allâh ḥ put his hand on the face of Al-Fadl. Al-Fadl turned his face to the other side to look, and the Messenger of Allâh ḥ moved his hand to the other side of Al-Fadl’s face. Al-Fadl again turned his face to the other side to look, until he came to the bottom of Muḥassir, where he sped up a little.”

“Then he followed the middle road that comes out at Al-Jamrat Al-Kubra, until he reached the
Jamrah that is by the tree. Then he stoned it with seven pebbles, saying the Takbir with each throw - pebbles the size of broad beans - throwing from the bottom of the valley. Then he went to the place of slaughter, and slaughtered sixty-three (animals) with his own hand. Then he handed over to ‘Ali who slaughtered the rest, and he gave him a share in his sacrifice. Then he ordered that a piece from each be brought; (the pieces) were put in a pot and cooked, and they (the Prophet ﷺ and ‘Ali) ate from the meat and drank from the soup.

Then the Messenger of Allâh ﷺ rode and headed towards the House (and performed Tawaf Al-Ifadah), and prayed Zuhr in Makkah. He came to Banû ‘Abdul-Muttalib, who were providing water to the pilgrims at Zamzam, and said: “Carry on drawing water, O Banû ‘Abdul-Muttalib. Were it not that the people would overwhelm you I would have drawn water with you.” So they drew up a bucket for him and he drank from it.”

[2951] 148 - (...) Ja’far bin Muhammad said: “My father told me: ‘I went to Jâbir bin ‘Abdullâh and asked him about the pilgrimage of the Messenger of Allâh ﷺ...’” and he quoted a Hadith similar to that of Hâtim bin Ismâ’il (no. 2950). He added: “... When the Messenger of Allâh ﷺ passed by Muzdalifah at Al-
Chapter 20. All Of 'Arafat Is A Place Of Standing

[2952] 149 - (....) It was narrated from Jâbir that the Messenger of Allah ﷺ said: “I have offered my sacrifice here, and all of Minâ is the place of sacrifice, so offer your sacrifices where you are staying. And I have stood here, and all of 'Arafat is the place of standing. And I have stopped here, and all of Muzdalifah is the place of stopping.”

[2953] 150 - (....) It was narrated from Jâbir bin ‘Abdullâh [may Allah be pleased with them], that when the Messenger of Allah ﷺ came to Makkah, he came to the Black Stone and touched it, then he walked to the right, walking quickly (Raml) in three circuits and walking normally in four.
Chapter 21. The Standing And The Saying Of Allah, The Most High: “Then depart from the place whence all the people depart”[1]

[2954] 151 - (1219) It was narrated that ‘Aishah said: “The Quraish and those who followed their way used to stand at Al-Muzdalifah, and they were called Al-Hums and the rest of the Arabs used to stand in ‘Arafat. When Islam came, Allah commanded His Prophet ﷺ to go to ‘Arafat and stand there, then depart from there. That is the verse in which Allah says: “Then depart from the place whence all the people depart.”[2]

[2955] 152 - (...) Hishâm narrated that his father said: “The Arabs used to circumambulate the Ka’bah naked, except the Hums, and the Hums were the Quraish and their descendents. They used to circumambulate naked, unless the Hums gave them some clothes - men would give to men and

women to women. The *Hums* did not go out of Al-Muzdalifah, but the people all went to ‘Arafat.”

Hishâm said: “My father told me that ‘Âishah said: ‘The *Hums* were those concerning whom Allah revealed the words: “Then depart from the place whence all the people depart…”’[1] She said: ‘The people used to depart from ‘Arafât, and the *Hums* used to depart from Al-Muzdalifah, saying: “We will not depart except from within the sanctuary.” When the following was revealed: “Then depart from the place whence all the people depart…”[2] they went back to ‘Arafât.”

[2956] 153 - (1220) Muhammad bin Jubair bin Mu’tim narrated that his father, Jubair bin Mu’tim said: “I lost a camel of mine, so I went and looked for it on the Day of ‘Arafat. I saw the Messenger of Allâh standing with the people in ‘Arafat, and I said: ‘By Allâh, he is one of the *Hums*, what is he doing here?’ The Quraish were regarded as being among the *Hums*.”

Chapter 22. It Is Permissible To Base One's Intention For *Ihram* On The Intention Of Another

[2957] 154 - (1221) It was narrated that Abû Mûsâ said: “I came to the Messenger of Allâh while he was halting in Al-Baṭhâ’, and he said to me: ‘Did you intend to perform *Hajj*?’ I said: ‘Yes.’ He said: ‘For what did you enter *Ihram*?’ I said: ‘I said: “Here I am at Your service, for the same as the Prophet has entered *Ihram*.”’ He said: ‘*You have done well.* Circumambulate the House and go between As-Safâ and Al-Marwah, then exit *Ihram*.’ I circumambulated the Ka’bah and went between As-Safâ and Al-Marwah, then I came to a woman of Banû Qais who rid my head of lice. Then I entered *Ihram* for *Hajj*. I continued to state *Fatwa* (religious rulings) to that effect for the people until the *Khilâfah* of ‘Umar [may Allah be pleased with them].”

A man said to him: “O Abû Mûsâ,” or: “O ‘Abdullâh bin Qais, exercise restraint in your *Fatwa*, for you do not know what the Commander of the Believers has introduced with regard to the rituals after you.” He said: “O people, whoever heard a *Fatwa*...
from us (about exiting Ihrâm) let him wait, for the Commander of the Believers is coming to you, so follow him.” Then ‘Umar [may Allah be pleased with them] came and I mentioned that to him, and he said: ‘We follow the Book of Allah, and the Book of Allah enjoins completing Hajj and ‘Umrah. And we follow the Sunnah of the Messenger of Allah , and the Messenger of Allah did not exit Ihrâm until the sacrifice reached its destination.”

[2958] (...) Shu‘bah narrated a similar report (as no. 2957) with this chain.

[2959] 155 - (...) It was narrated that Abū Mūsā [may Allah be pleased with them] said: “I came to the Messenger of Allah when he was halting in Al-Bathâ’, and he said: ‘For what have you entered Ihrâm?’ I said: ‘I have entered Ihrâm for the same as the Prophet has entered Ihrâm.’ He said: ‘Have you brought a sacrificial animal?’ I said: ‘No.’ He said: ‘Circumambulate the House and go between As-Ṣafâ and Al-Marwah, then exit Ihrâm.’ So I circumambulated the House and went between As-Ṣafâ and Al-Marwah, then I went to a woman among my people who combed my hair and washed my head. I used to give the people...
Fatwas to that effect during the leadership of ‘Abū Bakr and the leadership of ‘Umar. It was during Hajj season that a man came to me and said: ‘You do not know what the Commander of the Believers has introduced concerning the rituals.’ I said: ‘O people, whoever heard a Fatwa from us (about exiting Ihrām) let him wait, for the Commander of the Believers is coming to you, so follow him.’ When he came I said: ‘O Commander of the Believers, what is this that you have introduced concerning the rituals?’ He said: ‘We follow the Book of Allah, and Allah says, “And perform properly the Hajj and ‘Umrah...”’ And we follow the Sunnah of our Prophet , and the Prophet  did not exit Ihrām until he had offered the sacrifice.”’

[2960] 156 - (...) It was narrated that Abū Mūsā [may Allah be pleased with them] said: “The Messenger of Allah  had sent me to Yemen, and I came back during the year when he went for Hajj. The Messenger of Allah  said to me: ‘O Abū Mūsā, what did you say when you entered Ihrām?’ I said: ‘I said: ‘Here I am at Your service, for the same purpose as the Prophet  entered Ihrām.’” He said: ‘Have you brought a sacrificial animal?’

I said: ‘No.’ He said: ‘Then go and circumambulate the House and go between As-Safâ and Al-Marwâh, then exit Ihrâm.’” Then he quoted a Hadîth like that of Shu‘bâh and Sufyân (no. 2957, 2959).

Chapter 23. The Permissibility Of Tamattû’

[2962] 158 - (1223) ‘Abdullâh bin Shaqîq said: “‘Uthmân used
to forbid *Mut'ah* (*Tamattu'* and 'Ali used to enjoin it. 'Uthmân said something to 'Ali, then 'Ali said: 'You know that we did *Tamattu'* with the Messenger of Allâh ﷺ.’ He said: 'Yes, but we were afraid then.’”

[2963] - (...) Shu’bâh narrated a similar report with this chain.

[2964] 159 - (...) It was narrated that Sa’êd bin Al-Mûsâyyab said: ‘‘‘Ali and ‘Uthmân [may Allâh be pleased with them] met in ‘Usfân, and ‘Uthmân used to forbid *Tamattu'* and *UMrah* (during the *Hâjj* season). ‘Ali said: ‘What do you mean by forbidding something that the Messenger of Allâh ﷺ did?’ ‘Uthmân said: ‘Leave us alone.’ He said: ‘I cannot leave you alone.’ When ‘Ali saw that, he entered *Ihram* for both of them together.’”

[2965] 160 - (1224) It was narrated that Abû Dharr [may Allâh be pleased with them] said:
“Al-Mut’ah in Ḥajj was just for the Companions of Muḥammad.”

[2966] 161 - (...) It was narrated that Abū Dharr [may Allāh be pleased with them] said: “We had a concession,” meaning, Al-Mut’ah in Ḥajj.

[2967] 162 - (...) Abū Dharr [may Allāh be pleased with them] said: “Two Al-Mut’ah were permitted to us only” - meaning Mut’ah (temporary marriage) with women and Mut’ah (Tamattu’i) in Ḥajj.

[2968] 163 - (...) It was narrated that ‘Abdūr-Rahmān bin Abī Ash-Sha’thā said: “I came to Ibrāhīm An-Nakha’ī and Ibrāhīm At-Taimī and said: ‘I intend to combine ‘Umrah and Ḥajj this year.’ Ibrāhīm An-Nakha’ī said: ‘Your father would not have intended to do that.’”

Qutaibah said: “Jarīr narrated to us from Bayān, from Ibrāhīm At-
Taimi, from his father, that he passed by Abu Dharr [may Allah be pleased with them] in Ar-Rabdhah, and he mentioned that to him, and he said: ‘It was allowed specifically for us but not for you.”

[2969] 164 - (1225) It was narrated that Ghunaim bin Qais said: “I asked Sa’d bin Abi Waqqas [may Allah be pleased with them] about Mut’ah (Tamattu’) and he said: ‘We did that, and at that time he was a disbeliever in the houses of Makkah.””[1]

[2970] (...) It was narrated from Sulaiman At-Taimi with this chain (a Hadith similar to no. 2969), and he said in his report: “meaning, Mu’âwiyyah.”

[2971] (...) A similar Hadith (as no. 2969) was narrated from Sulaiman At-Taimi with this chain. In the Hadith of Sufyan it says: “Mut’ah in Hajj (Tamattu’).”

[1] The meaning is understood more clearly by the next narrations, and the meaning of “he was a disbeliever” is that he had recently accepted Islam.
It was narrated that Muṭṭarrif said: “‘Imrân bin Ḥuṣain said to me: ‘I will tell you a Hadîth today, by means of which Allâh will benefit you after today. Know that the Messenger of Allâh ﷺ allowed some of his family to perform ‘Umrah in the first ten days of Dhul-Hijjah, and no verse was revealed which abrogated that, and he did not forbid it before he passed away. After that, it doesn’t matter what anyone else thinks.’”

It was narrated from Al-Jurairî with this chain (a Hadîth similar to no. 2972). Ibn Ḥâtim said in his report: “It doesn’t matter what anyone else thinks,” meaning ‘Umar.

It was narrated that Muṭṭarrif said: “‘Imrân bin Ḥuṣain said to me: ‘I will tell you a Hadîth by means of which Allâh may benefit you. The Messenger of Allâh ﷺ joined Ḥajj and ‘Umrah, then he did not forbid it until he died, and no Qur’ân (Ayat) was revealed forbidding..."
that. And I was always greeted until I was cauterized, then the greetings ceased, then when I stopped (being cauterized), the greetings returned.”

[2975] (...) Muṭarrif said:
“Imrân bin Ḥusain said to me…”

a Hadīth like that of Muʿādh (no. 2974).

[2976] 168 - (...) Muṭarrif said:
“Imrân bin Ḥusain sent for me during his final illness and said: ‘I am going to tell you some Ahādīth by means of which Allāh may benefit you after I am gone. If I live, then conceal them, but if I die, then narrate them if you wish. I have been greeted (by the Angels). The Prophet of Allāh combined Hajj and ‘Umrah, then no (words of) the Book of Allāh were revealed concerning that, and the Prophet of Allāh did not forbid it. And it doesn’t matter what anyone else says about it.’”

[2977] 169 (...) It was narrated that ‘Imrân bin Al-Ḥuṣain [may Allāh be pleased with them] said:
“Know that the Messenger of

[1] The meaning is; “by the Angels.”
Allāh ٌcombined Hajj and 'Umrah, then no (words of) the Book of Allāh were revealed concerning that, and the Messenger of Allāh ٌdid not forbid it. And it doesn’t matter what anyone else says about it.”

[2978] ١٧٠ - (...) It was narrated that ‘Imrân bin Huṣain [may Allāh be pleased with them] said: “We performed Tamattu’ with the Messenger of Allāh ٌand no Qur'ân (Ayat) was revealed concerning that. And it doesn’t matter what anyone else says about it.”

[2979] ١٧١ - (...) This Hadīth was narrated from ‘Imrân bin Huṣain. He said: “The Prophet of Allāh ٌperformed Tamattu’ and we did Tamattu’ with him.”

[2980] ١٧٢ - (...) It was narrated that Abū Rajā’ said: “‘Imrân bin Huṣain said: ‘The verse of Mut'ah was revealed in the Book of Allāh, meaning Tamattu’ in Hajj.
The Book Of Hajj

The Messenger of Allâh ﷺ told us to do that, then no verse was revealed abrogating the verse of Tamattu', and the Messenger of Allâh ﷺ did not forbid it until he died. And after that it doesn’t matter what anyone else says about it.”

[2981] 173 - (...) A similar report (as no. 2981) was narrated from ‘Imrân bin Ḥusain, except that he said: “And we did that with the Messenger of Allâh ﷺ,” and he did not say: “He told us to do that.”

Chapter 24. The Obligation For The Pilgrim Who Is Performing Tamattu’ To Offer A Sacrifice; If He Has No Animal To Sacrifice, He Must Fast For Three Days During Hajj And Seven Days When He Goes Back To His Family

[2982] 174 - (1227) ‘Abdullâh bin ‘Umar [may Allâh be pleased with them] said: “The Messenger of Allâh ﷺ performed Tamattu’ during the Farewell Pilgrimage, joining ‘Umrah to Hajj, and he offered a sacrifice. He brought the sacrificial animal with him from Dhul-Ḥulaifah. The
Messenger of Allâh ﷺ started by (beginning the Talbiyah) for ‘Umrah, then he (began the Talbiyah) for Hajj. The people also performed Tamattu’ with the Messenger of Allâh ﷺ, following ‘Umrah with Hajj.

“Those who offered a sacrifice brought the sacrificial animal with them, and some of them did not offer a sacrifice. When the Messenger of Allâh ﷺ came to Makkah he said to the people: ‘Whoever among you has brought a sacrificial animal, nothing that has been forbidden to him (in Ihrâm) will become permissible until he has completed his Hajj. Whoever among you did not bring a sacrificial animal, let him circumambulate the House and go between Aṣ-Ṣafâ and Al-Marwâh, then cut his hair and exit Ihrâm, then let him enter Ihrâm for Hajj and offer a sacrifice. Whoever cannot find an animal to sacrifice, let him fast for three days during Hajj and seven days if he returns to his family.’ The Messenger of Allâh ﷺ performed Tawâf when he arrived at Makkah. He touched the Corner (the Black Stone) when he began, then he walked rapidly in three of the seven circuits and walked (at a normal pace) in the last four. Then when he had completed Tawâf he prayed two Rak’ah at the Maqâm, then he said Salâm and left. He
went to As-Safâ and performed seven circuits between As-Safâ and Al-Marwah. Then he did not regard as permissible anything that had become forbidden to him (in Ihram) until he had completed his Hajj. He offered his sacrifice on the Day of Sacrifice, then he hastened to circumambulate the House, then he exited Ihram completely. Those people who had brought sacrificial animals with them did what the Messenger of Allâh ﷺ did.”

[2983] 175 (1228) It was narrated from 'Urwah bin Az-Zubair, that 'Aishah, the wife of the Prophet ﷺ, told him that the Messenger of Allâh ﷺ followed ‘Umrah with Hajj (Tamattu'). And the people did Tamattu' with him, as was informed to me by Sâlim bin ‘Abdullâh from 'Abdullâh [may Allah be pleased with them] from the Messenger of Allâh ﷺ.

Chapter 25. The Pilgrim Performing Qirân Should Not Exit Ihram Except When The Pilgrims Performing Ifrâd Exit Ihram

[2984] 176 - (1229) It was narrated from ‘Abdullâh bin ‘Umar that Hafṣah [may Allâh be pleased with her], the wife of the Prophet ﷺ, said: “O Messenger
of Allâh, why have the people exited Ihmâm when you have not exited from Ihmâm following your 'Umrah?’” He said: “I have matted my hair together and garlanded my sacrificial animal,[1] so I will not exit Ihmâm until I offer the sacrifice.”

[2985] (...) It was narrated that Hafsah [may Allâh be pleased with her] said: “I said: O Messenger of Allâh, why have you not exited Ihmâm?...” a similar report (as no. 2984).

[2986] 177 - (...) It was narrated from Ibn ‘Umar that Hafsah [may Allâh be pleased with them] said: “I said to the Prophet ﷺ: ‘Why have the people exited Ihmâm while you have not exited Ihmâm following your ‘Umrah?’” He said: ‘I have garlanded my sacrificial animal and matted my hair together, so I will not exit Ihmâm until I exit Ihmâm following Hajj.’”

[2987] 178 - (...) It was narrated from Ibn ‘Umar that Hafsah [may Allâh be pleased with them] said: “O Messenger of Allâh…” a Hadîth like that of Mâlik (no. 2984). “So I will not exit Ihmâm until I have offered my sacrifice.”

[1] See no. 3016 for details on this matter.
Chapter 26. It Is Permissible To Exit Ḩaḍram If One Is Prevented From Completing Ḥajj; It Is Permissible To Perform Qirān And The Pilgrim Performing Qirān Should Perform Just One Ṭawāf And One Saʿī

[2989] 180 - (1230) It was narrated from Nāfi’ that ‘Abdullāh bin ‘Umar [may Allāh be pleased with them] set out to perform Umrah during the Fitnah of Al-Ḥajjāj and he said: ‘If we are prevented from reaching the House, we will do what we did with the Messenger of Allāh ﷺ.’ He set out and entered Ḥaḍram for Umrah, and he traveled until he reached Al-Baidā’, where he turned to his
companions and said: ‘They are both the same.’ I ask you to bear witness that I have committed myself to performing Hajj with ‘Umrah. He set out, and when he reached the House, he circumambulated it seven times, and went between As-Ṣafâ and Al-Marwah seven times, and he did not do more than that, believing that it would be sufficient for him, then he offered the sacrifice.” \[1\]

\[2990\] 181 - (...) Nâfi’ narrated that ‘Abdullâh bin ‘Abdullâh and Sâlim bin ‘Abdullâh spoke to ‘Abdullâh when Aḥ-Ḥajjâj came to fight Ibn Az-Zubair, and said: “It does not matter if you do not do Hajj this year; we are afraid that there will be fighting among the people and you will not be able to reach the House.” He said: “If I am prevented from reaching the House, I will do what the Messenger of Allâh ﷺ did when I was with him, when the disbelievers of the Quraish prevented him from reaching the House. I ask you to bear witness that I have committed myself to perform ‘Umrah.”

He set off until he reached Dhu-Hulaiṭah, where he recited the Talbiyah for ‘Umrah, then he said: “If the way is clear for me, I will complete my ‘Umrah, and if the way is blocked, I will do what

\[\text{\begin{footnotes}
\footnotetext{1} That is, he slaughtered the Hadi on the tenth of Dhu-Hijjah, the Day of An-Nahr.\end{footnotes}}\]
the Messenger of Allâh ﷺ did when I was with him.” Then he recited: “Indeed in the Messenger of Allâh you have a good example to follow”...

Then he traveled on until he reached Zahr Al-Baidâ’, where he said: “They are both the same. If I am prevented from performing 'Umrah, then I will be prevented from performing Hajj. I ask you to bear witness that I have committed myself to performing Hajj with 'Umrah.”

He traveled on and bought a sacrificial animal in Qudaid, then he performed one Tawaf for both around the House and between As-Safâ and Al-Marwah, then he did not exit Ihram until he exited Ihram from both on the Day of Sacrifice.”

[2991] (…) It was narrated that Nâfi’ said: “Ibn ‘Umar wanted to perform Hajj when Al-Hajjâj attacked Ibn Az-Zubair…” and he quoted a Hadîth like this (no. 2990), and at the end of the Hadîth he said: “And he used to say: ‘Whoever joins Hajj and Umrah, one Tawaf is sufficient for him. And he should not exit Ihram until he exits Ihram from both.”

[2992] 182 - (…) It was narrated from Nâfi’ that Ibn ‘Umar wanted to perform Hajj in the

year when Al-Ḥajjāj attacked Ibn Az-Zubair. It was said to him: "There will be fighting among the people and we are afraid that you will be prevented." He said: "You have a good example to follow in the Messenger of Allâh ﷺ. I will do what the Messenger of Allâh ﷺ did. I ask you to bear witness that I have committed myself to performing 'Umrah." Then he set out, and when he was in Zâhir Al-Baidâ' he said: "Hajj and 'Umrah are the same. Bear witness" - (one of the narrators) Ibn Rumh said: "I ask you to bear witness" - "that I have committed myself to performing Hajj along with my 'Umrah." He slaughtered a sacrificial animal that he had bought in Qudaid, then he set out, entering Ihrām for both together, until he came to Makkah, where he circumambulated the House and went between As-Safâ and Al-Marwah, and he did not do more than that. And he did not offer a sacrifice nor shave his head nor cut his hair nor regard as permissible anything that had become forbidden to him (in Ihrām) until the Day of Sacrifice came, when he slaughtered sacrificial animal shaved his head, and he thought that his first Tawâf was sufficient for Hajj and 'Umrah.

Ibn 'Umar said: "This is what the Messenger of Allâh ﷺ did."
This narration was narrated from Nâfi', from Ibn 'Umar, but he only mentioned the Prophet at the beginning of the Hadîth, when it was said to him: “You will be prevented from reaching the House.” He said: “Then I will do what the Messenger of Allâh did.” And it does not say at the end of the Hadîth: “This is what the Messenger of Allâh did,” as Al-Laîth said (in no. 2992).

Chapter 27. Ifrâd And Qirân

It was narrated that Ibn 'Umar - according to the report of Yahyâ - said: “We entered Ihrâm with the Messenger of Allâh for Hajj only.” According to the report of Ibn 'Awn: “The Messenger of Allâh entered Ihrâm for Hajj only.”

It was narrated from Bakr, that Anas [may Allâh be pleased with them] said: “I heard the Prophet reciting the Talbiyah for Hajj and 'Umrah together.”
Bakr said: “So I narrated that to Ibn ‘Umar, and he said: ‘He recited the Talbiyah for Hajj only.’ Then I met Anas and I told him what Ibn ‘Umar had said. Anas said: ‘You are treating us like little children!’ I heard the Messenger of Allâh say: “Labbayka ‘Umratan wa Ijâjân (Here I am, O Allah, for Hajj and ‘Umrah).”

[2996] 186 - (...) It was narrated from Bakr bin ‘Abdullâh: “Anas [may Allâh be pleased with them] told us that he saw the Prophet joining them” - Hajj and ‘Umrah - he said: “I asked Ibn ‘Umar and he said: ‘We entered Ihrâm for Hajj.’ I went back to Anas and told him what Ibn ‘Umar had said, and he said: ‘It is as if we were little children!’”

Chapter 28. It Is Recommended For The Pilgrim To Perform Ṭawâf Al-Qudâm[1] And As-Sâ‘î After It

[2997] 187 - (1233) It was narrated that Wabarah said: “I was sitting with Ibn ‘Umar when a man came and said: ‘Is it right for me to circumambulate the

[1] The Ṭawâf of arrival, performed upon the arrival to Makkah.
House before I go to the place of standing (Al-Mawqif)?’ He said: ‘Yes.’ He said: ‘Ibn ‘Abbâs says: ‘Do not circumambulate the House until you have gone to the place of standing.’’ Ibn ‘Umar said: ‘The Messenger of Allâh ☦ performed Hajj, and he circumambulated the House before going to the place of standing; is the word of the Messenger of Allâh ☦ more deserving of being followed, or the word of Ibn ‘Abbâs, if you are sincere?’’

[2998] 188 - (...) It was narrated that Wabarah said: ‘A man asked Ibn ‘Umar [may Allah be pleased with them]: “Should I circumambulate the House once I have entered Ihram for Hajj?” He said: ‘What is stopping you?’ He said: ‘I saw the son of so-and-so disapproving of it, but you are dearer to us than him; we see that he is tempted by this world.’ He said: ‘Which of us’ - or ‘which of you’ - ‘is not tempted by this world?’ Then he said: ‘We saw the Messenger of Allâh ☦ enter Ihram for Hajj, circumambulate the House and perform Sa‘î between As-Safâ and Al-Marwah. The way of Allâh and the way of His Messenger ☦ are more deserving of being followed than the way of so-and-so, if you are sincere.’’
Chapter 29. Clarifying That The Pilgrim Who Has Entered Ihrâm For 'Umrah Should Not Exit Ihrâm After Performing Tawâf Before Sa'i; And The Pilgrim Who Has Entered Ihrâm For Hajj Should Not Exit Ihrâm After Performing Tawaf Al-Qudûm, And The Same Applies To The Pilgrim Performing Qirân

[2999] 189 - (1234) It was narrated that 'Amr bin Dînâr said: “We asked Ibn ‘Umar about a man who comes to perform 'Umrah and he circumambulates the House but he does not go between As-Ṣafâ and Al-Marwah - can he have intercourse with his wife?” He said: “The Messenger of Allah came and circumambulated the House seven times, and he prayed two Rak'âh behind the Maqâm, and he went between As-Ṣafâ and Al-Marwah seven times, and you have the best example in the Messenger of Allah.”

[3000] (...) A Ḥadîth similar to that of Ibn ‘Uaynah (no. 2999) was narrated from ‘Amr bin Dînâr, from Ibn ‘Umar [may Allah be pleased with them], from the Prophet.
It was narrated from Muḥammad bin ‘Abdur-Raḥmān that a man from Al-‘Irāq said to him: “Ask ‘Urwah bin Az-Zubair for me about a man who enters Ḥārām for Ḥajj - when he has circumambulated the House, can he exit Ḥārām or not? If he says to you that he should not exit Ḥārām, tell him: ‘There is a man who says that it may be done.’”

He said: “I asked him, and he said: ‘The one who has entered Ḥārām for Ḥajj cannot exit Ḥārām except by completing Ḥajj.’ I said: ‘There is a man who says that it may be done.’ He said: ‘What a bad thing he has said.’ Then that man met me and asked me, and I told him. He said: ‘Tell him that a man used to narrate that the Messenger of Allāh ﷺ did that, and how come Asmā’ and Az-Zubair do that?’”

He said: “I went to him and told him that. He said: ‘Who is that?’ I said: ‘I do not know.’ He said: ‘Why doesn’t he come to me himself and ask me? I think he is an ‘Irāqi.’ I said: ‘I do not know.’ He said: ‘He is lying. The Messenger of Allāh ﷺ performed Ḥajj, and ‘Aishah [may Allāh be pleased with her] told me that the first thing he did when he came to Makkah was perform Wudū’, then he circumambulated the House.’”
"Then Abū Bakr performed Hajj and the first thing he did was circumambulate the House, and nothing else. Then 'Umar did likewise, then 'Uthmān performed Hajj and the first thing I saw him do was circumambulate the House and nothing else."

"Then Mu‘āwiyah and 'Abdullāh bin 'Umar (performed Hajj), then I performed Hajj with Abū Az-Zubair bin Al-Awwâm, and the first thing he did was circumambulate the House, and nothing else. Then I saw the Muhājirūn and Anṣār doing that, and nothing else. Then the last one whom I saw doing that was Ibn 'Umar, and he did not alter it to 'Umrah. Ibn 'Umar is with them, so why don’t they ask him? No one among those who have passed away started with anything other than circumambulating the House as soon as they arrived in Makkah, then they did not exit Ihrām."

"I saw my mother and my maternal aunt, when they came (to Makkah), they did not start with anything other than the House, which they circumambulated, then they did not exit Ihrām. My mother told me that she and her sister and Az-Zubair and others came to perform 'Umrah only, and when they had touched the Corner (the Black Stone) they exited Ihrām. So
he was lying when he told you that.”

[3002] 191 - (1236) It was narrated that Asmâ’ bint Abî Bakr said: “We set out in Ihrâm, and the Messenger of Allâh ﷺ said: ‘Whoever has a sacrificial animal with him, let him remain in Ihrâm, and whoever does not have a sacrificial animal with him, let him exit Ihrâm.’ I did not have a sacrificial animal with me, so I exited Ihrâm, but Az-Zubair had a sacrificial animal with him so he did not exit Ihrâm.”

She said: “I put on my ordinary clothes then I went out and sat beside Az-Zubair. He said: ‘Go away from me.’ I said: ‘Are you afraid that I am going to jump on you?!’”

[3003] 192 - (...) It was narrated that Asmâ’ bint Abî Bakr [may Allâh be pleased with them] said: “We came with the Messenger of Allâh ﷺ, having entered Ihrâm for Hajj.” Then he (a narrator) narrated a Hadîth similar to that of Ibn Juraij (no. 3002), except that he said: “He said: ‘Keep away from me, keep away from me.’” She said: ‘Are you afraid
that I am going to jump on you?!”

[3004] 193 - (1237) It was narrated from Abû Al-Aswad that ‘Abdullâh, the freed slave of Asmâ’ bint Abî Bakr [may Allâh be pleased with them], told him that he used to hear Asmâ’ say, every time she passed by Al-Ḥajûn: “May Allâh send blessings and peace upon His Messenger. We stayed here with him, and at that time our burdens were light and our mounts were few, and we had few provisions. I performed 'Umrah along with my sister 'Aïshah, and Az-Zubair, and others. When we had touched the House (i.e., completed the Tawâf and Sa‘î) we exited Iḥrâm, then we entered Iḥrâm for Ḥajj in the evening.”

Hârûn said in his report: “The freed slave of Asmâ’,” and he did not name him as ‘Abdullâh.

Chapter 30. Tamattu‘ In Ḥajj

[3005] 194 - (1238) Shu‘bah narrated that Muslim Al-Qurri said: “I asked Ibn ‘Abbâs [may Allâh be pleased with them] about Mu‘tâh (Tamattu‘) in Ḥajj, and he said it was allowed, but
Ibn Az-Zubair used to say that it was not allowed.” He said: “The mother of Ibn Az-Zubair narrated that the Messenger of Allah allowed it, so they entered upon her and asked her. He said: “We entered upon her and we saw a large, blind woman who said: The Messenger of Allah allowed it.”

[3006] 195 - (...) It was narrated from Shu'bah with this chain (a Hadith similar to no. 3005). As for (the narration of) 'Abdur-Rahmân, it mentions Mut'ah but it does not say “Mut'ah in Hajj.” As for Ibn Ja'far, he said: “Shu'bah said: ‘Muslim said: “I do not know whether it is Mut'ah (Tamattu') in Hajj or Mut'ah with women.”

[3007] 196 - (1239) Muslim al-Qurri heard Ibn 'Abbâs [may Allah be pleased with them] say: “The Prophet entered Itrâm for 'Umrah, and his Companions entered Itrâm for Hajj. The Prophet did not exit Itrâm and neither did those of his Companions who had brought sacrificial animals, but the rest of them exited Itrâm. Talhah bin 'Ubaidullâh was one of those who had brought a sacrificial animal, so he did not exit Itrâm.”
Chapter 31. It Is Permissible To Perform 'Umrah During The Months Of Hajj

[3008] 197 - (....) Shu'bah narrated it with this chain (a Hadith similar to no. 3007), but he said: "Among those who did not have sacrificial animals with them were Tālḥah bin 'Ubaidullāh and another man, so they exited Īhrām."

[3009] 198 - (1240) It was narrated that Ibn ‘Abbâs [may Allah be pleased with them] said: "They used to think that ‘Umrah during the months of Hajj was one of the greatest evils on earth, and they would make Muḥarram Šafar. They would say: 'When the backs of the camels have healed and the tracks of the pilgrims have become erased and Šafar is over, ‘Umrah becomes permissible for those who want to perform ‘Umrah.' Then the Prophet ﷺ and his Companions came on the fourth (of Dhu;l-Ḥijjah), reciting the Talbiyah for Hajj, and he told them to make it ‘Umrah. This was too hard for them, and they said: ‘O Messenger of Allāh, exiting Īhrām to what extent?' He said: 'Completely.'"
[3010] 199 - (...) It was narrated from Abû Al-‘Alîyah Al-Barâ‘ that he heard Ibn ‘Abbâs [may Allâh be pleased with them] say: “The Messenger of Allâh ﷺ entered Ihrâm for Hajj, then he came on the fourth day of Dhul-Hijjah and prayed Subh.” He said: “When he had prayed Subh, he said: ‘Whoever wishes to make it ‘Umrah, let him make it ‘Umrah.’”

[3011] 200 - (...) It was narrated from Shu‘bah with this chain (a Ḥadîth similar to no. 3010). As for (the narration) Rawh and Yâhâ bin Kâthîr, they said what Naṣr said: “The Messenger of Allâh ﷺ entered Ihrâm for Hajj.” As for Abû Shîhâb, in his report it says: “We set out with the Messenger of Allâh ﷺ, reciting the Talbiyah for Hajj.” In the Ḥadîth of both of them it says: “He prayed Subh in Al-Bâthâ,” except for Al-Jahdâmî, who did not say that.

[3012] 201 - (...) It was narrated that Ibn ‘Abbâs [may Allâh be pleased with them] said: “The Prophet ﷺ and his Companions came when four of the ten days (of Dhul-Hijjah) had passed, reciting Talbiyah for Hajj, and he told them to make it ‘Umrah.”
[3013] 202 - (...) It was narrated that Ibn 'Abbâs [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ prayed Ṣubh in Dhu Ṭuwa, and he came on the fourth day of Dhul-Hijjah. He told his Companions to change their İhram to that for 'Umrah, except for those who had sacrificial animals with them.”

[3014] 203 - (1241) It was narrated that Ibn ‘Abbâs [may Allâh be pleased with them] said: "The Messenger of Allâh ﷺ said: ‘This is an 'Umrah which we have joined to Ḥajj. Whoever does not have a sacrificial animal with him, let him exit İhram completely, for 'Umrah has been incorporated into Ḥajj until the Day of Resurrection.”

[3015] 204 - (1242) Muḥammad bin Ja'far narrated: “Shu’bah told us: ‘I heard Abû Ḥamzah Aḏ-Duba’î say: ‘I performed Tamattu’ and some people told
me not to do that. I went to Ibn ‘Abbâs and asked him about that, and he told me to do it.”

He said: “Then I went to the Ka'bah and slept, and someone came to me in my dream and said: ‘(Your) Umrah is accepted and so is your Hajj.’ I went to Ibn ‘Abbâs and told him about what I had seen, and he said: ‘Allâhu Akbar, Allâhu Akbar! The Sunnah of Abû Al-Qâsim ﷺ.’”

Chapter 32. Marking And Garlanding The Sacrificial Animal When Entering Ihrâm

[3016] 205 - (1243) It was narrated that Ibn ‘Abbâs [may Allah be pleased with them] said: “The Messenger of Allah prayed Zuhr in Dhum-Hulaifah, then he called for his camel and he marked it on the right side of its hump and the blood flowed, then he garlanded it with two sandals, then he rode his mount. When he reached Al-Baidâ’, he entered Ihrâm for Hajj.”

[3017] (...) A Hadîth like that of Shu’bah was narrated from Qatâdah with this chain, except that he said: “When the Prophet of Allah ﷺ came to Dhum-
Hulaifah,” and he did not say: “He prayed Zuhr there.”

[3018] 306 - (1244) It was narrated that Qatâdah said: “I heard Abû Hassân Al-A’raj say: "A man from Banû Al-Hujaim said to Ibn ‘Abbâs: ‘What are these religious rulings (Fatwa) with which you are confusing the people, saying that whoever circumambulates the House may exit Ihrâm?" He said: ‘This is the Sunnah of your Prophet ﷺ, whether you like it or not.’”

[3019] 207 - (...) It was narrated that Abû Hassân said: “It was said to Ibn ‘Abbâs: ‘This idea is appealing to many people, that the one who circumambulates the House may exit Ihrâm, as Tawâf is ‘Umrah.’ He said: ‘It is the Sunnah of your Prophet ﷺ, whether you like it or not.’”

[3020] 208 - (1245) It was narrated from Ibn Juraij: “‘Atâ’ informed me: ‘Ibn ‘Abbâs used to say: ‘No one circumambulates the House, whether he is a pilgrim or not, but he may exit
Ihrâm.” “I said to ‘Atâ’: ‘On what basis did he say that?’ He said: ‘On the basis of the words of Allah [the Most High]: ...And afterwards they are brought for sacrifice unto the ancient House.[1]’ He said: “I said: ‘It is after returning from ‘Arafat.’” He said: ‘Ibn ‘Abbâs used to say: “It is after returning from ‘Arafat and before, and he took that from the command of the Prophet ﷺ, when he told them to exit Ihrâm during the Farewell Pilgrimage.”

Chapter 33. It Is Permissible For The Pilgrim Performing ‘Umrah To Shorten His Hair And He Does Not Have To Shave It. It Is Recommended For Him To Shave His Hair Or Shorten It At Al-Marwah

[3021] 209 - (1246) It was narrated that Tawâs said: “Ibn ‘Abbâs said: ‘Mu‘âwiyyah said to me: “Do you know that I cut the hair of the Messenger of Allah ﷺ at Al-Marwah with the head of an arrow?” I said to him: “All I know is that this is evidence against you.”

[3022] 210 - (…) It was narrated from Ibn ‘Abbâs that Mu‘âwiyyah ﷺ.

 bin Abî Sufyân told him: “I cut the hair of the Messenger of Allâh with the head of an arrow when he was atop Al-Marwah,” or “I saw him having his hair cut with the head of an arrow when he was atop Al-Marwah.”

Chapter: Tamattu’ And Qirân Are Permissible In Hajj

[3023] 211 - (1247) It was narrated that Abû Sa‘eed said: “We set out with the Messenger of Allâh, reciting the Talbiyah loudly for Hajj. When we came to Makkah, he told us to make it ‘Umrah, except for those who had brought sacrificial animals with them. On the day of Tarwiyah, we went to Minâ, and entered Ihrâm for Hajj.”

[3024] 212 - (1248) It was narrated that Jâbir and Abû Sa‘eed Al-Khudri [may Allâh be pleased with them] said: “We came with the Messenger of Allâh and we were reciting the Talbiyah for Hajj loudly.”
[3025] (1249) It was narrated that Abū Nadrah said: “I was with Jābir bin ‘Abdullāh, and someone came to him and said: ‘Ibn ‘Abbās and Ibn Az-Zubair differed concerning the two Mut’ah.’ Jābir said: ‘They did them both with the Messenger of Allāh ﷺ, then ‘Umar forbade them to us, and we did not do them again.’”

Chapter 34. The Iḥrām And Ḥadī Of The Prophet ﷺ

[3026] 213 - (1250) It was narrated from Anas [may Allāh be pleased with them] that ‘Alī came from Yemen and the Prophet ﷺ said to him: “For what did you enter Iḥrām?” He said: “I entered Iḥrām for the same as the Prophet ﷺ.” He said: “Were it not that I have the sacrificial animal with me, I would have exited Iḥrām.”

[3027] (...)  Salīm bin Hayyān narrated a similar report (as no. 3026) with this chain.
It was narrated from Yahyâ bin Abî Ishâq, ‘Abdul-‘Azîz bin Suhaib and Humaid that they heard Anas [may Allah be pleased with them] say: “I heard the Messenger of Allah entering Ihrām for them both and saying: ‘Labbayka ‘umratan wa hajjan, labbayka ‘umratan wa hajjan (here I am for ‘Umrah and Hajj, here I am for ‘Umrah and Hajj).’”


Hanzalah Al-Aslamî said: “I heard Abû Hurairah [may Allah be pleased with them] narrating that the Prophet said: ‘By the One in Whose Hand is my soul, the son of Mariam will certainly enter Ihrām in the valley of Ar-Rawhâ’, as a pilgrim performing Hajj or ‘Umrah, or both.’”
A similar report (as no. 3030) was narrated from Ibn Shihâb with this chain. He said: “By the One in Whose Hand is the soul of Muhammad.”

It was narrated from Hanzalah bin ‘Alî Al-Aslami that he heard Abû Hurairah [may Allah be pleased with them] say: “The Messenger of Allah said: ‘By the One in Whose Hand is my soul...’” a similar Hadīth (as no. 3030).

Chapter 35. The Number Of ‘Umrahs Performed By The Prophet And When He Performed Them

Qatâdah narrated that Anas [may Allah be pleased with them] told him, that the Messenger of Allah performed ‘Umrah four times, all of them in Dhul-Qa‘dah apart from the one, which he did with his Hajj: The ‘Umrah from Al-Hudaybiyah or at the time of Al-Hudaybiyah, in Dhul-Qa‘dah; the ‘Umrah the following year, in Dhul-Qa‘dah; ‘Umrah from Ji‘rânah, when he divided the spoils of Hunain in Dhul-Qa‘dah; and ‘Umrah with his Hajj.

Qatādah narrated: “I
asked Anas: ‘How many times did the Messenger of Allah perform Hajj?’ He said: ‘One Hajj, and he performed ‘Umrah four times,’” then he mentioned something like the Ḥadīth of Haddâb (no. 3034).

[3035] 218 - (1254) It was narrated that Abū Ishāq said: “I asked Zaid bin Arqam: ‘How many times did you go out on military campaigns with the Messenger of Allah?’ He said: ‘Seventeen.’” He said: “And Zaid bin Arqam told me that the Messenger of Allah went out on nineteen campaigns, and after he emigrated he performed Hajj only once, the Farewell Pilgrimage.” Abū Ishāq said: “And he performed another while he was in Makkah.”

[3036] 219 - (1255) ‘Atâ’ said: “‘Urwah bin Az-Zubair told me: ‘Ibn ‘Umar and I were leaning on the wall outside the apartment of ‘Aṣṣah, and we could hear the sound of her brushing her teeth. I said: “O Abū ‘Abdur-Rahmān, did the Prophet perform ‘Umrah in Rajab?” He said: “Yes.” I said to ‘Aṣṣah: “O my mother, did you not hear what Abū ‘Abdur-Rahmān said?” She said: “What did he say?” I said: “He said that the Prophet


قَالَ أبَو إسحاق: وَبِيَمَتْة أَخْرَى. [انظر: 4692]

[3036] 219 - (1255) وَحَدَّثَنِي عَرْوَانُ بن عَبْدِ الْلَّهِ: أَحْنَرْنَا مَحْمُودُ ابنُ بِكْرِ الْبَسَّارِيَّ: أَحْنَرْنَا ابنُ جَرَجَجَ قَالَ: سَمَّعْتُ عَطِاءً يَبِيحُ قَالَ: أَحْنَرْبِي عَزَّوْتُ اْبْنُ الْزَّبْيَرَ قَالَ: كَتَبَ أَنَا وَأَبِي عَمَّرٍ مُصْطَبَنَّيْنِ إِلَى حَجَّةَ عَاصِمَةَ, وَإِنَّا لَتَسْمَعُ ضَرْبَهَا بِالْمَوَافِكَ تَسْتَمِعُ. قَالَ فَلَتَبْقِي: يَا أَيَا عَبْدُ الرَّحْمَنٍ! أَعْتَمَرَ النَّبِيُّ ﷺ في
performed 'Umrah in Rajab.’ She said: “May Allah forgive Abu Abdur-Rahman. By Allah, he did not perform ‘Umrah in Rajab, and he did not perform ‘Umrah except that he was with him.”

He said: “Ibn ‘Umar was listening, and he did not deny it or affirm it; he remained silent.”

[3037] 220 - (...) It was narrated that Mujahid said: “‘Urwah bin Az-Zubair and I entered the Masjid and we saw ‘Abdullah bin ‘Umar sitting beside the apartment of ‘Aishah, and the people were praying Duha in the Masjid. We asked him about their prayer and he said: ‘It is an innovation.’ ‘Urwah said to him: ‘O Abu Abdur-Rahman, how many times did the Messenger of Allah ṣṣ perform ‘Umrah?’ He said: ‘Four times, one of which was in Rajab.’ We did not want to deny him or reject what he said. We heard the sound of ‘Aishah brushing her teeth in the apartment, and ‘Urwah said: ‘O Mother of the believers, did you

[1] In Fath Al-Bârî, Al-Hâfiz Ibn Hajar said: “Ibn ‘Umar only rebuked their persistence with it and their public demonstration of it in the Masjid and praying it in congregation, not that the basis of the prayer contradicts the Sunnah.”
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not hear what Abū ‘Abdur-Rahmân said?’ She said: ‘What did he say?’ He said: ‘He said that the Prophet ﷺ performed ‘Umrah four times, one of which was in Rajab.’ She said: ‘May Allâh have mercy on Abū ‘Abdur-Rahmân. The Messenger of Allâh ﷺ did not perform ‘Umrah except he was with him, and he never performed ‘Umrah in Rajab.’”

Chapter 36. The Virtue Of The ‘Umrah Performed During Ramaḍān

[3038] 221 - (1256) ‘Atâ’ said: “I heard Ibn ‘Abbâs say: ‘The Messenger of Allâh ﷺ said to a woman from among the Ansâr’ - Ibn ‘Abbâs mentioned her name but I forgot it - “What kept you from performing Hajj with us?” She said: “We only have two camels,” and the father of her son and her son had gone for Hajj on one camel, “and he left us the other camel so that we could carry water on it.” He said: “When Ramaḍān comes, go for ‘Umrah, for ‘Umrah in (that month) is equivalent to Hajj.”

[3039] 222 - (...) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ said to a woman from among the Ansâr, whose name was Umm Sinân: “What kept you from performing Hajj with us?” She
said: "Abū Fūlān" - her husband - "has two camels; he and his son went for ʿihāj on one of them, and our slave uses the other one to bring water." He said: "ʿUmrah in Ramadān is equivalent (in reward) to Hajj" - or he said: "to ʿHajj with me."

Chapter 37. It Is Recommended To Enter Makkah From The Upper Mountain Pass And To Leave From The Lower Mountain Pass; Entering A City Via A Route Different Than The One By Which You Leave It

[3040] 223 - (1257) It was narrated from Ibn ʿUmar that the Messenger of Allāh  used to leave via Ash-Jiajarah and enter via Al-Muʿarris. When he entered Makkah, he entered from the upper mountain pass and exited from the lower mountain pass.

[3041] (...) It was narrated from ʿUbaidullāh with this chain (a Ḥadīth similar to no. 3040). In the report of Zuhair he said: "The upper mountain pass which is in Al-Baṭḥā."
It was narrated from 'Aishah that when the Prophet came to Makkah, he entered from the upper mountain pass, and departed from the lower mountain pass.

It was narrated from 'Aishah that the Messenger of Allah entered from Kadâ’, in the upper part of Makkah, in the Year of the Conquest.

Hishâm said: “My father used to enter from both, but my father usually entered from Kadâ’.”

Chapter 38. It Is Recommended To Stay Overnight In Dhu Tuwa When Intending To Enter Makkah, And To Perform Ghusl Before Entering It, And To Enter It By Day

It was narrated from Nâfi’, from Ibn ‘Umar, that the Messenger of Allah stayed overnight in Dhu Tuwa until morning, then he entered Makkah.
He said: “Abdullâh used to do that.” In the report of (one of the narrators) Ibn Sa’eed it says: “Until he prayed Subh.” Yahyâ said: “Or he said: ‘Until morning came.’”

[3045] 227 - (...) It was narrated from Nâfi’ that Ibn ‘Umar did not come to Makkah without staying overnight in Dhu Tuwa, until morning came. Then he would perform Ghusl and then enter Makkah by day, and he mentioned that the Prophet did that.

[3046] 228 - (...) It was narrated from Nâfi’ that ‘Abdullâh told him, that the Messenger of Allah used to stop in Dhu Tuwa and stay there overnight until he prayed Subh, when he came to Makkah. The place where the Messenger of Allah offered prayers was atop a rough hillock, not in the Masjid which has been built there, but lower than that, on a rough hillock.

[3047] 229 - (1260) It was narrated from Nâfi’ that ‘Abdullâh told him that the Messenger of Allah turned to face two prominent points in the mountain that were between
himself and the tall mountain, in the direction of the Ka'bah, putting the Masjid that has been built there to the left of the Masjid that is on the edge of the rough hillock. The place where the Messenger of Allah offered prayers was lower than that, on the black hillock, ten cubits or so from the rough hillock. Then he (Ibn 'Umar) would pray facing the two prominent points in the tall mountain, which is between you and the Ka'bah.

Chapter 39. *Raml* (Walking Rapidly) Is Recommended In The *Tawâf* Of *'Umrah*, And In The First *Tawâf* Of *Hajj*

[3048] 230 - (1261) It was narrated from Ibn 'Umar that when the Messenger of Allah circumambulated the Ka'bah in the first *Tawâf*, he would walk rapidly in three circuits, and at a normal pace in (the remaining) four. When he went between As-Safâ and Al-Marwah, he ran in the bottom of the valley, and Ibn 'Umar did likewise.

[3049] 231 - (...) It was narrated from Nâfi', from Ibn 'Umar, that when the Messenger of Allah performed *Tawâf* in *Hajj* and
'Umrah upon his arrival, he would walk rapidly for three circuits of the House, then he would walk normally in (the remaining) four, then he would pray two Ra'kah, then he would go between As-Safâ and Al-Marwah.

[3050] 232 - (...) ‘Abdullâh bin ‘Umar said: “I saw the Messenger of Allah ﷺ, when he came to Makkah, when he touched the Black Corner, when he first performed Tawâf upon his arrival, he walked rapidly for (the first) three circuits out of seven.

[3051] 233 - (1262) It was narrated that Ibn ‘Umar [may Allah be pleased with them] said: “The Messenger of Allah ﷺ walked rapidly from the Stone to the Stone three times, and walked normally four times.”

[3052] 234 - (...) It was narrated from Nâfi' that Ibn ‘Umar walked rapidly from the Stone to the Stone, and he said that the Messenger of Allah ﷺ had done that.
It was narrated that Jâbir bin ‘Abdullâh [may Allah be pleased with them] said: “I saw the Messenger of Allah walking rapidly from the Black Stone until he came back to it in (the first) three circuits.”

It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allah walked rapidly in three circuits, from the Stone to the Stone.

It was narrated that Abû At-Tufâil said: “I said to Ibn ‘Abbâs: ‘Do you think that this walking rapidly around the House for (the first) three circuits and walking normally for four is Sunnah? For your people are saying that it is Sunnah.’ He said: ‘They are telling the truth and they are lying.’ I said: ‘What do you mean, they are telling the truth and they are lying?’ He said: ‘The Messenger of Allah came
to Makkah and the idolators said: “Muḥammad and his Companions will not be able to circumambulate the House because they are unfit.” They were jealous. So the Messenger of Allah ᵃ sqlSession commanded them to walk rapidly in three circuits and to walk normally in four. I said to him: ‘Tell us about going between Aṣ-Ṣafā and Al-Marwah while riding - is it Sunnah? For your people are saying that it is Sunnah.’ He said: ‘They are telling the truth and they are lying.’ I said: ‘What do you mean, they are telling the truth and they are lying?’ He said: ‘The people had crowded around the Messenger of Allah, saying: “This is Muḥammad, this is Muḥammad,” until even the adolescent girls came out of their houses. People were not beaten to make way for the Messenger of Allah, so when they crowded around him too much, he rode, but walking and walking rapidly are better.’”

[3056] (...) Al-Jurairī narrated a similar report (as no. 3055) with this chain, except that he said: “The people of Makkah were jealous people,” and he did not say: “They were jealous of him.”

[3057] 238 - (...) It was narrated that Abū At-Ṭufail said: “I said to Ibn ‘Abbās: ‘Your people are saying that the Messenger of Allah ᵃ sqlSession commanded them to walk rapidly in three circuits and to walk normally in four. I said to him: ‘Tell us about going between Aṣ-Ṣafā and Al-Marwah while riding - is it Sunnah? For your people are saying that it is Sunnah.’ He said: ‘They are telling the truth and they are lying.’ I said: ‘What do you mean, they are telling the truth and they are lying?’ He said: ‘The people had crowded around the Messenger of Allah, saying: “This is Muḥammad, this is Muḥammad,” until even the adolescent girls came out of their houses. People were not beaten to make way for the Messenger of Allah, so when they crowded around him too much, he rode, but walking and walking rapidly are better.’”
Allāh ﷺ walked rapidly around the House and between As-Ṣafā and Al-Marwah, and that it is Sunnah.' He said: 'They are telling the truth and they are lying.'

[3058] 239 - (1265) It was narrated that Abû At-Ṭufail said: "I said to Ibn ‘Abbâs: 'I think I saw the Messenger of Allâh ﷺ.' He said: 'Describe him to me.' I said: 'I saw him at Al-Marwah on a camel, and the people had crowded around him.' Ibn ‘Abbâs said: 'That was the Messenger of Allâh ﷺ. No one pushed people aside from or turned them away from him.'"

Chapter 40. It Is Recommended To Touch The Two Yemeni Corners In Tawâf And Not The Other Two Corners

[3059] 240 - (1266) It was narrated that Ibn ‘Abbâs said: "The Messenger of Allâh ﷺ and his Companions came to Makkah, and they had been weakened by the fever of Yathrib. The idolators said: 'Tomorrow there will come to you people who have been weakened by fever and they have suffered greatly because of it,' and they (the idolators) sat beside the
Hijr. The Prophet ﷺ commanded them (the Companions) to walk rapidly in three circuits, and to walk normally between the two Corners, so that the idolators could see their endurance. The idolators said: ‘These people whom you said had been weakened by fever are stronger than such-and-such.’”

Ibn ‘Abbās said: “Nothing prevented him from ordering them to walk rapidly in all the circuits except his kindness towards them.”

[3060] 241 - (...) It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh ﷺ walked rapidly and walked quickly around the House in order to show the idolators his strength.”

[3061] 242 - (1267) It was narrated that ‘Abdullāh bin ‘Umar said: “I did not see the Messenger of Allāh ﷺ touch any part of the House, apart from the two Yemeni Corners.”

[3062] 243 - (...) It was narrated from Sâlim that his father said: “The Messenger of Allāh ﷺ did
not touch any of the corners of the House except the Black Corner and that which is next to it, in the direction of the houses of the Jumahis.”

[3063] 244 - (...) It was narrated that ‘Abdullāh said: “The Messenger of Allāh ﷺ used to touch only the (Black) Stone and the Yemeni Corner.”

[3064] 245 - (1268) It was narrated that Ibn ‘Umar said: “I did not stop touching these two Corners, the Yemeni and the Stone, since I saw the Messenger of Allāh ﷺ touching them, in hardship and in ease.”

[3065] 246 - (...) It was narrated that Nāfi’ said: “I saw Ibn ‘Umar touching the Stone with his hand, then he kissed his hand and said: ‘I did not stop this since I saw the Messenger of Allāh ﷺ doing it.”"
Ibn 'Abbâs said: “I did not see the Messenger of Allah touch any but the two Yemeni Corners.”

Chapter 41. It Is Recommended To Kiss The Black Stone During Circumambulation (Tawâf)

It was narrated from Sâlim that his father told him: “Umar bin Al-Khatîb kissed the (Black) Stone, then he said: ‘By Allah, I know that you are just a stone, and were it not that I saw the Messenger of Allah kissing you I would not have kissed you.’”

Hârûn added in his report: “Amr said: ‘And Zaid bin Aslam narrated a similar report to me from his father Aslam.’”
It was narrated from Ibn 'Umar that 'Umar kissed the Stone and said: “I am kissing you, although I know that you are just a stone, but I saw the Messenger of Allâh ﷺ kiss you.”

It was narrated that 'Abdullâh bin Sarjis said: “I saw the bald one” - meaning ‘Umar bin Al-Khaattâb - “kissing the Stone and saying: ‘By Allâh, I am kissing you, although I know that you are just a stone, and you can neither cause harm nor bring benefit. Were it not that I saw the Messenger of Allâh ﷺ kiss you, I would not have kissed you.’”

It was narrated that ‘Abis bin Rabî'ah said: “I saw ‘Umar kissing the Stone and saying: ‘I am kissing you although I know that you are just a stone. Were it not that I saw the Messenger of Allâh ﷺ kissing you, I would not have kissed you.’”
(1271) It was narrated that Suwaid bin Ghafalah said: “I saw ‘Umar kissing the Stone and clinging to it, and he said: ‘I saw the Messenger of Allâh taking an interest in you.’”

(Abdur-Rahmân narrated from Sufyân with this chain (a Hadîth similar to no. 3071). He said: “But I saw Abû Al-Qâsim showing great interest in you,” and he did not mention clinging to it.)

Chapter 42. It Is Permissible To Circumambulate The Ka‘bah On A Camel And The Like, And For One Who Is Riding To Touch The (Black) Stone With A Crooked Staff And The Like

(1272) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh circumambulated (the Ka‘bah) during the Farewell Pilgrimage on a camel, and he touched the Corner with a crooked staff.
It was narrated that Jâbir said: “The Messenger of Allah  circumambulated the House during the Farewell Pilgrimage, on his mount, touching the (Black) Stone with his crooked staff, so that the people could see him and so that he could see them, and so that they could ask him questions, for the people had crowded around him.”

During the Farewell Pilgrimage, the Prophet  circumambulated the House and went between As-Ṣafâ and Al-Marwah on his mount, so that the people could see him and so that he could see them, and so that they could ask him questions, for the people had crowded around him.”

It was narrated that ‘Aishah said: “During
the Farewell Pilgrimage the Prophet  circumambulated the Ka'bah on his camel and touched the Corner, lest the people be beaten away from him.”

[3077] 257 - (1275) Ma'ruf bin Kharrabudh said: “I heard Abü Aṭ-Tufail say: ‘I saw the Messenger of Allah  circumambulating the House and touching the Corner with a crooked staff that he had with him, and kissing the crooked staff.”

[3078] 258 - (1276) It was narrated that Umm Salamah said: “I complained to the Messenger of Allah  that I was sick and he said: ‘Circumambulate behind the people riding.’” She said: “So I circumambulated (the Ka'bah), and at that time the Messenger of Allah  was praying beside the House, and reciting: By the Ṭūr (Mount). And by the Book Inscribed.”[1]

Chapter 43. Clarifying That Sā‘î Between Aṣ-Ṣafâ and Al-Marwah Is A Pillar Of Hajj, Without Which Hajj Is Not Valid

[3079] 259 - (1277) It was narrated from Hishâm bin ‘Urwah that his father said: “I said to ‘Âishah: ‘I think that if a man does not go between Aṣ-Ṣafâ and Al-Marwah, it does not matter.’ She said: ‘Why?’ I said: ‘Because Allâh, the Most High, says: “Verily, Aṣ-Ṣafâ and Al-Marwah are of the Symbols of Allâh. So it is not a sin on him who performs Ijâj or ‘Umrah of the House to perform the going (Tawâf) between them (Aṣ-Ṣafâ and Al-Marwah). And whoever does good voluntarily, then verily, Allâh is All-Recogniser, All-Knower”.’[1] She said: ‘A person’s Hajj or ‘Umrah is not complete if he does not go between Aṣ-Ṣafâ and Al-Marwah. If it was as you say, then it would be: “It is not a sin on him if he does not go between them.” Do you know what that was revealed about? That was revealed about the Ansâr (the People of Yâ’hrib) who during the Jâhiliyyah used to enter Ihrâm for two idols by the sea shore, which were called Isâf and Nâ’ilah. Then they would come and run between Aṣ-Ṣafâ

and Al-Marwah, then they would shave their heads. When Islam came, they did not like to go between them, because of what they used to do during the Jâhiliyyah.' She said: ‘Then Allâh, the Mighty and Sublime, revealed: “Verily, Aş-Şafâ and Al-Marwah are of the Symbols of Allâh...”, then they went between them.”


She said: “If it was as you say, then it would be: ‘It is not a sin on him if he does not go between them.’ This was revealed concerning some of the Ansâr who, when they entered Iḥrâm during the Jâhiliyyah, they entered Iḥrâm for Manât, and they thought that it was not permissible for them to go between Aş-Şafâ and Al-Marwah. When they came with the Prophet for Hajj, they mentioned that to him, and Allâh, the Mighty and Sublime, revealed this verse. By Allâh, a person’s Hajj is not complete if he does not go between Aş-Şafâ and Al-Marwah.”

It was narrated that ‘Urwah bin Az-Zubair said: ‘I said to ‘Aishah, the wife of the Prophet ﷺ: ‘I do not think it matters if someone does not go between As-Ṣafâ and Al-Marwah, and I do not mind if I do not go between them.’ She said: ‘What a bad thing you have said, O son of my sister! The Messenger of Allâh ☑ went between them and so did the Muslims, and it became Sunnah (prescribed). Rather those who entered Ḥırah for the false goddess Manât who was in Al-Mushallal did not go between As-Ṣafâ and Al-Marwah. When Islam came, we asked the Prophet ﷺ about that, and Allâh, the Mighty and Sublime, revealed: “Verily, As-Ṣafâ and Al-Marwah are of the Symbols of Allâh. So it is not a sin on him who performs Hajj or ‘Umrah of the House to perform the going (Tawâf) between them (As-Ṣafâ and Al-Marwah)...”[1] If it was as you say, it would be: ‘It is not a sin on him if he does not go between them.’

Az-Zuhri said: “I mentioned that to Abû Bakr bin ‘Abdur-Rahmân bin Al-Hârith bin Hîshâm, and he was impressed by it, and said: ‘This is knowledge. I heard some of the scholars say: “Those among the Arabs who did not go between As-Ṣafâ and Al-

Marwah said that going between these two rocks was a matter of Jâhilîyyah. Others among the Anṣâr said: ‘We are only commanded to circumambulate the House, and we are not commanded to go between Aṣ-Ṣafâ and Al-Marwah.’ Then Allâh, the Mighty and Sublime, revealed: “Verily, Aṣ-Ṣafâ and Al-Marwah are of the Symbols of Allâh...”[1]

Abû Bakr bin ‘Abdur-Rahmân said: “I think that it was revealed concerning both groups.”

[30821 262 - (...)] It was narrated that Ibn Shihâb said: “Urwah bin Az-Zubâir said: ‘I asked ‘Aiah...’” and he quoted a similar Hadîth (as no. 3081). He said in the Hadîth: “When they asked the Messenger of Allâh ﷺ about that they said: ‘O Messenger of Allâh, we used to feel reluctant to go between Aṣ-Ṣafâ and Al-Marwah.’ Then Allâh, the Mighty and Sublime, revealed: “Verily, Aṣ-Ṣafâ and Al-Marwah are of the Symbols of Allâh. So it is not a sin on him who performs Hajj or ‘Umrah of the House to perform the going (Tawâf) between them (Aṣ-Ṣafâ and Al-Marwah)...”[2] ‘Aishah said: ‘The Messenger of Allâh ﷺ established the going between them as Sunnah, so no one should forsake going between them.””

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It was narrated from ‘Urwah bin Az-Zubair that ‘A’ishah told him that before the Ansâr became Muslim, they and (the tribe of) Ghassân used to enter Ihrâm for Manât, and they felt reluctant to go between As-Šafâ and Al-Marwah, because that had been the practice of their forefathers; the one who entered Ihrâm for Manât did not go between As-Šafâ and Al-Marwah. They asked the Messenger of Allah about that when they accepted Islam, and Allah, the Mighty and Sublime, revealed: “Verily, As-Šafâ and Al-Marwah are of the Symbols of Allah. So it is not a sin on him who performs Hajj or ‘Umrah of the House to perform the going (Tawâf) between them (As-Šafâ and Al-Marwah). And whoever does good voluntarily, then verily, Allah is All-Recogniser, All-Knower”.¹

It was narrated that Anas said: “The Ansâr did not like to go between As-Šafâ and Al-Marwah until Allah revealed: “Verily, As-Šafâ and Al-Marwah are of the Symbols of Allah. So it is not a sin on him who performs Hajj or ‘Umrah of the House to perform the going (Tawâf) between them (As-Šafâ and Al-Marwah)…”²

¹ Al-Baqarah 2:158.
² Al-Baqarah 2:158.
Chapter 44. Clarifying That Ša‘ī Should Not Be Repeated

[3085] 265 - (1279) Jābir bin 'Abdullāh said: “The Messenger of Allah ﷺ and his Companions did not go between As-Safā and Al-Marwāh except once.”

[3086] (...) Ibn Juraij narrated a similar Hadīth (as no. 3085) with this chain, and he said... “except once; the first Tawāf.”[1]

Chapter 45. It Is Recommended For The Pilgrim To Continue Reciting The Talbiyah Until He Starts Stoning Jamrat Al-‘Aqabah On The Day Of Sacrifice

[3087] 266 - (1280) It was narrated that Usāmah bin Zaid said: “I rode behind the Messenger of Allah ﷺ from ‘Arafāt. When the Messenger of Allah ﷺ reached the left-hand pass that is before Al-Al-Muzdalifah, he dismounted and urinated, then he came, and I poured water for Wudū’ for him, and he did a light

[1] The meaning is performing Ša‘ī as they call the going between As-Safā and Al-Marwāh Tawāf as well as Ša‘ī.
Then I said: 'The prayer, O Messenger of Allah.' He said: 'The prayer is still ahead of you.' Then the Messenger of Allah rode until he came to Al-Al-Muzdalifah, where he prayed. Then Al-Fadl rode behind the Messenger of Allah on the morning of Jam' (Al-Muzdalifah).

(1281) It was narrated from Al-Fadl that the Messenger of Allah continued reciting the Talbiyah until he reached the Jamrah.

[3088] 267 - (...) It was narrated from 'Ata': “Ibn 'Abbâs informed me that Al-Fadl rode behind the Prophet from Jam' (Al-Muzdalifah).” He said: “And Ibn 'Abbâs told me that Al-Fadl told him, that the Prophet continued to recite the Talbiyah until he stoned Jamrat Al-'Aqabah.”

[3089] 268 - (1282) It was narrated from Ibn 'Abbâs, from
Al-Faḍl bin ‘Abbās, who rode behind the Messenger of Allāh ﷺ, that he (the Messenger of Allāh ﷺ) said: on the evening of ‘Arafat and the morning of Jam‘ (Al-Muzdalifah) - to the people as they were moving on: “Keep calm.” He was restraining his she-camel, until he entered Muhassir, which is part of Minā. He said: “Pick up the pebbles the size of broad beans with which to stone the Jamrah.”

He said: And the Messenger of Allāh ﷺ continued to recite the Talbiyah until he stoned the Jamrah.

[3090] (...) Abū Az-Zubair narrated it with this chain (a Hadīth similar to no. 3089), except that he did not mention in the Hadīth that the Messenger of Allāh ﷺ continued to recite the Talbiyah until he stoned the Jamrah. And he added in his Hadīth: “And the Prophet ﷺ demonstrated with his hand how to throw the pebbles.”

[3091] 269 - (1283) It was narrated that ‘Abdur-Rahmān bin Yazīd said: “Abdullāh said, when we were in Jam‘ (Al-Muzdalifah): ‘I heard the one to whom Sūrat Al-Baqarah was revealed, saying in this place: “Labbayk Allāhumma labbayk.””
[3092] 270 - (...) It was narrated from 'Abdur-Rahmân bin Yazîd that 'abdullâh recited the Talbiyah when he departed from Jam' (Al-Muzdalifah), and it was said: “Is he a Bedouin?” 'abdullâh said: “Have the people forgotten or gone astray? I heard the one to whom Sûrat Al-Baqarah was revealed, saying in this place: ‘Labbayk Allâhumma labbayk.’”

[3093] (...) It was narrated from Husîyn with this chain (a similar Hadîth as no. 3092).

[3094] 271 - (...) It was narrated that 'Abdur-Rahmân bin Yazîd and Al-Aswad bin Yazîd said: “We heard 'abdullâh bin Mas'ûd say in Jam' (Al-Muzdalifah): ‘I heard the one to whom Sûrat Al-Baqarah was revealed, saying here: “Labbayk Allâhumma labbayk.”’ Then he recited the Talbiyah and we recited it with him.”
Chapter 46. The Talbiyah and The Takbîr When Going From Minâ to ‘Arafat On The Day Of ‘Arafat

[3095] 272 - (1284) It was narrated from ‘Abdullâh bin ‘Abdullâh bin ‘Umar that his father said: “We set out in the morning with the Messenger of Allah ﷺ from Minâ to ‘Arafât, some of us reciting the Talbiyah and some of us saying the Takbîr.”

[3096] 273 - (...) It was narrated from ‘Abdullâh bin ‘Abdullâh bin ‘Umar that his father said: “We were with the Messenger of Allah ﷺ on the morning of ‘Arafat, and some of us were saying the Takbîr and some were reciting the Talbiyah. As for us, we were reciting the Takbîr.” I (the narrator) said: “By Allah, how strange it is that you did not ask him: ‘What did you see the Messenger of Allah ﷺ doing?’”

[3097] 274 - (1285) It was
narrated from Muhammad bin Abi Bakr Ath-Thaqafi that he asked Anas bin Malik, when they were going from Minâ to ‘Arafat in the morning: ‘What did you do on this day with the Messenger of Allâh?’ He said: ‘Some of us recited the Talbiyah and no one criticized them, and some of us recited the Takbîr and no one criticized them.’”

Chapter 47. Departing From ‘Arafat to Al-Muzdalifah. It is Recommended To Pray Maghrib and ‘Ishâ’ Together In Al-Muzdalifah On This Night

It was narrated from Kuraib, the freed slave of Ibn ‘Abbâs, that he heard Usâmah bin Zaid say: “The Messenger of Allâh set out from ‘Arafat, and when he was in the mountain pass he dismounted and urinated, then...”
he performed \textit{Wudû}, but not thoroughly. I said to him: ‘The prayer.’ He said: ‘The prayer is still ahead of you.’ Then he rode, and when he came to Al-Muzdalifah he dismounted and performed \textit{Wudû} thoroughly. Then the \textit{Iqâmah} for prayer was called and he prayed \textit{Maghrib}, then each person made his camel kneel down in his place, then the \textit{Iqâmah} for ‘\textit{Ishâ}’ was called, and he prayed it, and he did not offer any prayer in between.”

\textbf{[3100] 277 - (...)} It was narrated that Usâmah bin Zaid said: ‘After departing from ‘Arafât, the Messenger of Allah went to one of these mountain passes and relieved himself, then I poured water for him, and I said: ‘Are you going to pray?’ He said: ‘The prayer is still ahead of you.’”

\textbf{[3101] 278 - (...)} It was narrated that Kuraib, the freed slave of Ibn ‘Abbâs, said: ‘I heard Usâmah bin Zaid say: ‘The Messenger of Allah departed from ‘Arafât, and when he reached the pass he dismounted and urinated’ - and Usâmah did not say that he passed water. He said: ‘He called for water and performed \textit{Wudû}, but not...’
thoroughly.' I said: 'O Messenger of Allâh, the prayer.' He said: 'The prayer is still ahead of you.' Then he traveled on until he reached Jam' (Al-Muzdalifah), and he prayed Maghrib and 'Ishâ'."

[3102] 279 - (...) Kuraib narrated that he asked Usâmah bin Zaid: "What did you do when you rode behind the Messenger of Allâh on the night of 'Arafat?" He said: 'We came to the pass where the people halted their camels for Maghrib, and the Messenger of Allâh halted his camel and urinated' - and he did not say: 'he passed water.' "Then he called for water for Wudâ', and he performed Wudâ', but not thoroughly. I said: 'O Messenger of Allâh, the prayer.' He said: 'The prayer is still ahead of you.' Then he rode until we came to Al-Muzdalifah, and he prayed Maghrib. Then the people halted in their places, but they did not unload their camels until he prayed 'Ishâ'. Then they unloaded them.' I said: 'What did you do the next morning?' He said: 'Al-Fadl bin 'Abbâs rode behind him, and I went on foot with those of the Quraish who went on ahead.'
[3103] 280 - (...) It was narrated from Usâmah bin Zaid that when the Messenger of Allah ( ﷺ) came to the mountain pass in which the leaders used to halt, he dismounted and urinated - and he did not say: he passed water. Then he called for water for ٌنْعُمَّةٍ وَعَلَّمَهُ أَهْرَافًا - ثُمَّ دَعَى بِضَوءٍ قَتْوَدًا وَضُوْءًا حَقِيقًا، فَقَلَّتُ: يَا رَسُولُ اللَّهِ الصَّلاةُ، فَقَالَ "الصَّلاةُ أَمَامَكَ".

[3104] 281 - (...) It was narrated from Usâmah bin Zaid that he was riding behind the Messenger of Allah ( ﷺ) when he departed from ‘Arafat. When he came to the pass he halted his mount, then he went to relieve himself. When he came back, I poured water for him from the jug and he performed ٌلَدْيَةٍ فَقَلَّتُ: يَا رَسُولُ اللَّهِ إِنَّ أَفَاضٍ مِّنْ عَرْقَةٍ، فَلَمَّا جَاءَ الشَّعْبُ أَنَاخَ رَاجِلَهُ، ثُمَّ دَعَبَ إِلَى الْغَافِطِ، فَلَمَّا رَجَعَ صَبْحًا مِّنْ الإِداَّةِ قَتْوَدًا، ثُمَّ رَكَبَ، ثُمَّ أَتَىٌ المُزْدَلِفَةَ، فَجَعَّلَ يَبَا بَيْنَ الْمَغْرِبِ وَالْعَشِاءِ.

[3105] 282 - (1286) It was narrated from Ibn ‘Abbâs that the Messenger of Allah ( ﷺ) moved on from ‘Arafat, and Usâmah rode behind him. Usâmah said: "He kept travelling in this manner until he reached جَمِّ (Al-Muzdalifah)."
[3106] 283 - (...) Hishâm narrated that his father said: "Usâmah was asked, when I was present" - or he said: "I asked Usâmah bin Zaid, whom the Messenger of Allah had made ride behind him from 'Arafât: 'How did the Messenger of Allah travel when he departed from 'Arafât?' He said: 'He made his camel trot, then when he found an open space he made it gallop.'"

[3107] 284 - (...) It was narrated from Hishâm bin 'Urwah with this chain (a Hadîth similar to no. 3106). And in the Hadîth of Humaid, he added: "Hishâm said: 'Galloping is faster than trotting.'"

[3108] 285 - (1287) Abû Ayyûb narrated that he prayed Maghrib and 'Ishâ' at Al-Muzdalifah with the Messenger of Allah during the Farewell Pilgrimage.
[3109] (...) It was narrated from Yahyâ bin Sa’eed with this chain (a Hadîth similar to no. 3108), Ibn Rumh said in his report: “It was narrated from ‘Abdullâh bin Yazîd Al-Khatmî, who was governor of Al-Kûfah during the time of Ibn Az-Zubair.”

[3110] 286 - (703) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ prayed Maghrib and ‘Ishâ’ together in Al-Muzdalifah.

[3111] 287 - (1288) It was narrated from ‘Ubaidullâh bin ‘Abdullâh bin ‘Umar that his father said: “The Messenger of Allâh ﷺ joined Maghrib and ‘Ishâ’ (prayers) in Al-Muzdalifah, with no prostration (meaning, no other prayer) between them. He prayed Maghrib with three Ra’kah and he prayed ‘Ishâ’ with two Ra’kah.”

‘Abdullâh used to pray like that in Jam’ (Al-Muzdalifah), until he met Allâh the Most High.

[3112] 288 - (...) It was narrated from Ibn ‘Umar that he prayed like that (as in Hadîth no. 3111),
and Ibn ‘Umar narrated that the Prophet ﷺ did that.

[3113] 289 - (...) Shu‘bah narrated it with this chain (a Hadīth similar to no. 3111) and said: He (ﷺ) prayed them with one Iqâmah.

[3114] 290 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ joined Maghrib and ‘Ishâ’ in Jam’ (Al-Muzdalifah); he prayed Maghrib with three Ra‘kah and ‘Ishâ’ with two Ra‘kah, with one Iqâmah.

[3115] 291 (...) Sa‘eed bin Jubair said: “We moved on with Ibn ‘Umar until we reached Jam’ (Al-Muzdalifah), then he led us in praying Maghrib and ‘Ishâ’, with one Iqâmah, then he finished (the prayer) and said: “This is how the Messenger of Allâh ﷺ led us in prayer in this place.””
Chapter 48. It Is Recommended To Pray \(\text{Subh}\) When It Is Still Dark On The Day Of Sacrifice In Al-Muzdalifah, And To Do It Very Early After Ascertaining That Dawn Has Broken

It was narrated that 'Abdullâh said: “I did not see the Messenger of Allâh ﷺ offer any prayer except at the regular time, except in two cases: \(\text{Maghrib}\) and ‘\(\text{Ishâ}\)’ in \(\text{Jam‘}\) (Al-Muzdalifah) and he prayed \(\text{Fajr}\) on that day before the time he regularly prayed it.”

Chapter 49. It Is Recommended To Send The Weak Among Women And Others Ahead From Al-Muzdalifah To Minâ At The End Of The Night, Before It Gets Crowded, But It Is Recommended For Others To Stay There Until They Have Prayed \(\text{Subh}\) In Al-Muzdalifah

It was narrated from Al-A’rnash with this chain (a Hadîth similar to no. 3116). He said: “Before the time (he regularly prayed it), when it was still dark.”
narrated that ‘Aishah said: “On the night of Al-Muzdalifah, Sawdah asked the Messenger of Allah ﷺ for permission to move on ahead of him and ahead of the mass of people, as she was a heavy woman, and he gave her permission. She set out before he did, and we waited until dawn came, then we set out when he did. If I had asked the Messenger of Allah ﷺ for permission as Sawdah did, and had moved on with his permission, that would be dearer to me than anything else.”

[3119] 294 - (...) It was narrated that ‘Aishah said: “Sawdah was a large and heavy woman, so she asked the Messenger of Allah ﷺ for permission to depart from Jam‘ (Al-Muzdalifah) at night, and he gave her permission.”

‘Aishah said: “Would that I had asked the Messenger of Allah ﷺ for permission as Sawdah did.” ‘Aishah used to depart only with the Imam.
[3120] 295 - (...) It was narrated that ‘Aīshah said: “I wish that I had asked the Messenger of Allāh ﷺ for permission as Sawdah did, then I would pray Šubh in Minā and stone the Jamrah before the people come.”

It was said to ‘Aīshah: “Did Sawdah ask him for permission?” She said: “Yes. She was a large and heavy woman, so she asked the Messenger of Allāh ﷺ for permission, and he gave her permission.”

[3121] 296 - (...) A similar report (as no. 3120) was narrated from ‘Abdur-Rahmān bin Al-Qāsim with this chain.

[3122] 297 - (1291) ‘Abdullāh, the freed slave of Asmā’, said: “Asmā’ said to me, while she was in the area of Al-Muzdalifah: ‘Has the moon set?’ I said: ‘No.’ So she prayed for a while, then she said: ‘O my son, has the moon set?’ I said: ‘Yes.’ She said: ‘Set out with me.’ So we set out until she stoned the Jamrah, then
she prayed where she had stopped. I said to her: ‘O my lady, we set out when it was still dark.’ She said: ‘No, O my son. The Prophet ﷺ gave permission to the women.’”

[3123] (...) It was narrated from Ibn Juraij with this chain (a Hadith similar to no. 3122). According to his report: she said: “No, O my son. The Prophet of Allâh ﷺ gave permission to his womenfolk.”

[3124] 298 - (1292) It was narrated from Ibn Juraij: “‘Aṭâ‘ informed me that Ibn Shawwâl informed him, that he entered upon Umm Habîbah, and she told him that the Prophet ﷺ sent her from Jam‘ (Al-Muzdalifah) at night.”

[3125] 299 - (...) It was narrated that Umm Ḥabîbah said: “We used to do that at the time of the Prophet ﷺ, we would set out from Jam‘ (Al-Muzdalifah) to Minâ when it was still dark.” In the narration of An-Nâqîd: “From Al-Muzdalifah when it was still dark.”
[3126] 300 - (1293) It was narrated that 'Ubaidullah bin Abi Yazid said: “I heard Ibn 'Abbas say: ‘The Messenger of Allah ﷺ sent me with the luggage’ - or he said: ‘with the weak ones’ - from Jam‘ (Al-Muzdalifah) at night.”

[3127] 301 - (...) Ibn 'Abbas said: “I am one of those whom the Messenger of Allah ﷺ sent on ahead with the weak ones of his family.”

[3128] 302 - (...) It was narrated that Ibn 'Abbas said: “I was among those whom the Messenger of Allah ﷺ sent on ahead with the weak ones of his family.”

[3129] 303 - (1294) It was narrated from 'Ata that Ibn 'Abbas said: “The Messenger of
Allah sent me before dawn from Jam' (Al-Muzdalifah) with the luggage of the Prophet of Allah.

I (one of the narrators) said: “Have you heard that Ibn ‘Abbâs said: ‘He sent me in the latter part of the night.’” He said: “No, it was just what I said: ‘before dawn.’” I said to him: “Ibn ‘Abbâs said: ‘We stoned the Jamrah before dawn.’ But where did he pray Fajr?” He said: “No, that’s all he told me.”

[3130] 304 - (1295) Sâlim bin ‘Abdullâh narrated that ‘Abdullâh bin ‘Umar used to send the weak ones among his family on ahead, and they would stay at Al-Mash’ar Al-Harâm in Al-Muzdalifah at night, remembering Allah as much as they wanted. Then they would move on before the Imâm stood and before he moved on. Some of them arrived in Minâ for Fajr prayer, and some arrived after that. When they arrived, they stoned the Jamrah. Ibn ‘Umar used to say: “The Messenger of Allah granted a concession for them.”
Chapter 50. Stoning Jamrat Al-'Aqabah From The Bottom Of The Valley; Makkah Should Be To One's Left And One Should Say Takbîr With Each Throw

[3131] 305 (1296) It was narrated that 'Abdur-Rahmân bin Yazâd said: “'Abdullâh bin Mas'ûd stoned Jamrat Al-'Aqabah from the bottom of the valley with seven pebbles, saying the Takbîr with each throw.”

It was said to him: “Some people are stoning it from above.” 'Abdullâh bin Mas'ûd said: ‘By the One besides Whom there is none worthy of worship, this is where the one to whom Sûrat Al-Baqarah was revealed stood.”’

[3132] 306 - (...) It was narrated that Al-A'mâsh said: “I heard Al-Ḥajjâj bin Yusûf say - while he was delivering a Khutbah on the Minbar: ‘Observe the order of the Qur'ân as it was observed by Jibrîl: The Sûrah in which the cow is mentioned, the Sûrah in which women are mentioned, and the Sûrah in which the family of 'Imrân are mentioned.”’

“So I met Ibrâhîm and told him what he had said, so he criticized him, and he said: “Abdur-
Rahmân bin Yazîd narrated to me that he was with ‘Abdullâh bin Mas‘ûd, and he came to Jamrat Al-‘Aqabah. He went to the bottom of the valley and turned to face it, and he stoned it from the bottom of the valley with seven pebbles, saying the Takbîr with each throw. I said: “O Abû ‘Abdur-Rahmân, the people are stoning it from above.” He said: “This, by the One beside Whom there is none worthy of worship, is the place where the one to whom Sûrat Al-Baqarah was revealed stood.”

[3133] (...) It was narrated that Al-A‘mash said: “I heard Al-Hajjâj say: ‘Do not say Sûrat Al-Baqarah...’” and he narrated a Hadîth like that of Ibn Mushir (no. 3132).

[3134] 307 - (…) It was narrated from ‘Abdur-Rahmân bin Yazîd that he performed Hajj with ‘Abdullâh. He said: “He stoned the Jamrah with seven pebbles, putting the Ka‘bah at his left and Minâ at his right, and he said: ‘This is the place where the one to whom Sûrat Al-Baqarah was revealed stood.’”
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[3135] 308 - (...) Shu'bah narrated it with this chain (a Hadith similar to no. 3134), except that he said: “When he came to Jamrat Al-'Aqabah.”

[3136] 309 - (...) It was narrated that ‘Abdur-Rahmân bin Yazîd said: “It was said to ‘Abdullâh: ‘Some people are stoning the Jamrah from above Al-'Aqabah. He said: ‘Abdullâh stoned it from the bottom of the valley, then he said: ‘From here, by the One beside Whom there is none worthy of worship, the one to whom Sûrat Al-Baqarah was revealed stoned it.”


[3137] 310 - (1297) Abû Az-Zubair narrated that he heard Jâbir say: “I saw the Prophet ﷺ stoning (the Jamrah) while riding on the Day of Sacrifice, and
saying, ‘Learn your rituals (of Hajj) from me, for I do not know, perhaps I will not perform Hajj again after this Hajj of mine.’”

[3138] 311 - (1298) Yahyâ bin Ḥuṣain narrated from his grandmother Umm Al-Ḥuṣain, saying: “I performed the Farewell Pilgrimage with the Messenger of Allah ﷺ, and I saw him when he stoned Jamrat Al-‘Aqabah on his mount and departed, accompanied by Bilāl and Usāmah. One of them leading his mount, and the other holding up his garment over the head of the Messenger of Allah ﷺ (to shield him) from the sun. And the Messenger of Allah ﷺ said many things, then I heard him say: ‘Even if a slave who is missing some limbs is appointed over you’ - and I think he said: ‘who is black’ - ‘but he leads you according to the Book of Allah, then listen to him and obey.’”

[3139] 312 - (...) It was narrated from Yahyâ bin Ḥuṣain that his grandmother Umm Al-Ḥuṣain said: “I performed the Farewell
Pilgrimage with the Messenger of Allâh ﷺ, and I saw Usâmah and Bilâl, one of them holding the reins of the Prophet’s camel, and the other holding up his garment to shield him from the heat, until he stoned Jamrat Al-‘Aqabah.

Chapter 52. It Is Recommended For The Pebbles Used For Stoning To Be The Size Of Broad Beans

[3140] 313 - (1299) Jâbir bin ‘Abdullâh said: “I saw the Prophet ﷺ stoning the Jamrah with something the size of broad beans.”

Chapter 53. The Time When It Is Recommended To Stone The Jamrah

[3141] 314 - (...) It was narrated that Jâbir said: “The Messenger
of Allâh stoned the Jamrah in the forenoon on the Day of Sacrifice, but after that (he stoned it) after the sun had passed its zenith.”

[3142] (...) Abû Az-Zubâir narrated that he heard Jâbir bin ‘Abdullâh say:... a similar report (as no. 3141).

Chapter 54. The Number Of Pebbles For Stoning The Jamrahs Is Seven At A Time

[3143] 315 - (1300) It was narrated that Jâbir said: “The Messenger of Allâh said: ‘The number of stones used for cleaning oneself (after defecating) is odd, and the number of stones used for stoning the Jamrah is odd, and the number of times for Sa'î between As-Safâ and Al-Marwah is odd, and the number of circuits around the Ka’bah is odd, so when one of you cleans himself with stones, let him use an odd number.”
Chapter 55. Shaving The Head Is Preferable To Cutting The Hair, Although Cutting The Hair Is Permissible

[3144] 316 - (1301) It was narrated from Nāfi' that 'Abdullâh said: "The Messenger of Allâh ﷺ shaved his head, as did a number of his Companions, and some of them cut their hair."

'Abdullâh said: "The Messenger of Allâh ﷺ said: 'May Allâh have mercy on those who shaved their heads,' once or twice, then he said: 'And those who cut their hair.'"

[3145] 317 - (...) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "O Allâh, have mercy on those who shaved their heads." They said: "And those who cut their hair, O Messenger of Allâh?" He said: "May Allâh have mercy on those who shaved their heads." They said: "And those who cut their hair, O Messenger of Allâh?" He said: "And those who cut their hair."

[3146] 318 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "May Allâh have mercy on those who shaved their heads." They said: "And those who cut their
hair, O Messenger of Allâh?” He said: “May Allâh have mercy on those who shaved their heads.” They said: “And those who cut their hair, O Messenger of Allâh?” He said: “May Allâh have mercy on those who shaved their heads.” They said: “And those who cut their hair, O Messenger of Allâh? He said: “And those who cut their hair.”

[3147] 319 - (… ) ‘Ubaidullâh narrated it with this chain (a Hadîth similar to no. 3146) and said in the Hadîth: “The fourth time he said, ‘And those who cut their hair.”’

[3148] 320 - (1302) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘O Allâh, forgive those who shaved their heads.’ They said: ‘O Messenger of Allâh, and those who cut their hair?’ He said: ‘O Allâh, forgive those who shaved their heads.’ They said: ‘O Messenger of Allâh, and those who cut their hair?’ He said: ‘O Allâh, forgive those who shaved their heads.’ They said: ‘O Messenger of Allâh, and those who cut their hair?’ He said: ‘And those who cut their hair.”’

[3149] (… ) A Hadîth similar to
that of Abû Zur‘ah (no. 3148) was narrated from Abû Hurairah, from the Prophet ﷺ.

[3150] 321 - (1303) It was narrated from Yahyâ bin Al-Huṣain from his grandmother, that she heard the Prophet ﷺ during the Farewell Pilgrimage, supplicate for those who shaved their heads three times, and for those who cut their hair once.

[3151] 322 - (1304) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ shaved his head during the Farewell Pilgrimage.

Chapter 56. The Sunnah On The Day Of Sacrifice Is To Stone The Jamrah Then Offer The Sacrifice Then Shave The Head, And Shaving Should Be Started On The Right Side Of The Head

[3152] 323 - (1305) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ
came to Minâ, and he came to the Jamrah and stoned it, then he came to the place where he was staying in Minâ and offered his sacrifice, then he said to the barber: "Take," and he pointed to the right side (of his head) then the left side, then he started giving (the hair) to the people.

[3153] 324 - (... It was narrated from Hishâm with this chain (a Hadîth similar to no. 3152). Abû Bakr said in his report: "He (ﷺ) said to the barber: 'Here,' and pointed with his hand to the right side like this, and he distributed his hair among those who were near to him. Then he gestured to the barber and to the left side, and he shaved him and he gave it to Umm Sulaim."

In the report of Abû Kuraib it says: "He (ﷺ) started with the right side, and distributed it, one or two hairs at a time, among the people. Then he gestured to the left side and did likewise, then he said: 'Is Abû Talhâh here?' and he gave it to Abû Talhâh."

[3154] 325 - (... It was narrated from Anas bin Mâlik that the Messenger of Allah ﷺ stoned Jamrat Al-'Aqabah, then he went to the sacrificial camels and slaughtered them, and the cupper
was sitting there. He pointed to his head with his hand, and he shaved the right side and distributed it among those who were near him. Then he said: ‘Shave the other side.’ And he said: ‘Where is Abū Ṭalḥah?’ and he gave it to him.”

[3155] 326 - (...) It was narrated that Anas bin Mālik said: “When the Messenger of Allāh stoned the Jamrah and offered his sacrifice and shaved his head, he showed his right side to the barber and he shaved it. Then he called Abū Ṭalḥah Al-Anṣārī and gave it to him. Then he showed him the left side and said: ‘Shave it.’ So he shaved it, and he gave it to Abū Ṭalḥah and said: ‘Distribute it among the people.’”

Chapter 57. It Is Permissible To Offer The Sacrifice Before Stoning The Jamrah, Or To Shave Before Offering The Sacrifice Or Stoning The Jamrah, Or To Perform Tawâf Before Any Of Them

[3156] 327 - (1306) It was narrated that ‘Abdullâh bin ‘Amr bin Al-‘Aṣ said: “During the Farewell Pilgrimage, the Messenger of Allâh stopped in Minâ and the people asked him questions. A
man came and said: 'O Messenger of Allâh, I didn't realize and I shaved my head before offering the sacrifice.' He said: 'Offer your sacrifice, it doesn't matter.' Then another man came and said: 'O Messenger of Allâh, I didn't realize and I offered my sacrifice before stoning the Jamrah.' He said: 'Stone it, it doesn't matter.'

He said: "The Messenger of Allâh ﷺ was not asked about anything that was done sooner or later, but he said: 'Do it, it doesn't matter.'"

[3157] 328 - (...) 'Abdullâh bin 'Amr bin Al-'As said: "The Messenger of Allâh ﷺ stopped on his mount, and the people started to ask him questions. One of them said: 'O Messenger of Allâh, I did not realize that the stoning comes before the sacrifice, and I offered my sacrifice before stoning the Jamrah.' The Messenger of Allâh ﷺ said: 'Stone it, it doesn't matter.' Another said: 'I did not realize that the sacrifice comes before shaving, and I shaved (my head) before I offered my sacrifice.' He said: 'Offer your sacrifice, it doesn't matter.' I did not hear him being asked about anything that day where a man had forgotten or was unaware of
which things came before which, and so on, but the Messenger of Allah ﷺ said: ‘Do that, and it doesn’t matter.’”

[3158] (...) A *Hadith* similar to that of Yûnûs (no. 3157) was narrated from Az-Zuhri.

[3159] 329 - (...) ‘Abdullâh bin ‘Amr bin Al-‘Aṣ narrated that while the Prophet was delivering the *Khubbah* on the Day of Sacrifice, a man stood up and said: “I did not know, O Messenger of Allah, that such-and-such comes before such-and-such.” Then another came and said: “O Messenger of Allah, I thought that such-and-such came before such-and-such” - referring to these three (stoning, sacrificing and shaving). He said: “Do it, and it doesn’t matter.”

[3160] 330 - (...) It was narrated from Ibn Juraij with this chain (a *Hadith* similar to no. 3159). The report of Ibn Bakr is like the report of ‘Īsâ (no. 3159), apart from the phrase: “referring to these three,” which he does not mention. In the report of Yahyâ...
Al-Umâwî says: “I shaved my head before offering the sacrifice, and I offered the sacrifice before stoning (the Jamrah)’” and so on.

[3161] 331 - (...) It was narrated that ‘Abdullâh bin ‘Amr said: “A man came to the Prophet and said: ‘I shaved (my head) before offering the sacrifice.’ He said: ‘Offer your sacrifice, it doesn’t matter.’ He said: ‘I offered the sacrifice before stoning (the Jamrah).’ He said: ‘Stone it, it doesn’t matter.’”

[3162] 332 - (...) It was narrated from Az-Zuhrî with this chain: “I saw the Messenger of Allâh on a camel in Minâ, and a man came to him...” a Hadîth like that of Ibn ‘Uyaynah (no. 3161).

[3163] 333 - (...) It was narrated that ‘Abdullâh bin ‘Amr bin Al-‘Âs said: “I heard the Messenger of Allâh when a man came to him on the Day of Sacrifice, when he was standing by the Jamrah and said: ‘O Messenger of Allâh, I shaved (my head) before stoning (the Jamrah).’ He said: ‘Stone it, and it doesn’t
matter.' Another man came to him and said: 'I offered the sacrifice before stoning (the Jamrah). ' He said: 'Stone it, it doesn't matter.' Another man came to him and said: 'I went to the Ka'bah (and did Tawâf Al-Ifâdah) before stoning (the Jamrah). ' He said: 'Stone it, it doesn't matter.'"

He said: 'I did not see him being asked about anything that day but he said: 'Do it, it doesn't matter.'"

Chapter 58. It Is Recommended To Perform Tawâf Al-Ifâdah On The Day Of Sacrifice

[3165] 335 - (1308) It was narrated from Ibn 'Umar that the Messenger of Allâh performed Tawâf Al-Ifâdah on the Day of Sacrifice, then he went back and prayed Zuhr in Minâ.

Nâfi' said: "Ibn 'Umar used to perform Tawâf Al-Ifâdah on the
Day of Sacrifice, then he went back and prayed *Zuhr* in Minâ, and he said that the Prophet ﷺ had done that.”

Chapter 59. It Is Recommended To Halt At Al-Muḥāṣṣab On The Day Of Departing From Minâ And To Perform *Zuhr* And Subsequent Prayers There

[3166] 336 - (1309) It was narrated that ‘Abdul-‘Azîz bin Rufa‘î said: “I asked Anas bin Mâlik: ‘Tell me something you know about the Messenger of Allâh ﷺ: Where did he pray *Zuhr* on the day of *At-Tarwiyyah*?’ He said: ‘In Minâ.’ I said: ‘And where did he pray *‘Asr* on the day of departure from Minâ?’ He said: ‘In Al-Abtâh.’ Then he said: ‘Do what your leaders do.’”

[3167] 337 - (1310) It was narrated from Ibn ‘Umar that the Prophet ﷺ, Abû Bakr and ‘Umar used to stop in Al-Abtâh.

[3168] 338 - (...) It was narrated from Nâfi‘ that Ibn ‘Umar used to think that (stopping in) Al-Hasbah was Sunnah, and he used to pray *Zuhr* on the day of
departure from Minâ in Al-Hašbah.

Nâfi' said: The Messenger of Allah ﷺ and the caliphs after him stopped in Al-Hašbah.

[3169] 339 - (1311) It was narrated that 'Aïshah said: “Stopping in Al-Abtah is not Sunnah, rather the Messenger of Allah ﷺ stopped there because it was easier for him to depart (for Al-Madinah) from there.”

[3170] (...) A similar report (as no. 3169) was narrated from Hishâm with this chain.

[3171] 340 - (...) It was narrated from Sâlim that Abû Bakr, ‘Umar and Ibn ‘Umar used to halt in Al-Abtah.

Az-Zuhri said: “‘Urwah informed me from ‘Aïshah, that she did not do that, and she said: ‘The Messenger of Allah ﷺ only halted there because it was a place from which it was easy to depart.”
It was narrated that Ibn 'Abbâs said: "Stopping at Al-Muḥâṣṣab is not important, it is just a place where the Messenger of Allâh ﷺ halted."

It was narrated that Sulaimân bin Yasâr said: “Abû Râfî’ said: ‘The Messenger of Allâh ﷺ did not tell me to stop in Al-Abtâh when he departed from Minâ, but I went there and set up his tent, and he came and halted.’”

Abû Bakr said in the report of Šâlih: “I heard Sulaimân bin Yasâr (say)” - and in the report of Qutaibah it says: “From Abû Râfî’ - and he was in charge of the luggage of the Prophet ﷺ.”
narrated from Abū Hurairah that the Messenger of Allâh ﷺ said:
“We will halt tomorrow, if Allâh wills, in Khaif of Banû Kinânah, where they (the disbelievers) swore an oath of disbelief.”

[3175] 344 - (...) Abū Hurairah said: “The Messenger of Allâh ﷺ said to us, while we were in Minâ- ‘Tomorrow we will halt at Ḳhaif of Banû Kinânah, where they (the disbelievers) swore an oath of disbelief.’” That was when the Quraysh and Banû Kinânah swore a pledge against Banû Hâishim and Banû Al-Muṭṭalib, vowing not to intermarry with them nor engage in any transactions with them until they handed the Messenger of Allâh ﷺ over to them.” What was meant by that was Al-Muḥāṣṣab.

[3176] 345 - (...) It was narrated from Abū Hurairah that the Prophet ﷺ said: “Our halting place, if Allâh wills, when Allâh grants us victory, will be Al-Ḳhaif, where they (the disbelievers) swore an oath of disbelief.”
Chapter 60. It Is Obligatory To Stay Overnight In Minâ During The Nights Of The Days Of At-Tashrïq, And The Concession Allowing Those Who Supply Water To Leave

[3177] 346 - (1315) It was narrated from Ibn ‘Umar, that Al-‘Abbâs bin ‘Abdul-Muttalib asked the Messenger of Allah for permission to stay overnight in Makkah during the days of Minâ, because he was a supplier of water, and he gave him permission.

[3178] (…) A similar report (as no. 3177) was narrated from ‘Ubaidullâh bin ‘Umar.

Chapter... The Virtue Of Supplying Water And Praise For Those Who Do That, And It Is Recommended To Drink From It

[3179] 347 - (1316) It was
narrated that Bakr bin ‘Abdullâh Al-Muzani said: “I was sitting with Ibn ‘Abbâs at the Ka’bah, and a Bedouin came to him and said: ‘Why do I see the sons of your paternal uncle supplying honey and milk, and you supply Nabî? Is it because of poverty on your part, or because of miserliness?’ Ibn ‘Abbâs said: ‘Praise be to Allâh, we are neither poor nor miserly. The Prophet ﷺ came on his mount, with Usâmah behind him, and asked for something to drink. We gave him a vessel of Nabîd, and he drank it, and he gave his remaining to Usâmah to drink. And he said (to us): “You have done good and have done well. Carry on doing that.” And we do not want to change what the Messenger of Allâh ﷺ commanded us to do.’”

Chapter 61. Giving The Meat, Skin And Blankets Of The Hadî In Charity; The Butcher Should Not Be Given Any Of It; It Is Permissible To Delegate Someone Else To Offer The Sacrifice

[3180] 348 - (1317) It was narrated that ‘Ali said: “The Messenger of Allâh ﷺ commanded me to take care of his sacrificial animals, and to give their meat, skins and blankets in charity, and not to give the butcher any of it (as wages). He said: ‘We will pay him ourselves.’”

(المعجم 61) - (نَابَ الصدقة بلحوم الهدايا وجلولها وجلالها وأن لا يعطي الجزائر منها شيئًا وجوز الاستنابية في القيام عليها) (التنحافة 61)
A similar report (as no. 3180) was narrated from 'Abdul-Karîm Al-Jazarî with this chain.

It was narrated from 'Alî from the Prophet (a similar Hadîth as no. 3180), but their Hadîth made no mention of the butcher's wages.

'Alî bin Abî Tâlib narrated that the Prophet of Allah told him to take care of his sacrificial camels. And he told him to distribute them all; their meat, skins and blankets, among the poor, but not to give anything of them to the butcher (as his wages).
Chapter 62. It Is Permissible To Share In The Sacrifice, And A Camel Or Cow Is Sufficient For Seven People

[3184] 350 - (1318) It was narrated that Jâbir bin `Abdullâh said: “In the year of Al-Hudaybiyah we offered the sacrifice with the Messenger of Allah ﷺ; a camel on behalf of seven, and a cow on behalf of seven.”

[3185] 351 - (1318) It was narrated that Jâbir said: “We set out with the Messenger of Allâh ﷺ entering Ihram for Hajj, and the Messenger of Allâh ﷺ told us to share (in sacrificing) camels and cattle, every seven of us sharing an animal.”
It was narrated that Jâbir bin 'Abdullâh said: "We performed Hajj with the Messenger of Allah, and we sacrificed a camel on behalf of seven, and a cow on behalf of seven."

Jâbir was present at Al-Udâybiyah. He said: "On that day we sacrificed seventy camels, every seven of us sharing a camel."

Abû Az-Zubair narrated that he heard Jâbir bin 'Abdullâh narrating about the Hajj of the Prophet. He said:
“When we exited *Ihrâm* he told us to offer a sacrifice, and said that a group of us could share in a sacrifice.” That was when he told them to exit *Ihrâm* for *Hajj*.

[3190] 355 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “We did *Tamattu’* with the Messenger of Allâh ﷺ for *‘Umrah*, and we sacrificed a cow on behalf of seven, sharing it.”

[3191] 356 - (1319) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ sacrificed a cow on behalf of ‘Aishah on the Day of Sacrifice.”

Chapter 63. It Is Recommended To Sacrifice The Camel When It Is Standing And Tied

It was narrated from Ziyâd bin Jubair that Ibn 'Umar came to a man who was slaughtering his sacrificial camel as it was sitting. He said: “Make it stand up and tie it, the way of your Prophet ﷺ.”

Chapter 64. It Is Recommended To Send The Sacrificial Animal To The Haram For One Who Does Not Intend To Go There Himself; It Is Recommended To Garland It And To Make The Garlands, But The One Who Sends It Does Not Enter A State Of Ḥirām, And Nothing Is Forbidden To Him Because Of That

It was narrated from ‘Urwah bin Az-Zubair and ‘Amrah bint ‘Abdur-Rahmân that ‘Āishah said: “The Messenger of Allâh ﷺ used to send sacrificial animals from Al-Madînah (to Haram), and I would twist the garlands for his sacrificial animals, then he would not avoid anything that the Muhārim must avoid.”
[3195] (...) A similar report (as no. 3194) was narrated from Ibn Shihâb with this chain.

[3196] 360 - (...) It was narrated that 'Aishah said: “It is as if I can see myself twisting the garlands for the sacrificial animals of the Messenger of Allâh ﷺ...” a similar report (as no. 3194).

[3197] 361 - (...) It was narrated from 'Abdur-Raḥmān bin Al-Qâsim that his father said: “I heard 'Aishah say: ‘I used to twist the garlands for the sacrificial animals of the Messenger of Allâh ﷺ with these two hands of mine, then he did not avoid anything or give up anything.’”

[3198] 362 - (...) It was narrated that 'Aishah said: “I twisted the garlands for the sacrificial animals of the Messenger of Allâh ﷺ with my hands. Then he marked them, and garlanded them, then he sent them to the Ka‘bah, and he stayed in Al-Madīnah, and nothing became
forbidden to him that had been permissible for him.”

[3199] 363 - (...) It was narrated that ‘Aishah said: “The Messenger of Allah ﷺ used to send the sacrificial animals, and I would twist their garlands with my own hands, then he would not abstain from anything that the non Muhrim did not abstain from.”

[3200] 364 - (...) It was narrated that the Mother of the Believers said: “I twisted those garlands from colored wool that we had, and the Messenger of Allah ﷺ stayed among us as a non Muhrim, doing all that the non Muhrim does with his wife, or doing all that a man does with his wife.”

[3201] 365 - (...) It was narrated that ‘Aishah said: “I remember twisting the garlands for the sacrificial animals of the Messenger of Allah ﷺ, which were sheep, then he sent them, and stayed among us as a non Muhrim.”
[3202] 366 - (...) It was narrated that ‘Aishah said: “I often twisted the garlands for the sacrificial animals of the Messenger of Allah ﷺ. And he garlanded his sacrificial animals, then sent them, then he remained (in Al-Madinah), not avoiding anything that the Muhrim must avoid.”

[3203] 367 - (...) It was narrated that ‘Aishah said: “On one occasion the Messenger of Allah ﷺ sent sheep as sacrificial animals to the Ka’bah, and he garlanded them.”

[3204] 368 - (...) It was narrated that ‘Aishah said: “We used to garland sheep and send them to Ka’bah, and the Messenger of Allah ﷺ was not in Iḥrām, and nothing was forbidden to him.”

[3205] 369 - (...) It was narrated from ‘Amrah bint ‘Abdur-Rahmān that Ibn Ziyād wrote to
‘Āishah, saying that ‘Abdullâh bin ‘Abbâs said: “Whoever sends a Hâdî, the same things are forbidden for him as are forbidden for the pilgrim on Hajj, until his Hâdî is sacrificed. I have sent a sacrificial animal, so write to me and tell me what to do.” ‘Amrah said: “‘Āishah said: ‘It is not as Ibn ‘Abbâs says. I twisted the garlands for the sacrificial animals of the Messenger of Allâh ﷺ with my own hands, then the Messenger of Allâh ﷺ garlanded them with his own hands, then he sent them with my father (to Ka’bah). And nothing was forbidden to the Messenger of Allâh ﷺ that Allâh had permitted to him, until the Hâdî was sacrificed.”

[3206] 370 - (...) It was narrated that Masrûq said: “I heard ‘Āishah from behind the screen, clapping and saying: ‘I used to twist the garlands for the sacrificial animals of the Messenger of Allâh ﷺ with my own hands, then he would send them (to Ka’bah). And he did not abstain from anything from which the Muhrim must abstain, until his Hâdî was sacrificed.”

[3207] (...) A similar report was narrated from Masrûq, from ‘Āishah, from the Prophet ﷺ.
Chapter 65. It Is Permissible To Ride The Sacrificial Animal If Necessary

[3208] 371 - (1322) It was narrated from Abû Hurairah that the Messenger of Allâh saw a man driving a camel and he said: “Ride it.” He said: “O Messenger of Allâh, it is a sacrificial camel.” He said: “Ride it, woe to you!” the second or third time.

[3209] (...) It was narrated from Abû Az-Zinnâd (from Al-A'raj) with this chain (a Hadîth similar to no. 3208), and he said: “While a man was driving a garlanded sacrificial camel.”

[3210] 372 - (...) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated from Muḥammad, the Messenger of Allâh” - and he quoted a number of Ahadîth, including the following: “He said: ‘While a man was driving a garlanded camel, the Messenger...”
of Allah said to him: “Woe to you, ride it!” He said: “It is a sacrificial camel, O Messenger of Allah.” He said: “Woe to you, ride it! Woe to you, ride it!”

[3211] 373 - (1323) It was narrated that Anas said: “The Messenger of Allah passed by a man who was driving a camel, and he said: ‘Ride it.’ He said: ‘It is a sacrificial camel.’ He said: ‘Ride it,’ two or three times.”

[3212] 374 - (...) Bukair bin Al-Akhnas said that Anas said: “He passed by the Prophet with a sacrificial camel, or a sacrificial animal. He said: ‘Ride it.’ He said: ‘It is a sacrificial camel,’ or ‘a sacrificial animal.’ He said: ‘Even so.’”

[3213] (...) Bukair bin Al-Akhnas said that Anas said: “He passed by the Prophet with a sacrificial camel...” and he mentioned a similar report (as no. 3212).
Jâbir bin ‘Abdullâh was asked about riding the sacrificial animal. He said: “I heard the Prophet say: ‘Ride it gently if you need to, until you find another mount.’”

Abü Az-Zubair said: “I asked Jâbir about riding the sacrificial animal. He said: ‘I heard the Prophet say: ‘Ride it gently, until you find another mount.’”

Müsâ bin Salamah Al-Hudhalî said: “Sinân bin Salamah and I set out for ‘Umrah.” He said: “Sinân set out with a sacrificial camel that he was driving, and it stopped on the road due to exhaustion. He was confused about what to do with it: If it was too exhausted to move, how could he bring it? He said: ‘When I reach the city I shall certainly find out about it.’” He (Mûsâ) said: “The next morning
we stopped at Al-Baθâ' and he said: ‘Go to Ibn ‘Abbâs and speak to him.’” (“I went to him and) told him about his camel, and he said: ‘You have come to one who is well informed. The Messenger of Allâh  sent sixteen camels with a man, and put him in charge of them. He set out, then he came back and said: “O Messenger of Allâh, what should I do if any of them becomes too exhausted to move?” He said: “Slaughter it, then dip the shoes (on the garland) in its blood, and put them on its hump, but neither you nor any of the people who are with you should eat from it.”

[3217] (...) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh  sent eighteen camels with a man... then he mentioned a Hadîth similar to that of ‘Abdul-Wârîth, but he did not mention the beginning of the Hadîth.

[3218] 378 - (1326) It was narrated from Ibn ‘Abbâs that Dhu’aib Abû Qabîsah told him that the Messenger of Allâh  sent the sacrificial camels with him, then he ( ) said: “If any of
them become exhausted and you fear that it may die, slaughter it, then dip the shoes (on the garland) in its blood and strike its hump with them, but neither you nor any of those who are with you should eat from it.”

Chapter 67. The Farewell Tawāf Is Obligatory, But It Is Waived In The Case Of Menstruating Women

[3219] 379 - (1327) It was narrated that Ibn 'Abbās said: “The people used to depart from all points, and the Messenger of Allah ﷺ said: 'No one should leave until the last thing he has done is to circumambulate the House.'”

[3220] 380 - (1328) It was narrated that Ibn 'Abbās said: “The people were commanded that the last thing they should do is to circumambulate the House, but an exception was made for menstruating women.”
[3221] 381 - (...) It was narrated that Tâwûs said: “I was with Ibn 'Abbâs, when Zaid bin Thâbit said: ‘Are you ruling that a menstruating woman may leave before the last thing she does is to circumambulate the House? ’ Ibn 'Abbâs said to him: ‘If you want to be certain, ask so-and-so, the AnsârI woman, whether the Messenger of Allâh ☪ told her to do that?’ Zaid bin Thâbit came back to Ibn 'Abbâs smiling and said: ‘I see that you were telling the truth.’”

[3222] 382 - (1211) It was narrated from Abû Salamah and 'Urwah that 'Aishah said: “Safiyyah bint Huyayy got her menses after she had done Tawâf Al-Ifâdah.” 'Aishah said: “I mentioned her menses to the Messenger of Allâh ☪, and the Messenger of Allâh ☪ said: ‘Is she going to detain us?’ She said: ‘I said: ‘O Messenger of Allâh, she has already departed (from Minâ) and circumambulated the House, then she got her menses after Tawâf Al-Ifâdah.’ The Messenger of Allâh ☪ said: ‘Then let her leave.’”

[3223] 383 - (...) It was narrated from Ibn Shihâb with this chain. She said: “Safiyyah bint Huyayy,
the wife of the Prophet ﷺ, got her menses during the Farewell Pilgrimage, after she had done ġawaf Al-Ifâdah in a state of purity...” a Hadith like that of Al-Laith (no. 3223).

[3224] (... ) It was narrated from ‘Aishah that she told the Messenger of Allâh ﷺ that Safiyyah had got her menses... a Hadith like that of (ibn Shihâb) Az-Zuhri (no. 3222).

[3225] 384 - (...) It was narrated that ‘Aishah said: “We were afraid that Safiyyah would get her menses before she did ġawaf Al-Ifâdah.” She said: “The Messenger of Allâh ﷺ came to us and said: ‘Is Safiyyah going to detain us?’ We said: ‘She has already done ġawaf Al-Ifâdah.’ He said: ‘No, then.’”

[3226] 385 - (...) It was narrated from ‘Aishah that she said to the Messenger of Allâh ﷺ: “O Messenger of Allâh, Safiyyah bint Huyayy has got her menses.” The
Messenger of Allah ﷺ said: “Perhaps she is going to detain us. Did she not circumambulate the House with you?” They said: “Yes she did.” He said: “Then depart.”

[3227] 386 - (…) It was narrated from ‘Aishah that the Messenger of Allah ﷺ wanted from Safiyyah bint Huyayy what a man wants from his wife, and they said: “She is menstruating, O Messenger of Allah.” He said: “Is she going to detain us?” They said: “O Messenger of Allah, she visited (the Ka’bah or Tawâf Al-Ifâdah) on the Day of Sacrifice.” He said: “Then let her depart with you.”

[3228] 387 - (…) It was narrated that ‘Aishah said: “When the Prophet ﷺ wanted to depart, he saw Safiyyah at the door of her tent, looking sad and sorrowful. He said: ‘(May you become) barren and shaven-headed, [1] you are going to detain us.’ Then he said to her: ‘Did you perform Tawâf Al-Ifâdah on the Day of”

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[1] This is not meant in any literal sense, rather it is an expression indicating disapproval.
Sacrifice?’ She said: ‘Yes.’ He said: ‘Then depart.’”

[3229] (...) A Hadith similar to that of Al-Hakam (no. 3228) was narrated from ‘Aishah, except that it does not mention that she looked sad and sorrowful.

Chapter 68. It Is Recommended For Pilgrims And Others To Enter The Ka’bah And Pray Therein, And Supplicate In All Its Corners

[3230] 388 - (1329) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ entered the Ka’bah, accompanied by Usâmah, Bilâl and ‘Uthmân bin Ţalhah Al-Ḥajabi. He closed the door and remained inside. Ibn ‘Umar said: “I asked Bilâl when he came out: ‘What did the Messenger of Allâh ﷺ do?’ He said: ‘He put two pillars on his left, one pillar on his right, and three pillars behind him’ - and at
that time the House was built on six pillars - ‘then he prayed.’"

[3231] 389 - (…) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh came on the Day of the Conquest and dismounted in the courtyard of the Ka’bah. He sent for ‘Uthmân bin ‘Atâhah, who brought the key and opened the door. Then the Prophet, Bilâl, Usâmah bin Zaid and ‘Uthmân bin ‘Atâhah entered and he ordered that the door be closed. They stayed inside for a while, then he opened the door.” ‘Abdullâh (ibn ‘Umar) said: “I went ahead of the people and I met the Messenger of Allâh coming out, with Bilâl right behind him. I said to Bilâl: ‘Did the Messenger of Allâh pray inside?’ He said: ‘Yes.’ I said: ‘Where?’ He said: ‘Between the two pillars that were in front of him.’” He said: “And I forgot to ask him how many (Ra’kah) he prayed.”

[3232] 390 - (…) It was narrated that Ibn ‘Umar said: “In the Year of the Conquest, the Messenger of Allâh came on a camel belonging to Usâmah bin Zaid, until he made it kneel in the
courtyard of the Ka'bah. Then he called 'Uthmân bin Talbah and said: ‘Bring me the key.’ He went to his mother, who refused to give it to him. He said: ‘By Allah, you will give it to me, or else this sword will come out through my back.’ So she gave it to him, and he brought it to the Prophet and gave it to him, and he opened the door...” then he mentioned a Hadîth like that of Hâmmâd bin Zaid (no. 3231).

[3233] 391 - (...) It was narrated that Ibn 'Umar said: “The Messenger of Allah entered the House, accompanied by Usâmah, Bilâl and 'Uthmân bin 'Atâh. They kept the door closed for a long time, then it was opened. I was the first one to go in, and I met Bilâl. I said: ‘Where did the Messenger of Allah pray?’ He said: ‘Between the two front pillars.’ But I forgot to ask him how many (Ra'kah) the Messenger of Allah prayed.”

[3234] 392 - (...) It was narrated from 'Abdullâh bin 'Umar that he went to the Ka'bah, where the Prophet, Bilâl and Usâmah had entered it, and 'Uthmân bin...
Talhah had closed the door on them. He said: “They stayed inside for a while, then the door was opened and the Prophet came out. I went up the stairs and entered the House, and said: ‘Where did the Prophet pray?’ They said: ‘Here.’ He said: “But I forgot to ask them how many Ra’kah he prayed.”

[3235] 393 - (…) It was narrated from Sâlim that his father said: “The Messenger of Allâh entered the House, accompanied by Usâmah bin Zaid, Bilâl and ‘Uthmân bin Talhah. The door was closed on them, and when they opened it, I was the first one to go in. I met Bilâl and asked him: ‘Did the Messenger of Allâh pray inside?’ He said: ‘Yes, he prayed between the two Yemeni pillars.’”

[3236] 394 - (…) Sâlim bin ‘Abdullâh narrated that his father said: “I saw the Messenger of Allâh enter the Ka’bah, accompanied by Usâmah bin Zaid, Bilâl, and ‘Uthmân bin Talhah, and no one else entered with them. Then the door was locked behind them.”

‘Abdullâh bin ‘Umar said:
"Bilāl" - or "Uṯmān bin Taḥḥah" - "told me that the Messenger of Allah (ﷺ) prayed inside the Ka‘bah, between the two Yemeni pillars."

[3237] 395 - (1330) Ibn Juraij said: “I said to ‘Atâ’: ‘Did you hear Ibn ‘Abbās say: “You have only been commanded to circumambulate it, you have not been commanded to enter it?’” He said: “He did not forbid (people) to enter it, rather I heard him say: ‘Usâmah bin Zaid told me that when the Prophet (ﷺ) entered the House, he supplicated on all its sides, but he did not pray therein, until he came out. When he came out, he prayed two Ra‘kah in front of the House and said: ‘This is the Qiblah.’’” (Ibn Juraij) said to him (‘Atâ’): “What are ‘its sides?’ Was that in its corners?” He said: “No, in every direction of the House.”

[3238] 396 - (1331) It was narrated from Ibn ‘Abbās that the Prophet (ﷺ) entered the Ka‘bah, in which there were six pillars. He stood by a pillar and supplicated, but he did not pray.
Ismâ‘îl bin ʿAbî Khâlid said: “I said to ʿAbdullâh bin ʿAbî Awfâ, the Companion of the Messenger of Allah ﷺ: ‘Did the Prophet ﷺ enter the House during his ʿUmrah?’ He said: ‘No.’”

Chapter 69. Demolishing The Ka‘bah And Rebuilding It

It was narrated that ʿÂishah said: “The Messenger of Allah ﷺ said to me: ‘Were it not that your people have only recently left disbelief behind, I would have demolished the Ka‘bah and rebuilt it on the foundations of Ibrâhîm. For when the Quraish rebuilt the House, they reduced its size. And I would have given it a rear door.’”

(...) It was narrated from Hishâm with this chain (a Ḥadîth similar to no. 3240).

(...) It was narrated from ʿÂishah, the wife of the Prophet ﷺ, that the Messenger of Allah ﷺ said: “Do you not see that when your people rebuilt the Ka‘bah, they made it smaller than the foundations of Ibrâhîm?” She
said: “I said: ‘O Messenger of Allah, why don’t you restore it or the foundations of Ibrâhîm?’ The Messenger of Allah ﷺ said: ‘Were it not that your people have only recently left disbelief behind, I would have done that.’”

‘Abdullâh bin ‘Umar said: “If ‘Aîshah heard this from the Messenger of Allah ﷺ, I would not think that the Messenger of Allah ﷺ stopped touching the two corners that are next to the Hijr, except that the House was not completed on the foundations of Ibrâhîm.”

[3243] 400 - (...) It was narrated that ‘Aïshah, the wife of the Prophet ﷺ said: “I heard the Messenger of Allah ﷺ say: ‘Were it not that your people have only recently left Jâhiliyyah - or disbelief - behind, I would have spent the treasure of the Ka’bah in the cause of Allah, and I would have put its door at ground level, and I would have incorporated the Hijr into it.’”
401 - (..., ) 'Abdullâh bin Az-Zubair said: "My maternal aunt" - meaning 'Aishah - "told me: 'The Prophet ﷺ said: "O 'Ajjah, were it not that your people have only recently left Shirk behind, I would have demolished the Ka'bah and razed it to the ground (and rebuilt it). And I would have given it two doors; an eastern door and a western door, and I would have added six cubits of the Hijr to it, for Quraish reduced its size when they rebuilt the Ka'bah."

402 - (..., ) It was narrated that 'Atâ' said: "When the Ka'bah was burned during the time of Yazîd bin Mu'âwiya, while it was raided by the people of Ash-Shâm, and what happened, Ibn Az-Zubair left it until the people came for Hajj, seeking to exhort them - or incite them - to fight the people of Ash-Shâm. When the people arrived, he said: 'O people, advise me with regard to the Ka'bah. Should I demolish it and then rebuild it, or should I repair the damage that has been done to it?' Ibn 'Abbâs said: 'An idea has occurred to me concerning it. I think that you should repair the damage that has been done to it and leave it in the state it was when the people embraced Islam.
and the Prophet was sent.’ Ibn Az-Zubair said: ‘If the house of one of you was burned, would he be happy unless he rebuilt it? Then what about the House of your Lord? I will pray for guidance to my Lord (Istiârah) three times, then I will make up my mind.’”

“When he had prayed Istikhârah three times, he made up his mind to demolish it. The people were afraid that some punishment would come down from heaven upon the first one to climb up onto it (to start the demolition), until one man climbed up and threw down one stone. When the people saw that nothing happened to him, they followed suit and demolished it until it was razed to the ground. Then Ibn Az-Zubair set up pillars and hung curtains around them, until the construction was completed.”

“Ibn Az-Zubair said: ‘I heard ‘Aishah say: “The Prophet said: ‘Were it not that your people have only recently left disbelief behind, and that I do not have the means to rebuild it, I would have incorporated five cubits of the Hijr into it, and I would have given it a door through which the people could enter, and a door through which they could exit.’”

“He said: ‘Today I have the means, and I do not fear the people.’ So he added five cubits of
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The Hijr to it, and he excavated the (original) foundations of (the Hijr) and the people looked at them, and he built on top of them.”

The length of the Ka’bah was eighteen cubits, and he added ten cubits to its length, and he gave it two doors; one for entering, and one for exiting. When Ibn Az-Zubair was killed, Al-Hajjâj wrote to ‘Abdul-Malik bin Marwân telling him of that, and telling him that Ibn Az-Zubair had built it on foundations that had been seen by witnesses of good character among the people of Makkah. ‘Abdul-Malik wrote to him saying: ‘We do not approve of what Ibn Az-Zubair did. As for what he added to its length, leave it as it is, and as for what he added to it of the Hijr, put it back as it was, and block up the door that he opened.’ So he demolished it and rebuilt it.”

when they rebuilt the House. Were it not that they have only recently left Shirk behind, I would have re-incorporated into it what they left out. If, after I am gone, your people decide to rebuild it, come with me so that I can show you what they left out of it." And he showed her nearly seven cubits. This is the Hadîth of ‘Abdullâh bin ‘Ubaid.

Al-Walîd bin ‘Aţâ’ added: "The Prophet said: 'And I would have given it two doors at ground level, on the east and west. Do you know why your people made its door so high?' She said: ‘No.’ He said: ‘Out of arrogance, so that no one could enter it except whomever they wanted. If a man wanted to enter it, they would let him climb up, then when he was about to enter, they would push him and he would fall.'"

‘Abdul-Malik said to Al-Hârît: "Did you hear her say that?" He said: "Yes." He said: “He scratched the ground with his stick for a moment, then he said: ‘I wish that I had left him responsible for his action.’"

[3247] (...) A Hadîth similar to that of (Muhammad) Ibn Bakr (no. 3246) was narrated from Ibn Jurajî with this chain.
It was narrated from 'Abū Qaza'ah that while 'Abdul-Malik bin Marwân was circumambulating the Ka'bah, he said: "May Ibn Az-Zubair be doomed! For he told a lie about the Mother of the Believers when he said: 'I heard her say: 'The Messenger of Allah ﷺ said: '0 'Aījāh, were it not that your people have only recently left disbelief behind, I would have demolished the House and added part of the Hijr to it, for your people reduced its size when they rebuilt it.'" Al-Hārith bin 'Abdullāh bin Abi Rabī'ah said: "Do not say that, 0 Commander of the Believers, for I heard the Mother of the Believers narrating that."

He said: "If I had heard it before I demolished it, I would have left it as Ibn Az-Zubair built it."

Chapter 70. The Wall And Door Of The Ka'bah

It was narrated that 'Aīshah said: "I asked the Messenger of Allah ﷺ about the wall (meaning, the Hijr), is it part of the Ka'bah?" He said: "Yes." I said: "Why did they not include it in the House?" He said: "Your
people ran short of funds.” I said: “Why is its door so high?” He said: “Your people did that so that they could admit whomever they wanted, and keep out whomever they wanted. Were it not that your people have only recently left Jâhiliyyah behind, and I am afraid that they would resent it, I was thinking of incorporating the wall into the House, and making its door at ground level.”

[3250] 406 - (...) It was narrated that ‘Aïshah said: “I asked the Messenger of Allâh ﷺ about the Hijr...” and he quoted a Hadîth like that of Abû Al-Alhwaṣ (no. 3249), and he said in it: “I (‘Aïshah) said: ‘Why is its door so high that it can only be reached by a ladder?’ And he (ﷺ) said: ‘For fear of causing resentment in their hearts.”

Chapter 71. Hajj On Behalf Of One Who Is Incapable Of Doing It Because Of Chronic Illness, Old Age And The Like, Or On Behalf Of One Who Has Died

[3251] 407 - (1334) It was narrated from ‘Abdullâh bin
‘Abbâs that he said: “Al-Fadl bin ‘Abbâs was riding behind the Messenger of Allâh ﷺ, and a woman of Khath’âm came to him to ask him a question. Al-Fadl started looking at her and she at him, and the Messenger of Allâh ﷺ turned Al-Fadl’s face to the other side. She said: ‘O Messenger of Allâh, the obligation of Hajj has come while my father is an old man who cannot sit firmly on his mount. Can I perform Hajj on his behalf?’ He said: ‘Yes.’ That was during the Farewell Pilgrimage.”

[3252] 408 - (1335) It was narrated from Ibn ‘Abbâs, from Al-Fadl, that a woman from Khath’âm said: “O Messenger of Allâh, my father is an old man and he still has to perform the obligation of Hajj, but he cannot sit up straight on the back of his camel.” The Prophet ﷺ said: “Perform Hajj on his behalf.”

Chapter 72. Validity Of A Child’s Hajj, And The Reward Of The One Who Takes Him For Hajj

[3253] 409 - (1336) It was
narrated from Ibn ‘Abbâs that the Prophet met some riders in Ar-Rawhâ’, and he said: “Who are these people?” They said: “Muslims.” They said: “Who are you?” He said: “The Messenger of Allâh.” A woman lifted up a child and said: “Is there Hajj for this one?” He said: “Yes, and you shall have a reward.”

[3254] 410 - (...) It was narrated that Ibn ‘Abbâs said: “A woman lifted up a child of hers and said: ‘O Messenger of Allâh, is there Hajj for this one?’ He said: ‘Yes, and you shall have a reward.’”

[3255] 411 - (...) It was narrated from Kuraib that a woman lifted up a child and said: “O Messenger of Allâh, is there Hajj for this one?” He said: “Yes, and you shall have a reward.”

[3256] (...) A similar report (as Hadîth no. 3254) was narrated from Ibn ‘Abbâs.
Chapter 73. Hajj Is Obligatory Once In A Lifetime

[3257] 412 - (1337) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ addressed us and said: ‘O people, Hajj has been enjoined upon you, so perform Hajj.’ A man said: ‘Is it every year, O Messenger of Allâh?’ He remained silent, until the man said it three times. Then the Messenger of Allâh ﷺ said: ‘If I said yes, it would become obligatory, and you would not be able to do it.’ Then he said: ‘Leave me as I have left you; for those who came before you were doomed because of their questions and differences with their Prophets. If I command you to do something, then do as much of it as you can, and if I forbid you to do something, then refrain from it.’”

Chapter 74. A Woman Travelling With A Mahram For Hajj And Other Purposes

[3258] 413 - (1338) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ said: “No
woman should travel for three (days) unless she has a *Mahram* with her.

[3259] (...) It was narrated from ‘Ubaidullâh with this chain (a *Hadîth* similar to no. 3258).

According to the report of Abû Bakr: “for more than three days.” Ibn Numair said in his report from his father: “Three days unless she has a *Mahram* with her.”

[3260] 414 - (...) It was narrated from ‘Abdullâh bin ‘Umar that the Prophet ﷺ said: “It is not permissible for a woman who believes in Allâh and the Last Day to travel for a distance of three nights, unless she has a *Mahram* with her.”

[3261] 415 - (827) It was narrated that Qaza’ah said: “I heard a *Hadîth* from Abû Sa’eed that I liked, and I said to him: ‘Did you hear this from the Messenger of Allâh ﷺ?’ He said: ‘Would I attribute to the Messenger of Allâh ﷺ something that I did not hear?’ Qaza’ah said: ‘I heard him say: “The
Messenger of Allâh ﷺ said: ‘Do not set out on a journey to visit any Masjid except three: This Masjid of mine, Al-Masjid Al-Harâm and Al-Masjid Al-Aqsa.’ And I heard him say: ‘No woman should travel for two days time unless she has a Mahram with her, or her husband.’”

[3262] 416 - (...) Qaza’ah said: “I heard Abû Sa‘eed Al-Khudrî say: ‘I heard four things from the Messenger of Allâh ﷺ that I liked and which captivated me: He forbade a woman to travel two days’ distance unless she had her husband or a Mahram with her,’ and he quoted the rest of the Hadîth (a Hadîth similar to no. 3267).

[3263] 417 - (...) It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ said: ‘No woman should travel for three days, unless she has a Mahram with her.’”

[3264] 418 - (...) It was narrated
from Abû Sa'eed Al-Khûdri that the Prophet of Allah ﷺ said: "No woman should travel for more than three nights, except with her Mahram."

[3265] (…) It was narrated from Qatâdah with this chain (a Hadîth similar to no. 3261). He said: "More than three, except with her Mahram."

[3266] 419 - (1339) Abû Hurairah said: "The Messenger of Allah ﷺ said: 'It is not permissible for a Muslim woman to travel the distance of one night, unless she has with her a man who is her Mahram.'"

[3267] 420 - (…) It was narrated from Abû Hurairah that the Prophet ﷺ said: "It is not permissible for a woman who believes in Allah and the Last Day to travel the distance of one day, except with her Mahram."
[3268] 421 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “It is not permissible for a woman who believes in Allâh and the Last Day to travel the distance of one day and one night, except with a Mahram of hers.”

[3269] 422 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘It is not permissible for a woman to travel for three days, unless she has a Mahram of hers with her.’”

[3270] 423 - (1340) It was narrated that Abû Sa‘eëd Al-Khudrî said: “The Messenger of Allâh ﷺ said: ‘It is not permissible for a woman who believes in Allâh and the Last Day to travel a journey of three days or more, unless she has her father with her, or her son, her husband, her brother or a Mahram of hers.’”

[3271] (...) Wâkî narrated: “Al-
A'mash narrated a similar (as no. 3270) report with this chain.

[3272] 424 - (1341) It was narrated from Abû Ma’bad: I heard Ibn ‘Abbâs say: I heard the Prophet delivering a Khutbah and saying: “No man should be alone with a woman without there being a Mahram present, and no woman should travel unless she has a Mahram with her.” A man stood up and said: “O Messenger of Allâh, my wife has set out for Hajj and I have enlisted for such and such a campaign.” He said: “Go and perform Hajj with your wife.”

[3273] (...) A similar report (as no. 3272) was narrated from ‘Amr with this chain.

[3274] (...) A similar report (as no. 3272) was narrated from Ibn Juraij with this chain, but he did not mention (the words): “No man should be alone with a woman without there being a Mahram present.”
Chapter 75. It Is Recommended To Recite Statements Of Remembrance When Setting Out For Hajj Or Any Other Purpose, And The Best Of This Remembrances

[3275] 425 - (1342) ‘Alî Al-Azîd narrated that Ibn ‘Umar taught them that when the Messenger of Allâh mounted his camel and set out on a journey, he would say the Takbîr three times, then say: “Subhân Allâh alladâhî sakhkhara lanâ hâdhâ wâmâ kunnâ lâhu muqrinâ, wa innâ ilâ rasûl Allâh wâwali bân Allâhumma [innâ] nas’aluka fi safarînâ hâdhâ al-birra wa-taqwa, wa min al-amâli mâ târda. Allâhumma hawwin ‘alainâ safaranâ hâdhâ wâtî ‘annâ bu’dahu. Allâhumma antas-sâhibu fis-safarî, wal-khalîfatu fil-ahli Allâhumma innâ a’ûdhu bika min wa’tâ’is-safarî wa kâbatîl-manzari wa suw’il-munqalab fil-mâlî wal-ahli (Glory be to Allâh Who has placed this (transport) at our service and we ourselves would not have been capable of that, and to our Lord is our final destiny. O Allâh, [we] ask You for righteousness and piety in this journey of ours, and we ask You for deeds which please You. O Allâh, make our journey easy and let us cover its distance quickly. O Allâh, You are the Companion on the journey and the Successor...
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(he One Who guards them in a person’s absence) over the family. O Allah, I seek refuge with You from the difficulties of travel, from becoming distressed and an ill-fated outcome with regard to wealth and family.)” And when he returned, he said the same words and added: “A’ibâna tâ’ibâna ‘âbidâna lirabbinâ hâmîdân (Returning, repenting, worshipping and praising our Lord.)”

[3276] 426 - (1343) It was narrated that ‘Abdullâh bin Sarjis said: “When the Messenger of Allah traveled, he would seek refuge with Allah from the hardships of travel, from bad consequences, from a bad situation after a good situation, from the supplication of one who has been wronged, and from an ill-fated outcome with regard to family and wealth.”

[3277] 427 - (…) A similar report (as no. 3276) was narrated from ‘Ashîm with this chain, except that in the Hadîth of ‘Abdul-Wâhid (a narrator) it says: “with regard to wealth and family.” In the report of Muhammad bin Hâzim it says family first when he returns. And in the report of both it says: “Allâhumma, innî a’zûdhu bika min wa’thâ’is-safar (O Allah, I seek refuge with You from the difficulties of travel.)”
Chapter 76. What Should Be Said When Returning From Hajj And Other Journeys

[3278] 428 - (1344) It was narrated that 'Abdullâh bin 'Umar said: “When the Messenger of Allah returned from a battle or expedition, or from Hajj or 'Umrah, when he reached the top of a hillock or high ground, he would say the Takbîr three times, then he would say: 'Lâ ilâha illâ Allahu wahdahu là šarîka lahu, lahu-mulku wa lahu-ḥamdu wa huwa 'ala kulli šay’in qadîr, a’îbûna tâ’îbûna 'âbidûna sâjidûna lirabbinâ ḥâmidûn, šadaq Allâhu wa’dahu wa našara 'abdahu wa hazamat-ahzâba wahdah (There is none worthy of worship but Allah alone, with no partner or associate, His is the Dominion, to Him be praise, and He has power over all things. Returning, repenting, worshipping and prostrating to our Lord and praising Him. Allah has fulfilled His promise, supported His slave and defeated the confederates alone.)”

[3279] (…) A similar report (as no. 3278) was narrated from Ibn ‘Umar, from the Prophet ﷺ, but
in the Ḥadīth of Ayyūb (a narrator) it says that he said the Takbīr twice.

[3280] 429 - (1345) Anas bin Ṭalḥah said: "We came with the Prophet ﷺ, Abū Ṭalḥah and I, and Ṣafīyyah was riding behind him on his camel. Then when we were on the outskirts of Al-Madīnah he said: 'A‘ībīna tā‘ībāna ‘ābidūna līrabbīnā hāmidūn' (Returning, repenting, worshipping and praising our Lord,) and he kept saying it until we entered Al-Madīnah."

[3281] (...) A similar report (as no. 3280) was narrated from Anas bin Ṭalḥah, from the Prophet ﷺ.

Chapter 77. It Is Recommended To Stop In Baṭḥā’ Of Dḥul-Huḍayfah And Pray There When Departing From Ḥajj And ‘Umrah, Or Any Time One Passes Through It

[3282] 430 (1257) It was narrated from ‘Abdullāh bin...
‘Umar that the Messenger of Allah made his camel kneel down in Al-Bathâ’ which is in Dhul-Hulaifah, and he prayed there. And ‘Abdullâh also used to do that.

[3283] 431 - (...) It was narrated that Nâfi’ said: “Ibn ‘Umar used to stop in Al-Bathâ’ which is in Dhul-Hulaifah, where the Messenger of Allah used to stop and pray.”

[3284] 432 - (...) It was narrated from Nâfi’ that whenever ‘Abdullâh bin ‘Umar came back from Hajj or ‘Umrah, he would stop in Al-Bathâ’ which is in Dhul-Hulaifah, where the Messenger of Allah used to stop.

[3285] 433 - (1346) It was narrated from Sâlim, from his father, that someone came to the Messenger of Allah when he stopped in Dhul-Hulaifah and it was said to him: “You are on blessed stony ground (Bâtha’).”
It was narrated from Sâlim bin ‘Abdullâh bin ‘Umar, from his father, that someone came to the Prophet when he stopped in Dhu‘l-Hulaijah at the bottom of the valley, and it was said: “You are on blessed stony ground (Batbâ’).”

Mûsâ said: “Sâlim made his camel kneel near the Masjid where ‘Abdullâh used to stop, seeking the place where the Messenger of Allâh stopped, which is lower than the Masjid in the bottom of the valley, between it and the Qiblah, in the middle.”

Chapter 78. No Idolator May Circumambulate The House, And No One May Circumambulate The House Naked, And When The Greatest Day Of Hajj Is

It was narrated that Abû Hurairah said: “During the Hajj that the Messenger of Allâh appointed him in charge of, before the Farewell Pilgrimage, Abî Bakr Aş-Şiddîq sent me among a group of people to announce to the people on the Day of
Sacrifice: ‘After this year, no idolator may perform *Hajj*, and no naked person may circumambulate the House.’

*Ibn Shihâb* said: “*Ḥumaid bin ‘Abdur-Rahmân used to say: ‘The Day of Sacrifice is the greatest day of *Hajj*, according to the *Hadîth* of Abû Hurairah.’”

Chapter 79. The Virtue Of The Day Of ‘Arafat

*[3288]* [436] - (1348) It was narrated that *Ibn Al-Mûsâyyab* said: “*Âishah said: ‘The Messenger of Allâh ﷺ said: ‘There is no day when Allâh ransoms more slaves from the Fire than the day of ‘Arafat. He draws near, then He boasts about them before the Angels and says: ‘What do these people want?’’”
Chapter... The Virtue Of Hajj
And 'Umrah

[3289] 437 - (1349) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "From one 'Umrah to the next is an expiation for whatever (of sin) comes in between, and an accepted Hajj (Al-Hajjul-Mabrûr) brings no reward but Paradise."

[3290] (...) A Hadîth similar to that of Mâlik bin Anas (no. 3298) was narrated from Abû Hurairah from the Prophet ﷺ.

[3291] 438 - (1350) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said:
‘Whoever comes to this House and does not utter any obscene speech or do any evil deed, will go back (sinless) as his mother bore him.’

[3292] (...) It was narrated from Mansūr (and other) with this chain (a Hadīth similar to no. 3291). And in all their Ahadīth it says: “Whoever performs Ḥajj and does not utter any obscene speech or do any evil deed...”

[3293] (...) A similar report (as no. 3291) was narrated from Abū Hurairah, from the Prophet ﷺ.

Chapter 80. Pilgrims Staying In Makkah, And Inheriting Its Houses

[3294] 439 - (1351) It was narrated from Usāmah bin Zaid bin Ḥaḍrīlah that he said: “O Messenger of Allāh, will you stay in your house in Makkah?” He said: “Did ‘Aqīl leave us any house?”
‘Aqīl and Ṭālib had inherited from Abū Ṭālib, and Ja’far and ‘All did not inherit anything, because they were Muslims and ‘Aqīl and Ṭālib were disbelievers.

[3295] 440 - (....) It was narrated from Usâmah bin Zaid: “I said: ‘O Messenger of Allāh, where will you stay tomorrow?’ That was during his pilgrimage, when we drew close to Makkah. He said: ‘Has ‘Aqīl left any house for us?’”

[3296] (....) It was narrated from Usâmah bin Zaid that he said: “O Messenger of Allāh, where will you stay tomorrow, if Allāh wills?” That was at the time of the Conquest. He said: “Has ‘Aqīl left any house for us?”
Chapter 81. It Is Permissible For The One Who Emigrated From Makkah To Stay There For Three Days After Completing Hajj And 'Umrah, And No More Than That

[3297] 441 - (1352) Al-‘Alâ’ bin Al-Hadramî said: “I heard the Messenger of Allâh ﷺ say: ‘The Muhâjir may stay in Makkah for three (days) after completing Hajj,’ and it is as if he said: ‘and no more than that.’”

[3298] 442 - (...) Al-‘Alâ’ bin Al-Hadramî said: “The Messenger of Allâh ﷺ said: ‘The Muhâjir may stay in Makkah, after completing his Hajj rituals, for three (days).’”
443 - (...) Al-‘Alâ’ bin Al-Ḥadramî said: “I heard the Prophet ﷺ say: ‘Three nights the Muhâjar may stay in Makkah, after completing Hajj.’”

444 - (...) Al-‘Alâ’ bin Al-Hadramî narrated that the Messenger of Allah ﷺ said: “The Muhâjir may stay in Makkah, after completing his Hajj rituals, for three (days).”

A similar Hadith (as no. 3300) was narrated by Ibn Juraij with this chain.
Chapter 82. The Sanctity Of Makkah And The Sanctity Of Its Game, Grasses, Trees And Lost Property, Except For The One Who Announces It, Is Forever

[3302] 445 - (1353) It was narrated that Ibn 'Abbâs said: “The Messenger of Allah ﷺ said on the Day of the Conquest of Makkah: ‘There is no Hijrah (emigration), but there is Jihâd and intention. And if you are mobilized, then go forth.’ And he said on the day of the Conquest of Makkah: ‘This land was made sacred by Allah the Day He created the heavens and the earth, so it is sacred by the sanctity decreed by Allah until the Day of Resurrection. It was not permitted for anyone before me to fight therein and it was only permitted to me for part of a day, and it is sacred by the sanctity decreed by Allah until the Day of Resurrection. Its thorns are not to be cut, and its game is not to be disturbed, and its lost property is not to be picked up, except by the one who announces it, and its grasses are not to be cut.’ Al-'Abbâs said: ‘O Messenger of Allah, except Idhjâj (a kind of grass), for it is used by their blacksmiths and in their houses.’ He said: ‘Except Idhjâj.’”

[3303] (...) A similar report (as no. 3302) was narrated by
Mansûr with this chain, but he did not mention: “The day He created the heavens [and the earth].” And instead of fighting, he said: “killing”. And he said: “No one should pick up its lost property except the one who announces it.”

[3304] 446 - (1354) It was narrated from Abû Shuraih Al-‘Adawi that he said to ‘Amr bin Sa’eed - while he was sending troops to Makkah: “O commander, let me tell the people of something that the Messenger of Allah ﷺ said on the day following the Conquest (of Makkah), that my ears heard and my heart understood, and my eyes saw him as he said it. He praised and extolled Allâh, then he said: ‘Makkah was declared sacred by Allâh and not by people. It is not permissible for any man who believes in Allâh and the Last Day to shed blood therein or to cut down its trees. If anyone seeks a concession based on the fact that the Messenger of Allâh ﷺ fought therein, tell him that Allâh granted permission to His Messenger ﷺ but He did not grant you permission. Rather I was only given permission for part of one day, and today its sanctity has been restored as it was before. Let those who are present convey it to those who are absent.” It was said to Abû
Shuraih: “What did ‘Amr say to you?” He said: “I know more about that than you, O Abû Shuraih. The sanctuary does not give protection to one who is disobedient, or to one who is fleeing after shedding blood, or one who is fleeing after committing a theft.”

[3305] 447 - (1355) Abû Hurairah said: “When Allâh enabled His Messenger to conquer Makkah, he (ﷺ) stood before the people and praised and extolled Allâh, then he said: ‘Allâh held the elephant back from Makkah, and He caused His Messenger and the believers to prevail over it. It was not permissible (to shed blood therein) for anyone before me, and it was only made permissible to me for part of a day, and it will never be permissible for anyone after me. Its game is not to be disturbed, its thorns are not to be cut, and its lost property is not permissible for anyone (to be picked up) but the one who announces it. If a person is killed he (relative) has a choice: Either to be given the blood money or to have the killer killed in retaliation.’ Al-‘Abbâs said: ‘Except Idhkhir, O Messenger of Allâh, for we use it in our graves and in our houses.’ The Messenger of Allâh ﷺ said: ‘Except Idhkhir.’ Abû Shâh, a man from Yemen, stood up and said:
‘Write it for me, O Messenger of Allah.’ The Messenger of Allah ﷺ said: ‘Write it for Abū Shāh.’”

Al-Walid said: “I said to Al-Awzâ‘ī: ‘What did he mean: ‘Write it for me, O Messenger of Allah?’’ He said: ‘This speech that he heard from the Messenger of Allah ﷺ.’”

[3306] 448 - (...) Abū Hurairah said: “(The tribe of) Khuzâ‘ah killed a man from Banû Laith in the year when Makkah was conquered, in retaliation for one of their people whom they had killed. The Messenger of Allah ﷺ was told about that, then he rode on his mount and addressed them, saying: ‘Allâh held the elephant back from Makkah, and He caused His Messengers and the believers to prevail over it. It was not permissible (to shed blood therein) for anyone before me and it is not permissible for anyone after me; it was only permitted to me for part of a day. Now, at this very hour, it is sacred; its thorns are not to be cut, its trees are not to be cut down and its lost property is not to be picked up except by the one who announces it. Anyone whose (relative) has been killed has one of two choices: Either he may be given the Diyah or he may retaliate.’ A man from Yemen,
who was called Abû Shâh, came to him and said: ‘Write it for me, O Messenger of Allâh.’ He said: ‘Write it for Abû Shâh.’ A man of the Quraish said: ‘Except Idhkhir, for we use it in our houses and in our graves.’ The Messenger of Allâh said: ‘Except Idhkhir.’”

Chapter 83. The Prohibition Of Carrying Weapons In Makkah When There Is No Need For That

[3307] 449 - (1356) It was narrated that Jâbir said: “I heard the Prophet say: ‘It is not permissible for any one of you to carry a weapon in Makkah.’”

Chapter 84. It Is Permissible To Enter Makkah Without Ihràm

[3308] 450 - (1357) It was narrated from Yahyâ - and this is his wording: “I said to Màlik: ‘Did Ibn Shihâb narrate to you from Anas bin Màlik that the Prophet entered Makkah in the Year of the Conquest with a helmet on his head, and when he took it off, a man came to him and said: “Ibn Khatâl is clinging to the cover of the Ka’bah.” He said: “Kill him.”?’ [Màlik] said: ‘Yes.’”
[3309] 451 - (1358) It was narrated from Jâbir bin ‘Abdullâh Al-Anșârî that the Messenger of Allah entered Makkah - Qutaibah said: he entered on the Day of the Conquest of Makkah - wearing a black turban and not in Ihrâm.

[3310] (...) It was narrated from Jâbir bin ‘Abdullâh that the Prophet entered Makkah on the Day of the Conquest wearing a black turban.

[3311] 452 - (1359) It was narrated from Ja’far bin ‘Amr bin Huraith, from his father, that the Messenger of Allah addressed the people wearing a black turban.
Chapter 85. The Virtue Of Al-Madinah And The Prophet’s Prayer For It To Be Blessed. Its Sanctity And The Sanctity Of Its Game And Trees. The Boundaries Of Its Sanctuary

[3312] 453 - (...) Ja’far bin ‘Amr bin Ḥuraith narrated that his father said: “It is as if I can see the Messenger of Allâh ﷺ on the Minbar, wearing a black turban with its edges hanging between his shoulders.” (In his narration) Abû Bakr did not say: “On the Minbar.”

[3313] 454 - (1360) It was narrated from ‘Abdullâh bin Zaid bin ‘Āsim that the Messenger of Allâh ﷺ said: “(Prophet) Ibrâhîm declared Makkah sacred and supplicated for its people, and I declare Al-Madinah sacred as Ibrâhîm declared Makkah sacred, and I supplicated concerning its 硤 and Mudd (units of measurement) twice (the blessings) Ibrâhîm supplicated for the people of Makkah.”
[3314] 455 - (1360) It was narrated from 'Amr bin Yahyâ - Al-Mâzînî - with this chain (a Hadîth similar to no. 3313). As for the Hadîth of Wuhaib, it is like the report of Ad-Darâwardî: "Twice the supplication of Ibrâhîm, peace and blessings be upon him." As for Sulaimân bin Bilâl and 'Abdul-'Azîz bin Al-Mukhîtâr, in their report it says: "Like that for which Ibrâhîm supplicated."

[3315] 456 - (1361) It was narrated that Râfi‘ bin Khâdîj said: "The Messenger of Allâh ﷺ said: 'Ibrâhîm, peace and blessings be upon him, declared Makkah sacred, and I declare what is between the two lava fields sacred'" - meaning Al-Madînâh.

[3316] 457 - (1362) It was narrated from Nâfi‘ bin Jubair that Marwân bin Al-Ḥakâm addressed the people, and he mentioned Makkah and its people and its
sanctity, but he did not mention Al-Madinah and its people and its sanctity. Râfi’ bin Khadîj called out to him and said: “Why do I hear you mention Makkah and its people and its sanctity, but you do not mention Al-Madinah and its people and its sanctity, when the Messenger of Allâh \( \text{سُنَّة} \) declared what is between its two lava fields sacred? That is (recorded) with us on a piece of Khawlâni leather, if you wish I will read it to you.” He said: “Marwân remained silent, then he said: ‘I heard some of that.’”

[3317] 458 - (1362) It was narrated that Jâbir said: “The Prophet \( \text{سُنَّة} \) said: ‘(Prophet) Ibrâhim declared Makkah sacred, and I declare Al-Madinah between the two lava fields to be sacred; its thorny shrubs are not to be cut down and its game is not to be hunted.’”

[3318] 459 - (1363) ‘Amir bin Sa’d narrated that his father said: “The Messenger of Allâh \( \text{سُنَّة} \) said: ‘I declare sacred what is between the two lava fields of Al-Madinah, (and I forbid) cutting of its thorny shrubs or killing of its game.’ And he said: ‘Al-
Madinah is better for them, if only they knew. No one leaves it out of dislike for it but Allâh will put someone better than him in his place, and no one stands firm despite its hardships and difficulties, but I will intercede for him, or be a witness for him, on the Day of Resurrection.”

[3319] 460 - (...) ‘Âmir bin Sa’d bin Abî Waqqâs narrated from his father that the Messenger of Allâh ﷺ said... then he mentioned a Hadîth like that of Ibn Numair (no. 3318), and he added: “No one intends ill towards the people of Al-Madinah but Allâh will melt him in the Fire like lead, or like salt, dissolving in water.”

[3320] 461 - (1346) It was narrated from ‘Âmir bin Sa’d that Sa’d rode to his fortress in Al-‘Aqîq, where he found a slave cutting down a tree or hitting it to make its leaves fall, and he stripped him of his belongings. When Sa’d came back, the owners of that slave came to him and asked him to return to their slave, or to them, what he had taken from him. He said: “Allâh forbid that I should return
something that the Messenger of Allah granted to me as booty" and he refused to return it to them.

[3321] 462 - (1365) Anas bin Mâlik said: “The Messenger of Allah said to Abû Ṭalhah: ‘Find me one of your boys serve me.’ So Abû Ṭalhah took to me with him and made me sit behind him, and I served the Messenger of Allah every time he dismounted.” And he said in the Hadith: “Then he came, and when he could see Uhud, he said: ‘This mountain loves us and we love it.’ When he came close to Al-Madinah he said: ‘O Allah, I declare sacred what is between its two mountains as (Prophet) Ibrâhîm, peace and blessings be upon him, declared Makkah sacred. O Allah, bless them in their Mudd and Sâ’.”

[3322] (…) A similar report (as no. 3321) was narrated from Anas bin Mâlik, from the
Prophet ﷺ, except that he said:
“I declare sacred what is between the two lava fields.”

[3323] 463 - (1366) ‘Āṣim said:
“I said to Anas bin Mâlik: ‘Did the Messenger of Allâh ﷺ declare Al-Madînah sacred?’ He said: ‘Yes, what is between such-and-such, and such-and-such. And whoever introduces any Hadâth in it’ - He said: “Then he said to me: ‘This is a serious matter: “Whoever introduces any Hadâth in it, upon him be the curse of Allâh, the Angels and all the people, and on the Day of Resurrection Allâh will not accept from him any Sarf nor ‘Adl.”’”

Ibn Anas said: “Or (anyone) who grants refuge to a Muhdith.”

[3324] 464 - (1367) ‘Āṣim Al-Ahwâl said: “I asked Anas: ‘Did the Messenger of Allâh ﷺ declare Al-Madînah sacred?’ He said: ‘Yes, it is sacred and its grass is not to be cut. Whoever does that, upon him be the curse of Allâh, the Angels and all the people.’”

1 Meaning any evil or any innovation, be it in custom, practice or religion.
2 They say that these two words mean the obligatory and voluntary; or the voluntary and the obligatory; or repentance and just behavior.
3 The one who does the Hadâth.
[3325] 465 - (1368) It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: “O Allāh, bless them in their weights and measures, bless them in their Ṣā’ī, bless them in their Mudd.”

[3326] 466 - (1269) It was narrated that Anas bin Mālik said: “The Messenger of Allāh ﷺ said: ‘O Allāh, give Al-Madinah twice the blessings of Makkah.’”

[3327] 467 - (1370) It was narrated from Ibrāhīm At-Taimī that his father said: “Alī bin Abī Ṭālib addressed us and said: ‘Whoever claims that we have something that we recite apart from the Book of Allāh and this Sahīfah’ - a document that was hanging from the sheath of his sword - ‘is lying. In it are the ages of camels and rulings concerning (the compensation for) injuries, and in it the Prophet ﷺ said: Al-Madinah is sacred, the area between ‘Ayr and Thawr. Whoever introduces any Hadath
or gives refuge to a Muhdith, upon him will be the curse of Allâh, the Angels and all the people, and on the Day of Resurrection Allâh will not accept any Sarf nor ‘Adl from him. Protection granted by one Muslim is binding upon all of them, and may be given by the humblest of them. Whoever claims to belong to someone other than his father or to belong to someone other than his Mawla, upon him be the curse of Allâh, the Angels and all the people, and on the Day of Resurrection Allâh will not accept any Sarf nor ‘Adl from him.”

The Hadith of Abû Bakr and Zuhair ends with the words, “and may be given by the humblest of them” and in their Hadith it does not mention: “hanging from the sheath of his sword.”

[3328] 468 - (...) A Hadith similar to that of Abû Kuraib (no. 3327) from Abû Mu‘âwiyyah, was narrated by Al-A’mash until its end, with this chain, and he added: (The Prophet ﷺ said:) “Whoever breaks the covenant of a Muslim, upon him be the curse of Allâh, the Angels and all the people, and on the Day of Resurrection Allâh will not accept any Sarf nor ‘Adl from him.” But in their Hadith it does not mention: “Whoever claims to
belong to anyone other than his father.” And in the Hadīth of Wakī’ it does not mention the Day of Resurrection.

[3329] (...) A Hadīth similar to that of Ibn Mushir and Wakī’ (no. 3328) was narrated by Al-A’mash with this chain, except the phrase “Whoever claims to belong to someone other than his Mawla” and the mention of the curse that is upon him.

[3330] 469 - (1371) It was narrated from Abū Hurairah that the Prophet said: “Al-Madīnah is sacred, and whoever introduces any Ĩjadath in it or grants refuge to Muḥḍīth, upon him be the curse of Allah, the Angels and all the people, and on the Day of Resurrection Allāh will not accept any ‘Adl nor Şarf from him.”

[3331] 470 - (...) A similar report (as no. 3330) was narrated from Al-A’mash with this chain, but he did not say “the Day of Resurrection.” And he added: (The Prophet said:) “Protection granted by one Muslim is binding upon all of them, and may be given by the humblest of them. Whoever breaks the covenant of a Muslim,
upon him be the curse of Allâh, the Angels and all the people, and on the Day of Resurrection Allâh will not accept any 'Adl nor Sarf from him.”

[3332] 471 - (1372) It was narrated that Abû Hurairah used to say: “If I saw gazelles grazing in Al-Madinah I would not disturb them. The Messenger of Allâh ﷺ said: ‘The area between its two lava fields is a sanctuary.’”

[3333] 472 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ declared what is between the two lava fields of Al-Madinah sacred.” Abû Hurairah said: “If I found gazelles between the two lava fields, I would not disturb them.” And he made twelve miles around Al-Madinah a Hima (sanctuary).

[3334] 473 - (1373) It was narrated from Abû Hurairah that he said: “When the people saw the first fruits (of the season), they would bring them to the Prophet ﷺ, and when the Messenger of Allâh ﷺ took them he said: ‘O Allâh, bless us in our produce, bless us in our city, bless us in our Sâ‘ and bless us in
our *Mudd*. O Allâh, Ibrâhîm, peace and blessings be upon him, was Your slave, Your Close Friend and Your Prophet, and I am Your slave and Your Prophet. He supplicated to You for Makkah and I supplicate to You for Al-Madinah as he supplicated to You for Makkah, and the same again.’ Then he would call the youngest child and give him that fruit.”

[3335] 474 - (...) It was narrated from Abû Hurairah that (the season’s) the first fruit would be brought to the Messenger of Allâh ﷺ and he would say: “O Allâh, bless us in our city and in our produce, and in our *Mudd* and in our *Sâ‘*; blessing upon blessing.” Then he would give it to the youngest of the children present.

Chapter 86. Encouragement To Live In Al-Madinah And To Be Patient In Bearing Its Distress And Hardships

[3336] 475 - (1374) It was narrated from Abû Sa‘eed, the freed slave of Al-Mahri, that he experienced distress and hardship in Al-Madinah. He came to Abû Sa‘eed Al-Khudrî and said to him: “I have many dependents and we are experiencing...”
hardship, so I want to move my family to a rural area." Abū Sa'eed said: "Do not do that; stay in Al-Madinah, for we went out with the Messenger of Allāh ﷺ." - I think he said - "until we reached 'Usfān, where he stayed for several nights. The people said: 'By Allāh, we are not doing anything here, and our families are left behind with no protection.' News of that reached the Prophet ﷺ and he said: 'What is this that I have heard of what you are saying?"' - I do not know how he said it: "by the One by Whom I swear," or "by the One in Whose Hand is my soul" - "I was thinking," or "if you wish" - I am not sure which of them he said - "I will order that my she-camel be prepared and I would let her keep going until I come to Al-Madinah." And he said: ‘O Allāh! Ibrāhīm, peace and blessings be upon him, declared Makkah sacred and made it a sanctuary. I declare Al-Madīnah sacred, the area between its two mountains is a sanctuary. No blood is to be shed therein and no weapons are to be carried for fighting, and the leaves are not to be shaken from its trees, except for fodder. O Allāh, bless us in our city. O Allāh, bless us in our Sā'. O Allāh, bless us in our Mudd. O Allāh, bless us in our Sā'. O Allāh, bless us in our Mudd. O Allāh, bless us in our Sā'. O Allāh, bless us in our Mudd. O Allāh, bless us in our Sā'. O Allāh, bless us in our Mudd. O Allāh, bless us in our Sā'.
Allâh, bless us in our city. To each blessing add two more. By the One in Whose Hand is my soul, there is no mountain pass nor road around Al-Madînah but there are two Angels standing guard over it, until you return to it.’ Then he said to the people: ‘Move on,’ so we moved on and we came to Al-Madînah. By the One by Whom we swear,” or “by Whom oaths are sworn” - Hammâd (a narrator) was not sure - “hardly had we put down our saddles after entering Al-Madînah but Banû ‘Abdullâh bin ‘Ghatafân attacked us, and they had no reason to have attacked before that.”

[3337] 476 - (...) It was narrated from Abû Sa‘eed Al-Khudrî that the Messenger of Allâh ﷺ said: “O Allâh, bless us in our Mudd and Sâ’, and to each blessing add two more.”

[3338] (...) A similar report (as no. 3337) was narrated from Yahyâ bin Abî Kathîr with this chain.
It was narrated from Abū Sa‘eed, the freed slave of Al-Mahrî, that he came to Abū Sa‘eed Al-Khudrî during the nights of Al-Harrah, when he consulted him about leaving Al-Madinah, complaining to him about its prices and his large number of dependents, and telling him that he could not bear the hardships and difficulties of Al-Madinah. He said to him: “Woe to you! I do not advise you to do that. I heard the Messenger of Allâh ﷺ say: ‘No one bears its hardships with patience and dies, but I will intercede for him, or, I will be a witness for him, on the Day of Resurrection, if he is Muslim.’”

‘Abdur-Rahmân narrated from his father Abū Sa‘eed, that he heard the Messenger of Allâh ﷺ say: “I declare sacred what is between the two lava fields of Al-Madinah as (Prophet) Ibrâhîm declared Makkah sacred.”
(1375) It was narrated that Sahl bin Hunaif said: “The Messenger of Allah ﷺ pointed with his hand towards Al-Madinah and said: ‘It is a secure sanctuary.’”

(1376) It was narrated that ‘Aishah said: “We came to Al-Madinah and it was filled with an epidemic. Abu Bakr fell sick and Bilal fell sick. When the Messenger of Allah ﷺ saw that his Companions were getting sick, he said: ‘O Allah, make Al-Madinah dear to us as you made Makkah dear, and more so. Make it healthy and bless us in its Sâ‘ and Mudd, and transfer its fever to Al-Juhfah.”

(...) A similar report (as no. 3342) was narrated from Hishâm bin ‘Urwah with this chain.

(1377) It was narrated that Ibn ‘Umar said: “I heard the Messenger of Allah ﷺ say: ‘Whoever bears its Madinah’s hardship with patience, I will intercede for him, or will be a witness for him, on the Day of Resurrection.’”
[3345] 482 - (...) It was narrated from Yuhannis, the freed slave of Az-Zubair, that he was sitting with ‘Abdullâh bin ‘Umar during the Fitnah (turbmoil), and a freed slave woman of his came to him and greeted him with Salâm, then she said: “I want to leave, O Abû ‘Abdur-Rahmân, for times are too hard for us.” ‘Abdullâh said: “Stay here, O foolish one! I heard the Messenger of Allah say: ‘No one bears its hardship and difficulties with patience but I will be a witness, or will intercede, for him on the Day of Resurrection.’”

[3346] 483 - (...) It was narrated that ‘Abdullâh bin ‘Umar said: “I heard the Messenger of Allah say: ‘Whoever bears its (Madînah’s) hardship and difficulties with patience, I will be a witness for him, or will intercede for him, on the Day of Resurrection,’” referring to Al-Madinah.

[3347] 484 - (1378) It was narrated from Abû Hurairah that the Messenger of Allâh said: “No one of my Ummah bears the hardship and distress of Al-Madinah with patience, but I will

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[1] The word *Lakâ’* is used to show love and affection and not its apparent meaning. His advice to her is one of what comes from a person of goodwill to the other.
intercede for him on the Day of Resurrection," or "I will bear witness."

[3348] (...) Abū 'Abdullāh Al-Qarrāz said: "I heard Abū Hurairah say: 'The Messenger of Allāh ﷺ said:..."' a similar Hadīth (as no. 3347).

[3349] (...) It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'No one bears the hardships of Al-Madinah with patience..."' a similar Hadīth (as no. 3347).

Chapter 87. Al-Madinah Is Protected Against The Plague And The Dajjāl Entering It

[3350] 485 - (1379) It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'On the roads leading to Al-Madinah there are Angels and neither the plague nor the Dajjāl will enter it.'"
It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said:

“The Dajjâl will come from the east, heading for Al-Madinâh, until he camps behind Uḥud. Then the Angels will turn his face towards Ash-Shâm, and there he will perish.”

Chapter 88. Al-Madinâh
Eliminates Its Dross And It Is Also Called Tâbah, And Taibâh

It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said:

“There will come a time when a man will call his paternal cousin and his relative, saying: ‘Come to a life of ease, come to a life of ease,’ but Al-Madinâh is better for them, if only they knew. By the One in Whose Hand is my soul, no one of them depart out of dislike for it, but Allâh will replace him therein with one who is better than him. Verily Al-Madinâh is like a bellows: It eliminates dross. The Hour will not begin until Al-Madinâh eliminates its evil ones as the bellows eliminate the impurities of iron.”
[3353] 488 - (1382) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'I have been enjoined (to go to) a town which supercedes other towns. They say "Yathrib," but it is Al-Madinah. It purifies people as the bellows eliminate the impurities of iron.'

[3354] (...) It was narrated from Yahyâ bin Sa'eed with this chain (a Hadîth similar to no. 3353), and they [the narrators] said: "as the bellows eliminate impurities," but they did not mention iron.

[3355] 489 - (1383) It was narrated from Jâbir bin ‘Abdullâh that a Bedouin pledged allegiance to the Messenger of Allâh ﷺ, then the Bedouin suffered a severe fever in Al-Madinah. He came to the Prophet ﷺ and said: "O Muḥammad, cancel my oath of allegiance," but the Prophet ﷺ refused to do so. He came (a second time and) said: "O Muḥammad, cancel my oath of allegiance," but the Messenger of Allâh ﷺ refused to do so. Then he came to him (a third time) and
said: "Cancel my oath of allegiance," but he refused. Then he came to him (another time) and said: "O Muhammad, cancel my oath of allegiance," but he refused. The Bedouin departed (left Al-Madinah) and the Messenger of Allah ﷺ said: "Al-Madinah is like a bellows, it eliminates its impurities and purifies what is good."

[3356] 490 - (1384) It was narrated from Zaid bin Thâbit that the Prophet ﷺ said: "It - meaning Al-Madinah - is Taibah and it eliminates impurities as fire eliminates the impurities of silver."

[3357] 491 - (1385) It was narrated that Jâbir bin Samurah said: "I heard the Messenger of Allah ﷺ say: 'Allah [Most High] called Al-Madinah Tabah.'"

Chapter 89. The Prohibition Of Wishing Ill Towards The People Of Al-Madinah, And That The One Who Wishes Them Ill Will Be Caused To Melt By Allah

[3358] 492 - (1386) It was
narrated that Abū ‘Abdullāh Al-Qarrāz said: “I bear witness that Abū Hurairah said: ‘Abū Al-Qāsim said: “Whoever wishes ill towards the people of this city” - meaning Al-Madinah - “Allāh will cause him to melt like salt dissolving in water.”

[3359] 493 - (...) ‘Amr bin Yahyā bin ‘Umārah narrated that he heard Al-Qarrāz - who was one of the companions of Abū Hurairah - say that he heard Abū Hurairah say: “The Messenger of Allāh said: ‘Whoever wishes ill towards its people’ - meaning Al-Madinah - ‘Allāh will cause him to melt like salt dissolving in water.’”

[3360] (...) A similar report (as no. 3359) was narrated from Abū ‘Abdullāh Al-Qarrāz (He said) that Abū Hurairah heard it from the Prophet.
Dīnār Al-Qarrāz said: “I heard Sa’d bin Abī Waqqās say: ‘The Messenger of Allāh ﷺ said: Whoever wishes ill towards the people of Al-Madinah, Allāh will cause him to melt like salt dissolving in water.’”

It was narrated from Abū ‘Abdullāh Al-Qarrāz that he heard Sa’d bin Mālik say: “The Messenger of Allāh ﷺ said...” a similar report (as no. 3361), except that he said: “Whoever wishes a calamity or wishes ill to the people of Al-Madinah.”

Abū ‘Abdullāh Al-Qarrāz said: I heard Abū Hurairah and Sa’d say: ‘O Allāh, bless the people of Al-Madinah in their Mudd,’” and he quoted the Ḥadīth, in which he said: “Whoever wishes ill towards its people, Allāh will melt him like salt dissolving in water.”
Chapter 90. Encouraging People To Stay In Al-Madinah When The Regions Were Conquered

[3364] 496 - (1388) It was narrated that Sufyân bin Abî Zuhair said: “The Messenger of Allah ﷺ said: ‘Ash-Shâm will be conquered and some people will go out from Al-Madinah with their families, driving their livestock, but Al-Madinah is better for them, if only they knew. Then Yemen will be conquered, and some people will go out from Al-Madinah with their families, driving their livestock, but Al-Madinah is better for them, if only they knew. Then Al-‘Irâq will be conquered, and some people will go out from Al-Madinah with their families, driving their livestock, but Al-Madinah is better for them, if only they knew.’”

[3365] 497 - (…) It was narrated that Sufyân bin Abî Zuhair said: “I heard the Messenger of Allah ﷺ say: ‘Yemen will be conquered and some people will come, driving their livestock; they will bring their families and those who obey them, but Al-Madinah is better for them, if only they knew. Then Ash-Shâm will be conquered and some people will come, driving their livestock; they will bring their families and those who obey them, but Al-Madinah...’”

(المعجم 90): (باب ترغيب الناس في المدينة عند فتح الأمسار) (التحفة 90)
is better for them, if only they knew. Then Al-‘Irâq will be conquered and some people will come, driving their livestock; they will bring their families and those who obey them, but Al-Madinah is better for them, if only they knew.”

Chapter 91. The Prophet Foretold That The People Will Abandon Al-Madinah When It Is The Best It Ever Was

[3366] 498 - (1389) It was narrated from Sa‘eed bin Al-Mûsâyyab that he heard Abû Hurairah say: “The Messenger of Allah said of Al-Madinah: ‘Its people will abandon it when it is the best it ever was, and it will be taken over by wild animals and birds.”’

Muslim said: This Abû Safwân (one of the narrators) is ‘Abdullâh bin ‘Abdul-Malik, an orphan who lived under the care of Ibn Juraij for ten years.

[3367] 499 - (...) Sa‘eed bin Al-Mûsâyyab narrated that Abû Hurairah said: “I heard the Messenger of Allah say: ‘They will leave Al-Madinah when it is the best it ever was, and nothing will live there but wild animals
and birds. Then two shepherds will come from Muzainah, heading for Al-Madinah, tending their flocks, and they will find it desolate, then when they reach Thaniyyat Al-Wadâ’, they will fall down on their faces.”

Chapter 92. The Virtue Of The Area Between The Prophet’s Grave And His Minbar, And The Virtue Of The Spot Where His Minbar Is

[3368] 500 - (1390) It was narrated from ‘Abdullâh bin Zaid Al-Mâzînî that the Messenger of Allâh ﷺ said: “The area between my house and my Minbar is one of the gardens of Paradise.”

[3369] 501 - (...) It was narrated from ‘Abdullâh bin Zaid Al-Ansârî that he heard the Messenger of Allâh ﷺ say: “The area between my Minbar and my house is one of the gardens of Paradise.”

[3370] 501 - (1391) It was narrated from Abû Hurairâ that...
the Messenger of Allah ﷺ said:
“The area between my house and my Minbar is one of the gardens of Paradise, and my Minbar is upon my cistern (Hawd).”

Chapter 93. The Virtue Of Uhud

[3371] 503 - (1392) It was narrated that Abū Ḥumaid said:
“We set out with the Messenger of Allah ﷺ on the campaign of Tābūk...” and he quoted the Hadith, in which he said: “Then we came to the valley of Al-Qura, and the Messenger of Allah ﷺ said: “I am hastening, so whoever among you wants to, let him hasten with me, and whoever among you wants to, let him proceed slowly.” Then we went out until we looked out over Al-Madinah and he said: “This is Tābah, and this is Uhud; it is a mountain that loves us and we love it.”

[3372] 504 - (1393) Anas bin Mālik said: “The Messenger of Allah ﷺ said: ‘Uhud is a mountain that loves us and we love it.’”
It was narrated that Anas said: “The Messenger of Allâh looked towards Uhud and said: ‘Uhud is a mountain that loves us and we love it.’

Chapter 94. The Virtue Of Praying In The Masjid Of Makkah And Al-Madinah

It was narrated from Abu Hurairah that the Prophet said: “One prayer in this Masjid of mine is better than a thousand prayers anywhere else, except Al-Masjid Al-Harâm.”

It was narrated that Abu Hurairah said: “The Messenger of Allâh said: ‘One prayer in this Masjid of mine is better than a thousand prayers in any other Masjid, except Al-Masjid Al-Harâm.’

It was narrated from Abu Salamah bin ‘Abdur-Rahmân and Abu ‘Abdullâh Al-
Agharr, the freed slave of the Juhanis - who were companions of Abū Hurairah - that they heard Abū Hurairah say: “One prayer in the Masjid of the Messenger of Allah ﷺ is better than a thousand prayers in any other Masjid, except Al-Masjid Al-Harâm, and the Messenger of Allah ﷺ is the last of the Prophets, and his Masjid is the last of the Masājid.”

Abū Salamah and Abū ʿAbdur-Rahmān said: “We did not doubt that Abū Hurairah was narrating the words of the Messenger of Allah ﷺ, and this kept us from asking him for proof of that Hadīth. Then when Abū Hurairah died, we discussed that and blamed one another for not speaking to Abū Hurairah about that, so that he could have attributed it to the Messenger of Allah ﷺ if he heard it from him. While we were like that, ʿAbdullāh bin Ibrāhīm bin Qāriz sat down with us and we told him this Hadīth and how we had neglected to ascertain whether Abū Hurairah was narrating it directly from the Prophet ﷺ. ʿAbdullāh bin Ibrāhīm bin Qāriz said to us: ‘I bear witness that I heard Abū Hurairah say: “The Messenger of Allah ﷺ said: ‘I am the last of the Prophets and my Masjid is the last of the Masājid.’”
Yahyâ bin Sa’eed said: “I asked Abû Sâlih: ‘Did you hear Abû Hurairah mention the virtue of praying in the Masjid of the Messenger of Allah?’ He said: ‘No, but ‘Abdullâh bin Ibrâhîm bin Qâriz told me that he heard Abû Hurairah narrating that the Messenger of Allah said: ‘One prayer in this Masjid of mine is better than a thousand prayers’ - or “it is like a thousand prayers - in any other Masjid, unless it is Al-Masjid Al-Harâm.”

(...) It was narrated from Yahyâ bin Sa’eed with this chain (a Hadîth similar to no. 3377).

(...) It was narrated from Ibn ‘Umar, may Allah be pleased with them, that the Prophet said: “One prayer in this Masjid of mine is better than a thousand prayers offered anywhere else except Al-Masjid Al-Harâm.”

(...) It was narrated from ‘Ubaidullâh with this chain (a Hadîth similar to no. 3379).
It was narrated that Ibn ‘Umar said: “I heard the Messenger of Allâh ﷺ say something similar (to Hadîth no 3379).”

A similar report (as no. 3379) was narrated from Ibn ‘Umar, from the Prophet ﷺ.

It was narrated that Ibn ‘Abbâs said: “A woman fell sick and said: ‘If Allâh heals me, I will certainly go and pray in Bayt Al-Maqdis (Jerusalem).’ She recovered, then she made preparations to set out. She came to Maimûnâh, the wife of the Prophet ﷺ, to greet her, and told her about that. Maimûnâh said to her: ‘Stay here and eat what you have prepared,¹⁰ and pray in the Masjid of the Messenger ﷺ, for I heard the Messenger of Allâh ﷺ say: One prayer therein is better than a thousand prayers offered in any other Masjid, except the Masjid of the Ka’bah.’”

¹⁰ For the journey.
Chapter 95. The Virtue Of The Three Masjid

[3384] 511 - (1397) It was narrated from Abü Hurairah that the Prophet ﷺ said: "No journey should be undertaken to visit any Masjid but three: This Masjid of mine, Al-Masjid Al-Harâm and Al-Masjid Al-Aqsa."

[3385] 512 - (...) It was narrated from Az-Zuhri with this chain (a Hadith similar to no. 3384), except that he said: "Undertake journeys to visit three Masajid."

[3386] 513 - (...) Abü Hurairah narrated that the Messenger of Allâh ﷺ said: "Journeys should only be made to three Masajid: The Masjid of the Ka’bah, my Masjid and the Masjid of Iliyà’ (Jerusalem)."
Chapter 96. The Masjid Whose Foundation Was Founded Upon Piety Is The Masjid Of The Prophet In Al-Madînah

[3387] 514 - (1398) Abû Salamah bin ‘Abdur-Rahmân said: “‘Abdur-Rahmân bin Abî Sa’eed Al-Khûdî passed by me, and I said to him: What did your father say about the Masjid whose foundation was laid upon piety? He said: My father said: ‘I entered upon the Messenger of Allah in the house of one of his wives and I said: ‘O Messenger of Allah, which of the two Masâjid is the Masjid whose foundation was laid upon piety?’ He picked up a handful of pebbles then he threw them on the ground and said: ‘It is this Masjid of yours’ - referring to the Masjid of Al-Madînah. I said: ‘I bear witness that I heard your father saying that.’”

[3388] (...) A similar report (as no. 3387) was narrated from Abû Sa’eed from the Prophet, but ‘Abdur-Rahmân bin Abî Sa’eed is not mentioned in the chain.
Chapter 97. The Virtue Of The Masjid Of Qubâ', And The Virtue Of Praying Therein And Visiting It

[3389] 515 - (1399) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ used to visit Qubâ', riding and walking.

[3390] 516 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ used to go to the Masjid of Qubâ', riding and walking, and pray two Rak'ah there."

Abû Bakr said in his report: "Ibn Numair said: 'And he would pray two Rak'ah there.'"

[3391] 517 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ used to go to Qubâ', riding and walking.

[3392] (...) A Hadîth like that of Yahyâ Al-Qaṭṭân (no. 3391) was narrated from Nâfi', from Ibn 'Umar, from the Prophet ﷺ.
It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ used to go to Qubâ', riding and walking.

'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ used to go to Qubâ', riding and walking."

It was narrated from 'Abdullâh bin Dînâr that Ibn 'Umar used to go to Qubâ' every Saturday and he used to say: "I saw the Prophet ﷺ going there every Saturday."

It was narrated from 'Abdullâh bin Dînâr that the Messenger of Allâh ﷺ used to go to Qubâ', meaning every Saturday. He used to go riding and walking.

Ibn Dînâr said: "And Ibn 'Umar used to do that."

It was narrated from Ibn Dînâr with this chain (a Hadîth similar to no. 3396), but he did not mention every Saturday.
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In the Name of Allâh, the Most Gracious, the Most Merciful
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[3398] 1 - (1400) It was narrated that ‘Alqamah said: “I was walking with ‘Abdullâh in Minâ when he was met by ‘Uthmân. He stood and talked with him and ‘Uthmân said to him: ‘0 Abü ‘Abdur-Rahmân, shall we not marry you to a young girl who can remind you of times past?’ ‘Abdullâh said: ‘If that is what you are telling me, let me tell you that) the Messenger of Allah ﷺ said to us: O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one’s chastity. And whoever cannot afford it should fast, for it will be a shield for him.”
[3399] It was narrated that ‘Alqamah said: “I was walking with ‘Abdullâh bin Mas‘ûd in Minâ when he was met by ‘Uthmân bin ‘Affân who said: ‘Come here, O Abû ‘Abdur-Rahmân.’ He took him aside, and when ‘Abdullâh saw that there was no need for that, he said to me: ‘Come here, O ‘Alqamah.’ So I came. ‘Uthmân said to him: ‘Shall we not marry you, O Abû ‘Abdur-Rahmân, to a young virgin hoping that you might regain some of that which you had in the past?’ ‘Abdullâh said: ‘If you are telling me that...’” and he mentioned a Hadîth similar to that of Abû Mu‘âwiyah (no. 3398).

[3400] It was narrated that ‘Abdullâh said: The Messenger of Allâh said to us: “O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one’s chastity. And whoever cannot afford it, let him fast, for it will be a shield for him.”

[3401] It was narrated that ‘Abdur-Rahmân bin Yazîd said: “My paternal uncle...”
The Book Of Marriage

‘Alqamah, Al-Aswad and I entered upon ‘Abdullâh bin Mas‘ûd who said: ‘I was a young man in those days,’ and he narrated a Hadith which he seemed to narrate for my sake. He said: ‘The Messenger of Allâh ﷺ said...’ a Hadith like that of Abû Mu‘âwiyah (no. 3398), and he added: “It was not long before I got married.”

[3402] (...) It was narrated that ‘Abdullâh said: “We entered upon him and I was the youngest of the people...” a Hadith like theirs (no. 3401), but he did not mention (the phrase): “It was not long before I got married.”

[3403] 5 -(1401) It was narrated from Anas that a group of Companions of the Prophet asked the wives of the Prophet ﷺ about what he did in private. One of them said: “I will not marry women.” Another said: “I will not eat meat.” Another said: “I will not sleep in a bed.” He (the Prophet ﷺ) praised and extolled Allâh, then he said: ‘What is the matter with people who say such and such? I pray and I sleep, I fast and I break the fast, and I marry women.
Whoever turns away from my Sunnah is not of me.”

[3404] 6 - (1402) It was narrated that Sa‘d bin Abi Waqqâs said: “The Messenger of Allah forbade ‘Uthmân bin Maz‘ûn to be celibate. If he had given him permission, we would have gotten ourselves castrated.”

[3405] 7 - (...) It was narrated that Sa‘eed bin Al-Müsâyyab said: “I heard Sa‘d say: ‘He forbade ‘Uthmân bin Maz‘ûn to be celibate. If he had given him permission, we would have gotten ourselves castrated.”

[3406] 8 - (...) Sa‘id bin Al-Müsâyyab narrated that he heard Sa‘d bin Abi Waqqâs say: “‘Uthmân bin Maz‘ûn wanted to be celibate, but the Messenger of Allah told him not to. If he had allowed him to do that, we would have gotten ourselves castrated.”
Chapter 2. Recommendation
To The One Who Sees A Woman And Is Attracted To Her, To Go To His Wife Or Slave Woman And Have Intercourse With Her

It was narrated from Jâbir that the Messenger of Allâh ﷺ saw a woman, then he came to his wife Zainab who was tanning a leather, and fulfilled his desire, then he went out to his Companions and said: “A woman comes in the form of a devil and goes in the form of a devil. If one of you sees a woman, let him go to his wife, for that will repel what he feels in his heart.”

It was narrated from Jâbir bin ‘Abdullâh that the Prophet ﷺ saw a woman... and he mentioned a similar report (as no. 3407), except that he said: “He came to his wife Zainab who was tanning a leather,” and he did not mention (the phrase): “And goes in the form of a devil.”
[3409] 10 - (...) Jâbir said: “I heard the Prophet say: ‘If one of you likes a woman and feels attracted to her, let him go to his wife and have intercourse with her, for that will repel what is in his heart.’”

Chapter 3. *Mut'ah* Marriage: It Was Permitted Then Abrogated, Then Permitted Then Abrogated, And It Will Remain Forbidden Until The Day Of Resurrection

[3410] 11 - (1404) ‘Abdullâh said: “We were on a campaign with the Messenger of Allâh, and we had no women with us. We said: ‘Why don’t we get ourselves castrated?’ But he forbade us to do that, then he granted us a concession allowing us to marry women in return for a garment, for a set period of time.” Then ‘Abdullâh recited the verse: “O you who believe! Make not unlawful the *Tayyibât* (all that is good as regards foods, things, deeds, beliefs, persons) which Allâh has made lawful to you, and transgress not. Verily, Allâh does not like the transgressors.”[1]

[3411] ( ...) A similar report (as no. 3410) narrated from Ismâ‘îl bin Abî Khâlid with this chain, and he said: “Then he recited this verse to us,” and he did not say: “Abdullâh recited.”

[3412] ( ... ) It was narrated from Ismâ‘îl with this chain (a Hadîth similar to no. 3410). He said: “When we were young men, we said: ‘O Messenger of Allâh, should we not get ourselves castrated?’” And he did not mention: “We were on a campaign.”

[3413] (1405) It was narrated that Jâbir bin ‘Abdullâh and Salamah bin Al-Akâwâ’ said: “The caller of the Messenger of Allâh came out to us and said: ‘The Messenger of Allâh has given you permission to enter into Mut‘ah marriages with women.’”

[3414] ( ... ) It was narrated from Salamah bin Al-Akâwâ’ and Jâbir bin ‘Abdullâh that the Messenger of Allâh came to us and gave us permission for Mut‘ah.
[3415] 15 - (...) ‘Aṭâ’ said: “Jābir bin ‘Abdullāh came for ‘Umrah and we went to him where he was staying, and the people asked him about various things. Then they mentioned Mut‘ah and he said: ‘Yes, we engaged in Mut‘ah at the time of the Messenger of Allāh Ṭabī‘, Abū Bakr and ‘Umar.”

[3416] 16 - (...) Jābir bin ‘Abdullāh said: “We used to engage in Mut‘ah in exchange for a handful of dates or flour, for several days, at the time of the Messenger of Allāh Ṭabī‘ and Abū Bakr, until ‘Umar forbade it in the case of ‘Amr bin Ḥuraith.”

[3417] 17 - (...) It was narrated that Abū Nadrah said: “I was with Jābir bin ‘Abdullāh when someone came to him and said: ‘Ibn ‘Abbās and Ibn Az-Zubair disagreed concerning the two Mut‘ah.’ Jābir said: ‘We did them both at the time of the Messenger of Allāh Ṭabī‘, then ‘Umar forbade us to do them, and we did not do them again.’”

[3418] 18 - (...) It was narrated from Iyās bin Salamah that his father said: "During the year of Awtâs, the Messenger of Allâh ﷺ granted a concession allowing Mut'ah three, then he forbade it."

[3419] 19 - (1406) It was narrated from Ar-Rabî‘ bin Sabrah Al-Juhanî that his father said: "The Messenger of Allâh ﷺ gave us permission for Mut'ah, so I went with another man to a woman of Banû ‘Amir, who was like a young long-necked camel, and we proposed to her. She said: 'What will you give me?' I said: 'My RIDâ‘.' My companion said: 'My RIDâ‘.' My companion’s RIDâ‘ was better than mine, but I was younger than him. When she looked at my companion’s RIDâ‘ she liked it, and when she looked at me she liked me. Then she said: 'You and your RIDâ‘ are sufficient for me.' I stayed with her for three (days), then the Messenger of Allâh ﷺ said: 'Whoever has any of these women with him, with whom he has engaged in Mut'ah, he should let her go.'"
It was narrated from Ar-Rabi’ bin Sabrah that his father went out with the Messenger of Allâh to conquer Makkah. He said: “We stayed there for fifteen - thirty between night and day - and the Messenger of Allâh gave us permission to engage in Mut‘ah marriages with women. I went out with a man from among my people, and I had an advantage over him in terms of good looks, as he was almost ugly. Each of us had a Burd. But my Burd was worn out whereas the Burd of my cousin was quite new. When we reached the lower part of Makkah, or the upper part, we were met by a girl like a long-necked young camel. We said: ‘Will you let one of us engage in Mut‘ah with you?’ She said: ‘What will you give me?’ Each of us spread out his Burd and she started looking at the two men, and my companion saw her turning away from him. He said: ‘This man’s cloak is worn out but my cloak is quite new.’ She said: ‘There is nothing wrong with his cloak,’ (she said this) three times or two times. Then I engaged in Mut‘ah with her, and I did not come out until the Messenger of Allâh forbade it.”

Ar-Rabi’ bin Sabrah Al-Juhani narrated that his father said: “We went out with the
Messenger of Allah ﷺ to Makkah during the Year of the Conquest...” and he mentioned a Hadith like that of Bishr (no. 3420), but he added: “Can that be possible?” And in (the report) it says: “He said: ‘This man’s Burd is old and worn out.’”

[3422] 21 - (…) Ar-Rabī’ bin Sabrah Al-Juhani narrated that his father told him that he was with the Messenger of Allah ﷺ and he said: “O people, I had given you permission to engage in Mut’ah marriages with women, but now Allah has forbidden that until the Day of Resurrection, so whoever has any of them with him, he should let her go, and do not take back anything that you gave to them.”

[3423] (…) It was narrated from ‘Abdul-‘Aziz bin ‘Umar, with this chain. He said: “I saw the Messenger of Allah ﷺ standing between the Corner and the door, saying...” a Hadith like that of Ibn Numair (no. 3422).

[3424] 22 - (…) It was narrated from ‘Abdul-Malik bin Sabrah Al-Juhani, from his father, that
his grandfather said: "The Messenger of Allah permitted us to engage in Mut'ah during the Year of the Conquest, when we entered Makkah, then we did not leave Makkah before he forbade us to do that."

[3425] 23 - (....) It was narrated from Sabrah bin Ma'bad that during the year of the conquest of Makkah, the Prophet of Allah permitted his Companions to engage in Mut'ah marriage with women. He said: “I went out with a companion of mine from Banû Sulaim, and we found a girl from Banû 'Amir who was like a long-necked young camel. We proposed marriage to her, and showed her our Burd, and she started looking. She found me more handsome than my companion, but she saw that my companion's Burd was better than mine. She thought for a while, then she chose me over my companion. They were with us for three days, then the Messenger of Allah ordered us to part company with them.”

[3426] 24 - (....) It was narrated from Ar-Rabi' bin Sabrah, from his father, that the Prophet forbade Mut'ah marriage.
25 - (...) It was narrated from Ar-Rabî’ bin Sabrah, from his father, that on the day of the conquest of Makkah, the Messenger of Allâh forbade *Mut’ah* marriage with women.

26 - (...) It was narrated from Ar-Rabî’ bin Sabrah Al-Juhanî that his father told him that the Messenger of Allâh forbade *Mut’ah* at the time of the Conquest, i.e., *Mut’ah* with women, and that his father had engaged in a *Mut’ah* marriage in exchange for two red *Burd*.

27 - (...) ‘Urwah bin Az-Zubair narrated that ‘Abdullâh bin Az-Zubair stood up in Makkah and said: “Allâh has made some people’s hearts blind as He has made their eyes blind; they issue Fatwa in favor of *Mut’ah*.” He was referring to a man who called him and said: “You are uncouth and lacking in manners. By Allâh, *Mut’ah* was done during the time of the leader of the pious” - meaning the Messenger of Allâh. Ibn Az-Zubair said to him: “Just try to do it yourself. By Allâh, if you do it, I will stone you.”

Ibn Shihâb said: “Khâlid bin Al-
Muhâjir bin Saifullâh told me that while he was sitting with a man, another man came to him and asked him about Mut‘ah, and he gave him permission for that. Ibn Abî 'Amrah Al-Ansârî said to him: 'Wait a minute!' He said: 'What is it? By Allah, I did that at the time of the leader of the pious.' Ibn Abî 'Amrah said: 'It was permitted in the early days of Islam, in cases of necessity, like dead meat, blood and pork, then Allâh completed His religion and forbade it.'

Ibn Shihâb said: "Rabî’ bin Sabrah Al-Juhanî told me that his father said: 'At the time of the Prophet ﷺ, I engaged in Mut‘ah with a woman from Banû ‘Amir, in return for two red Burd, then the Messenger of Allâh ﷺ forbade Mut‘ah to us.'"

Ibn Shihâb said: "And I heard Rabî’ bin Sabrah narrating that to ‘Umar bin ‘Abdul-‘Azîz when I was sitting there."
whenever had given them something, he should not take it back."

[3431] 29 - (1407) It was narrated from ‘Ali bin Abī Tālib that the Messenger of Allāh ﷺ forbade Mut’ah marriage with women on the Day of Khaibar, and (he forbade) the meat of domestic donkeys.

[3432] (...) It was narrated from Mālik with this chain, and he said: “He heard ‘Ali bin Abī Tālib say to so-and-so: ‘You are a man who has been led astray. The Messenger of Allāh ﷺ forbade...”” a Ḥadīth like that of Yahyā bin Yahyā, from Mālik (no. 3431).

[3433] 30 - (...) It was narrated from ‘Ali that the Prophet ﷺ forbade Mut’ah marriage on the Day of Khaibar, and (he forbade) the meat of domestic donkeys.
Chapter 4. The Prohibition Of Being Married To A Woman And Her Paternal Aunt Or Maternal Aunt At The Same Time

[3434] 31 - (...) It was narrated from ‘Alî that he heard Ibn ‘Abbâs being lenient about Mut’ah marriage with women. He said: “Wait a minute, O Ibn ‘Abbâs! The Messenger of Allâh forbid it on the Day of Khaibar and (he forbade) the meat of domestic donkeys.”


[3436] 33 - (1408) It was narrated that Abû Hurairah said: “The Messenger of Allâh said: ‘One should not be married to a woman and her paternal aunt, or...”
a woman and her maternal aunt, at the same time.”

[3437] 34 - (...) It was narrated from Abû Hurairah that the Messenger of Allah Ḥ forbade being married to four women at the same time: A woman and her paternal aunt, and a woman and her maternal aunt.

[3438] 35 - (...) It was narrated that Abû Hurairah said: “I heard the Messenger of Allah Ḥ say: ‘Do not marry a paternal aunt when you are already married to her brother’s daughter, and do not marry the sister’s daughter when you are already married to the maternal aunt.’”

[3439] 36 - (...) Abû Hurairah said: “The Messenger of Allah Ḥ forbade a man to be married to a woman and her paternal aunt, or to a woman and her maternal aunt.”

Ibn Shihâb said: “We think that the maternal aunt of her father
and the paternal aunt of her father come under the same ruling.”

[3440] (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘A man should not be married to a woman and her paternal aunt or maternal aunt at the same time.’”

[3441] (...) Abû Hurairah said: “The Messenger of Allâh ﷺ said...” a similar Hadîth (as no. 3440).

[3442] 38 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “A man should not propose marriage to a woman to whom his brother has already proposed, and he should not outbid his brother. A man should not marry a woman if he is already married to her paternal aunt or maternal aunt. A woman should not ask for her sister to be divorced so as to deprive her of what is rightfully hers, and so that she may be married in her stead; rather she will have what Allâh has decreed for her.”
[3443] 39 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ forbade marrying a woman when one is already married to her paternal aunt or maternal aunt, (and he forbade) a woman asking for her sister to be divorced so as to deprive her of what is rightfully hers and take it for herself, for Allâh [the Mighty and Sublime] is her Sustainer.”

[3444] 40 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ forbade being married to a woman and her paternal aunt or maternal aunt at the same time.”

[3445]... - (...) A similar report (as no. 3444) was narrated from ‘Amr bin Dinâr with this chain.

Chapter 5. The Prohibition Of Marriage For One Who Is In Ihrâm, And It Is Disliked For Him To Propose Marriage

[3446] 41 - (1409) It was narrated from Nubaih bin Wahb
that ‘Umar bin ‘Ubaidullāh wanted to marry Ṭalḥah bin ‘Umar to the daughter of Shaibah bin Jubair, and he sent for Abān bin ‘Uthmān, who was the Commander of Ḥajj, to attend the wedding. Abān said: “I heard ‘Uthmān bin ‘Affān say: ‘The Messenger of Allāh ﷺ said: The Muḥrīm should not get married, have a marriage arranged for him, nor propose marriage.”’

[3447] 42 - (…) Nubaiḥ bin Waḥb said: “… ‘Umar bin ‘Ubaidullāh bin Ma’mar, who had proposed the marriage of his son to the daughter of Shaibah bin ‘Uthmān, sent me to Abān bin ‘Uthmān who was in charge of the Ḥajj. He said: ‘I regard him as no more than a Bedouin, for; “The Muḥrīm should not get married nor have a marriage arranged for him.” ‘Uthmān narrated that to us from the Messenger of Allāh ﷺ.”

[3448] 43 - (…) It was narrated from Nubaiḥ bin Waḥb, from Abān bin ‘Uthmān, from ‘Uthmān bin ‘Affān, that the Messenger of Allāh ﷺ said: “The Muḥrīm should not get married, have a marriage arranged for him, nor propose marriage.”
It was narrated from Nubaih bin Wahb, from Abân bin 'Uthmân, that the Prophet said: "The Muhrim should not get married nor have a marriage arranged for him."

It was narrated from Nubaih bin Wahb, that 'Umar bin 'Ubaidullâh bin Ma'mar wanted to marry his son 'Umar and I would like you to attend." Abân said to him: "I think you are no more than an ill-mannered 'Iraqî. I heard 'Uthmân bin 'Affân say: 'The Messenger of Allâh said: The Muhrim should not get married.'"
narrated from Abû Ash-Sha‘thâ’ that Ibn ‘Abbâs told him, that the Prophet ﷺ married Maimûnah while he was in Ihrâm.

Ibn Numair added: “I narrated that to Az-Zuhrî and he said: ‘Yazîd bin Al-Âsamm told me that he married her when he was not in Ihrâm.’”

[3452] 47 - (...) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ married Maimûnah when he was in Ihrâm.”

[3453] 48 - (1411) It was narrated from Yazîd bin Al-Âsamm: “Maimûnah bint Al-Hârîth told me that the Messenger of Allâh ﷺ married her when he was not in Ihrâm.” He said: “She was my maternal aunt and the maternal aunt of Ibn ‘Abbâs.”
Chapter 6. The Prohibition Of Proposing Marriage When One's Brother Has Already Proposed, Unless He Gives Permission Or Gives Up The Idea

[3454] 49 - (1412) It was narrated from Ibn 'Umar that the Prophet ﷺ said: “Do not outbid one another, and do not propose marriage when someone else has already proposed.”

[3455] 50 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: “No man should outbid his brother, nor should he propose marriage when his brother has already proposed, unless he gives him permission.”

[3456] (...) It was narrated from 'Ubaidullâh with this chain (a Hadîth similar to no. 3455).

[3457] (...) It was narrated from Nâfi’ with this chain (a Hadîth similar to no. 3455).
It was narrated from Abû Hurairah that the Prophet forbade a town-dweller to sell on behalf of a Bedouin, or artificially inflating prices, or a man to propose when his brother has already proposed, or outbidding one’s brother, or a woman to ask for her sister to be divorced so as to deprive her of what is rightfully hers and take it for herself.

[3458] 51 - (1413) It was narrated from Abû Hurairah that the Prophet forbade a town-dweller to sell on behalf of a Bedouin, or artificially inflating prices, or a man to propose when his brother has already proposed, or outbidding one’s brother, or a woman to ask for her sister to be divorced so as to deprive her of what is rightfully hers and take it for herself.

[3459] 52 - (...) Abû Hurairah said: “The Messenger of Allâh said: ‘Do not artificially inflate prices; no man should outbid his brother, and no town-dweller should sell on behalf of a Bedouin, and no man should propose marriage when his brother has already proposed, and no woman should ask for her sister to be divorced so as to deprive her of what is rightfully hers and take it for herself.’”

[3460] 53 - (...) A similar report (as no. 3459) was narrated from Az-Zuhri with this chain, except that in the Hadîth of Ma’mar it says: “And no man should outbid his brother.”
It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “No Muslim should offer a higher price than his brother or propose marriage when another Muslim has already proposed marriage.”

It was narrated from Abū Hurairah from the Prophet ﷺ (a Hadith similar to no. 3461).

It was narrated from Shu’bah and others from Abū Hurairah from the Prophet ﷺ (a Hadith similar to no. 3461), except that they said: “... offer a higher price than his brother, or propose marriage when his brother has already proposed.”

It was narrated from ‘Abdur-Rahmān bin Shumāsah that he heard ‘Uqbah bin ‘Amir on the Minbar saying: “The Messenger of Allāh ﷺ said: ‘The believer is the brother of another believer, and it is not permissible for a believer to outbid his brother or propose
marriage when his brother has already proposed, unless the latter gives up the idea.”

Chapter 7. Prohibition And Invalidity Of Shighâr Marriage

[3465] 57 - (1415) It was narrated from Ibn ‘Umar that the Messenger of Allah ﷺ forbade Shighâr marriage.

Shighâr is when a man gives his daughter in marriage to another man in return for marrying the latter’s daughter, with no dowry given.

[3466] 58 - (...) A similar report (as no. 3465) was narrated from Ibn ‘Umar from the Prophet ﷺ, except that in the Hadîth of ‘Ubaidullâh it says: “I said to Nâfi’: ‘What is Shighâr?’”

[3467] 59 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allah ﷺ forbade Shighâr.

[3468] 60 - (...) It was narrated from Ibn ‘Umar that the Prophet
said: “There is no Shighâr in Islam.”

[3469] 61 - (1416) It was narrated that Abû Hurairah said: “The Messenger of Allah forbade Shighâr.”

Ibn Numair added: “Shighâr is when a man says to another: ‘Give me your daughter in marriage and I will give you my daughter in marriage, or give me your sister in marriage and I will give you my sister in marriage.’”

[3470] (...) It was narrated from ‘Ubaidullâh [who is the son of ‘Umar] with this chain (a Hadith similar to no. 3469), but he did not mention the addition of Ibn Numair.

Chapter 8. Fulfilling The Conditions Stipulated In The Marriage

[3472] 63 - (1418) It was narrated that ‘Uqbah bin ‘Amir said: “The Messenger of Allâh ﷺ said: ‘The condition which most deserves to be fulfilled is that by means of which intimacy becomes permissible for you.’”

This is the wording of the Hadith of Abû Bakr and Ibn Al-Muthanna, except that Ibn Al-Muthanna said: “conditions”.

Chapter 9. Seeking Permission Of A Previously-Married Woman In Words, And Of A Virgin By Silence

[3473] 64 - (1419) Abû Hurairah narrated that the Messenger of Allâh ﷺ said: “A previously-married woman should not be married until she has been consulted, and a virgin should not be married until her permission has been sought.”

They said: “O Messenger of Allâh, what is her permission?” He said: “If she remains silent.”
[3474] (...) A Hadith similar to that of Hishâm (no. 3473) with its chain was narrated from Ibn Abi KaThîr. The wording of the Ahaḍîth of Hishâm, Shaibân and Mu'âwiya bin Salâm are all the same.

[3475] 65 - (1420) Zakwân, the freed slave of 'Aîshah, said: “I heard 'Aîshah say: ‘I asked the Messenger of Allah ﷺ about a virgin whose family arranges her marriage: “Should she be consulted or not?” The Messenger of Allah ﷺ said to her: “Yes, she should be consulted.” ‘Aîshah said: ‘I said
to him: “She will feel too shy.” The Messenger of Allâh ﷺ said: “That is her permission, if she remains silent.”

[3476] 66 - (1421) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ said: “The previously-married woman has more right concerning herself than her guardian does, and the virgin should be asked for permission, and her permission is her silence.”

[3477] 67 - (...) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ said: “The previously-married woman has more right concerning herself than her guardian does, and the virgin should be consulted, and her permission is her silence.”

[3478] 68 - (...) Sufyân narrated it with this chain and he said: (The Prophet ﷺ said:) “The
Chapter 10. It Is Permissible For A Father To Arrange The Marriage Of A Young Virgin

previously-married woman has more right concerning herself than her guardian does, and the father of a virgin should ask her permission, and her permission is her silence.” Or perhaps he said: “Her silence is her approval.”

[3479] 69 - (1422) It was narrated that ‘Aishah said: “The Messenger of Allah ♦ married me when I was six years old and he lived with me when I was nine years old.”

She said: “We came to Al-Madinah and I fell sick for a month and my hair came down to my neck. Umm Rûmân came to me when I was on a swing and some of my friends were with me. She called me loudly and I went to her, and I did not know what she wanted of me. She took me by the hand and made me stand at the door. I said: ‘Hâh, Hâh’ (as if gasping for breath) until I had calmed down, then she took me into a house where there were some women of the Anşâr who said: ‘With good wishes, and blessings, and good fortune.’ She handed me over to them and they washed my hair and adorned me, and then suddenly the Messenger of Allah ♦ was there, and they handed me over to him.”
[3480] 70 - (...) It was narrated that 'Aishah said: “The Prophet married me when I was six years old, and consummated the marriage with me when I was nine years old.”

[3481] 71 - (...) It was narrated from 'Aishah that the Prophet married her when she was seven years old and she was taken to him as a bride when she was nine years old, and she took her dolls with her. He died when she was eighteen years old.

[3482] 72 - (...) It was narrated from 'Aishah that: “The Messenger of Allah married her when she was six years old and consummated the marriage with her when she was nine years old, and he died when she was eighteen years old.”
Chapter 11. It Is Recommended To Get Married And Arrange Marriages In Shawwâl, And It Is Recommended To Consummate The Marriage In That Month

[3483] 73 - (1423) It was narrated that ‘Âîshah said: “The Messenger of Allâh ﷺ married me in Shawwâl and consummated the marriage with me in Shawwâl, and which of the wives of the Messenger of Allâh ﷺ was dearer to him than me?” And ‘Âîshah liked for marriages with her women folk to be consummated in Shawwâl.

[3484] (... ) Sufyân narrated with this chaîn (a Hadîth similar to no. 348°, but he did not mention what ‘Âîshah did (liked).

Chapter 12. It Is Recommended For The One Who Wants To Marry A Woman To Look At Her Face And Hands Before Proposing Marriage To Her

[3485] 74 - (1424) It was narrated that Abû Hurairah said: I was with the Prophet ﷺ when a man came to him and told him that he had gotten married to a woman from among the Ansâr. The Messenger of Allâh ﷺ said:
“Did you look at her?” He said: “No.” He said: “Go and look at her, for there is something in the eyes of the Ānâr.”

Chapter 13. The Dowry. It Is Permissible For The Dowry To Be Teaching Qur'ān, A Ring Of Iron Or Anything Else, A Small Or Large Amount, And It Is Recommended For It To Be Five Hundred Dirham

[3486] 75 - (...) It was narrated that Abū Hurairah said: “A man came to the Prophet ﷺ and said: ‘I have married a woman from among the Ānâr.’ The Prophet ﷺ said to him: ‘Did you look at her? For there is something in the eyes of the Ānâr.’ He said: ‘I looked at her.’ He said: ‘For how much did you marry her?’ He said: ‘For four Uqiyah.’ The Prophet ﷺ said to him: ‘For four Uqiyah? It is as if you are going to dig the silver out from the side of this mountain. We do not have anything to give you, but perhaps we will send you on an expedition and you will get something from it.’ And he sent an expedition to Banû ‘Abs, and he sent that man with them.”

[3487] 76 - (1425) It was
narrated that Sahil bin Sa'd As-Sâ'îdî said: “A woman came to the Messenger of Allah ﷺ and said: ‘O Messenger of Allah ﷺ, I have come to give myself to you (in marriage).’ The Messenger of Allah ﷺ looked her up and down, then the Messenger of Allah ﷺ lowered his head. When the woman saw that he had not made any decision about her, she sat down. A man among his Companions stood up and said: ‘O Messenger of Allah, if you have no need of her then marry her to me.’ He said: ‘Do you have anything?’ He said: ‘No, by Allah, O Messenger of Allah.’ He said: ‘Go to your family and see if you can find something.’ So he went, then he came back and said: ‘No, by Allah, O Messenger of Allah, not even a ring of iron, only this Izâr (lower garment) of mine’ - Sahil said: ‘He did not have a Ridâ’ (upper garment) - ‘and she may have half of it.’ The Messenger of Allah ﷺ said: ‘What will she do with your Izâr? If you wear it she will not have anything of it and if she wears it you will not have anything of it.’ The man sat down, and after he had sat for a long time, he got up (to leave). The Messenger of Allah ﷺ saw him turning away, and he ordered that he be called to him. When he came, he said: ‘What do you know of the Qur’ân?’ He said: ‘I know Sûrah
such-and-such and Sūrah such-and-such’ - and he listed them. He said: ‘Do you recite them by heart?’ He said: ‘Yes.’ He said: ‘Go. You have been given her (in marriage) for what you know of the Qur'ān.’” This is the Hadith of Ibn Abī Hāzim (a narrator), and the Hadith of Ya‘qūb (another narrator) is very similar in wording.

[3488] 77 - (...) This Hadith was narrated from Sahl bin Sa‘d (a Hadith similar to no. 3487); some of them added material to one another’s reports, but in the Hadith there is an addition which says: “Go, for I have married her to you, so teach her Qur'ān.”

[3489] 78 - (1426) It was narrated that Abū Salamah bin ‘Abdur-Rahmān said: “I asked...
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‘Aishah, the wife of the Prophet ﷺ: ‘How much was the dowry of the Messenger of Allah ﷺ?’ She said: ‘The dowry that he gave to his wives was twelve Uqiyah and a Nashsh.’ She said: ‘Do you know what a Nashsh is?’ I said: ‘No.’ She said: ‘Half an Uqiyah; and that (the whole amount) was equal to five hundred Dirham. That was the dowry of the Messenger of Allah ﷺ to his wives.’”

[3490] 79 - (1427) It was narrated from Anas bin Mâlik that the Prophet ﷺ saw on ‘Abdur-Rahmân bin ‘Awl traces of Sufrah and he said: “What is this?” He said: “O Messenger of Allah, I got married to a woman for a date-stone’s weight of gold.” He said: “May Allah bless you. Give a wedding feast, even if it is with a sheep.”
[3491] 80 - (...) It was narrated from Anas bin Mâlik that ‘Abdur-Rahmân bin ‘Awf got married at the time of the Messenger of Allah ﷺ, for a date-stone’s weight of gold. The Messenger of Allah ﷺ said to him: “Give a feast, even if it is with a sheep.”

[3492] 81 - (...) It was narrated from Anas that ‘Abdur-Rahmân bin ‘Awf married a woman for a date-stone’s weight of gold, and the Prophet ﷺ said to him: “Give a feast, even if it is with a sheep.”

[3493] (...) It was narrated from Humaid with this chain (a Hadîth similar to no. 3492), except that in the Hadîth of Wahb it says: “‘Abdur-Rahmân said: ‘I got married to a woman.’”

[3494] 82 - (...) Anas said: ‘Abdur-Rahmân bin ‘Awf said: “The Messenger of Allah ﷺ saw on me the signs of happiness of a bridegroom. I said: ‘I have got married to a woman from among...”
the *Ansâr.* He said: “How much did you give her as a dowry?” He said: “A date-stone.” In the *Hadîth* of Ishâq (another narrator) it says: “Of gold.”

[3495] 83 - (...) It was narrated from Anas bin Mâlik that ‘Abdur-Rahmân married a woman for a date-stone’s weight of gold.

[3496] (...) Shu’bâbah narrated it with this chain (a *Hadîth* similar to no. 3495), except that he said: “One of the sons of Abdur-Rahmân bin ‘Awf said: ‘Of gold.’”

Chapter 14. The Virtue Of Manumitting One’s Slave Girl Then Marrying Her

[3497] 84 - (1365) It was narrated from Anas that the Messenger of Allâh ﷺ launched a campaign against Khâibâr. “We prayed *Al-Ghadâh* (Fajr) there when it was still dark, then the Prophet of Allâh ﷺ rode and Abû Talhah rode, and I was seated behind Abû Talhah (on his mount). The Prophet ﷺ let
his mount run through the narrow streets of Khaybar, and my knee was touching the thigh of the Prophet of Allah ﷺ. The Ḣizār slipped from the thigh of the Prophet of Allah ﷺ and I could see the whiteness of the thigh of the Prophet of Allah ﷺ. When he entered the town, he said: 'Allâhu Akbar! Khaybar is destroyed! Then, when we descend in their courtyard (near to them), evil will be the morning for those who had been warned!'¹ He said it three times. The people had come out to their work and they said: 'Muhammad! [by Allah]!' (one of the narrators) 'Abdul-'Azîz said: 'Some of our companions said: 'Muhammad and the army!' - "We seized Khaybar by force, and the prisoners were gathered together. Dihyâa came to him and said: 'O Messenger of Allah, give me a woman from among the prisoners.' He said: 'Go and take a woman.' He chose Ṣafiyyah bint Huyayy, then a man came to the Prophet of Allah ﷺ and said: 'O Prophet of Allah, you have given Dihyâa Ṣafiyyah bint Huyayy, the first lady of Quraysh and An-Nadir? She is fit only for you.' He said: 'Call him to bring her here.' So he brought her, and when the Prophet ﷺ saw her, he said:

¹ Similar to Allah's saying in Sûrat 'Aṣ-Ṣaffât (37:177).
‘Take another woman from among the prisoners.’ And he set her free and married her."

Thâbit said to him: “O Abû Ḥamzah, what dowry did he give her?” He said: “Herself; he set her free then married her. Then when he was on the road, Umm Sulaim prepared her for him and gave her to him at night, and the following morning the Prophet was a bridegroom, and he said: ‘Whoever has anything (of food) let him bring it.’ He spread out a cloth and men started bringing cottage cheese, dates and cooking fat. They made Ḥais, and that was the wedding feast of the Messenger of Allâh.”

[3498] 85 - (...) It was narrated from Anas that the Prophet manumitted Ṣafiyyah and made her manumission her dowry. In the Hadîth of Mu‘âdh from his father it says: “He married Ṣafiyyah and her manumission was her dowry.”
It was narrated that Abü Müsâ said:
"The Messenger of Allah said concerning the one who frees his slave woman then marries her: 'He will have two rewards.'"

It was narrated that Anas said: "I was riding behind Abü Talhah on the Day of Khaibar, and my foot was touching the foot of the Messenger of Allah. We came to them (the people of Khaibar) when the sun had risen, and they had brought out their livestock and their axes, large baskets and hatchets. They said: 'Muḥammad and the army!' The Messenger of Allah said: 'Khaibar is destroyed! When we descend in their courtyard (near to them), evil will be the morning for those who had been warned!' Allāh, [the Mighty and Sublime],
defeated them. There fell to the lot of Dihyah a beautiful slave woman, and the Messenger of Allah ﷺ bought her for seven slaves, then he gave her to Umm Sulaim to prepare her and adorn her for him’’ - he (the narrator) said: ‘I think he said: ‘And so that she could observe her Iddah in her house.’’

“That was Ṣafiyya bint Ḥuyayy. The Messenger of Allah ﷺ made her wedding feast dates, cottage cheese, and cooking fat. Shallow pits were dug in the ground and leather mats were placed in them, and cottage cheese and cooking fat were brought and the people ate their fill. The people said: ‘We do not know if he has married her or taken her as a concubine.’ They said: ‘If he veils her then she is his wife, and if he does not veil her then she is a concubine.’ When he wanted to ride, he veiled her, and she sat on the back of the camel, so they knew that he had married her. When they drew near Al-Madinah, the Messenger of Allah ﷺ sped up and we sped up too. The she-camel Al-Adbâ’ stumbled and the Messenger of Allah ﷺ fell, and she (Ṣafiyyah) fell too, then he got up and screened her. The women were looking on and they said: ‘May Allah keep the Jewess away from us!’’

I (the narrator) said: ‘O Abū
Hamzah, did the Messenger of Allah fall?” He said: “Yes, by Allah, he fell.”

Anas said: “And I attended the Walimah (wedding feast) of Zainab. The people ate their fill of bread and meat, and he used to send me to invite the people. When he had finished (eating), he got up and I followed him. Two men stayed behind, talking, and they did not leave. He went around to his wives and greeted each one of them, saying: ‘Peace be upon you, how are you, O members of the household?’ And they would say: ‘We are fine, O Messenger of Allah. How did you find your wife?’ And he said: ‘Fine.’ When he had finished, he went back and I went back with him. When he reached the door, those two men were still there, talking. When they saw that he had come back, they got up and left. By Allah, I do not know whether I told him or whether it was revealed to him that they had left. So he went back, and I went back with him, and when he put his foot on the threshold of the door he drew the curtain between myself and himself, and Allah [the Most High] revealed this verse:

‘O you who believe! Enter not the Prophet’s houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and...”
when you have taken your meal, disperse without sitting for a talk. Verily, such (behavior) annoys the Prophet, and he is shy of (asking) you (to go); but Allâh is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allâh's Messenger, nor that you should ever marry his wives after him (his death). Verily, with Allâh that shall be an enormit."[1]

[3501] 88 - (1365) Anas said: “Safiyyah fell to the lot of Dihyah and they started praising her before the Messenger of Allâh ﷺ. They said: ‘We have never seen any captive like her.’ He sent word to Dihyah and gave him whatever he wanted, then he gave her to my mother, and said: ‘Prepare her.’ Then the Messenger of Allâh ﷺ left Khaibar, and when it was behind him, he halted and put up a tent for her. The next morning the Messenger of Allâh ﷺ said: ‘Whoever has any surplus provisions, let him bring it.’ Men started bringing surplus dates and surplus Sawîq until they made a pile of Hais. They started eating from that Hais and drinking from a cistern of rainwater that was beside them.” Anas said: “And that was the wedding feast of the

Messenger of Allâh ﷺ when he married her. Then we set out, and when we saw the walls of Al-Madinah we were excited and made our mounts go faster. The Messenger of Allâh ﷺ also made his mount go faster. Safiyyah was riding behind the Messenger of Allâh ﷺ and the mount of the Messenger of Allâh ﷺ stumbled and he fell, and she fell too. No one among the people looked at him or her until the Messenger of Allâh ﷺ got up and screened her. Then we came to him, and he said: ‘We are not hurt.’ Then we entered Al-Madinah, and the young ones among his wives came out to have a look at her, and they expressed joy at her fall.”

Chapter 15. The Marriage Of Zainab Bint Jahsh, The Revelation Of (The Verse Of) Hijâb, And Confirmation Of The Importance Of The Wedding Feast

[3502] 89 - (1428) It was narrated, and this is the Hadîth of Bahz, that, Anas said: “When the
'Iddah of Zainab was over, the Messenger of Allah ﷺ said to Zaid: 'Make mention of me to her (for marriage).'</span> Zaid set out, and came to her when she was adding yeast to her dough. He said: When I saw her, I felt a great deal of respect for her, and I could not look at her, because the Messenger of Allah ﷺ had mentioned her. So I turned my back on her and stepped backwards, and I said: 'O Zainab, the Messenger of Allah ﷺ has sent a proposal of marriage to you.' She said: 'I will not do anything until I consult my Lord.' Then she went to her prayer place. Then Qur'ān was revealed, and the Messenger of Allah ﷺ came and entered upon her without permission.”

He said: “And I remember the Messenger of Allah ﷺ gave us bread and meat to eat when it was daylight, then the people left, but some men stayed behind in the house, talking after the meal. The Messenger of Allah ﷺ went out and I followed him. He started going around to the apartments of his wives, greeting them, and they said: ‘O Messenger of Allah, how did you find your wife?’ I do not know whether I told him that those people had left or he told me. He went and entered the house, and I went to enter with him, but he drew the curtain between myself and Zainab.”
and himself, and the verse of Hijâb was revealed, and the people were exhorted with what they were exhorted.”

Ibn Râfi‘ added in his Hadith: “Enter not the Prophet’s houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation” up to His saying: “Allâh is not shy of (telling you) the truth.”

[3503] 90 - (...) It was narrated that Anas said: “I did not see the Messenger of Allâh ﷺ give a wedding feast for any of his wives like the feast he gave for Zainab, for which he slaughtered a sheep.”

[3504] 91 - (...) It was narrated that ‘Abdul-'Azîz bin Suhaib said: “I heard Anas bin Mâlik say: ‘The Messenger of Allâh ﷺ did not give a wedding feast for any of his wives greater or better than the feast he gave for Zainab.” Thâbit Al-Bunânî said: “What did he give them?” He said: “He gave them bread and meat, until they had eaten their fill.”
It was narrated that Anas bin Mâlik said: “When the Prophet ﷺ married Zainab bint Jahsh, he invited the people and they ate, then they sat and talked. He made a move as if to stand up, but they did not get up. When he saw that, he got up, and when he got up, some of the people got up and left.”

‘Äsim and Ibn ‘Abdul-A’la added in their Hadîth: “Three men remained sitting, and when the Prophet ﷺ came to enter the apartment, they were still sitting there, then they got up and left. I went to go in as well, but he drew the curtain between myself and himself, and Allâh, [the Mighty and Sublime] revealed: O you who believe! Enter not the Prophet’s houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. up to His saying: ‘Verily, with Allâh that shall be an enormity.’” [1]
[3506] 93 - (...) Anas bin Mâlik said: “I am the most knowledgeable of the people concerning Hijâb. Ubayy bin Ka'b used to ask me about it.” Anas said: “The day after the Messenger of Allâh ☪ married Zainab bint Jahsh, whom he married in Al-Madînah, he invited the people to come and eat in the mid-morning. The Messenger of Allâh ☪ sat and some men sat with him after the people had left. Then the Messenger of Allâh ☪ got up and walked, and I walked with him, until he reached the door of ‘Aishah’s apartment. Then he thought that they had left, so he went back, and I went back with him, and they were still sitting there. Then he went back to ‘Aishah’s door a second time, and I went with him, then he went back and I went back, and they had left. Then he drew the curtain between myself and himself, and the verse of Hijâb was revealed.”

[3507] 94 - (...) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ☪ got married, then entered with his wife. My mother Umm Sulaim
made some *Hāis* and put it in a stone vessel, then she said: ‘O Anas, take this to the Messenger of Allāh א and say: “My mother has sent this to you, and she sends greetings of *Salām* to you,” and tell him she says: “This is a small gift to you from us, O Messenger of Allāh.”’ So I took it to the Messenger of Allāh א and said: ‘My mother sends greetings of *Salām* to you and she says: “This is a small gift to you from us, O Messenger of Allāh.”’ He said: ‘Put it down.’ Then he said: ‘Go and invite so-and-so for me, and whomever you meet,’ and he mentioned some men by name. I invited those whom he had named, and whoever else I met.” He (the narrator) said: “I said to Anas: ‘How many were they?’ He said: ‘Around three hundred.”’

And the Messenger of Allāh א said to me: “O Anas, bring the stone vessel.” They came in until they filled the courtyard and the apartment. The Messenger of Allāh א said: “Let them make circles of ten, and let each man eat from what is nearest to him.” Groups came one after another and they all ate until they were full, then he said to me: “O Anas, clear it away.” I picked it up, and I do not know whether it held more when I put it down or when I picked it up. Some of them sat talking in the house of the Messenger of Allāh א, and the
Messenger of Allâh ﷺ was sitting there, and his wife had her face turned towards the wall. They were bothering the Messenger of Allâh ﷺ, so the Messenger of Allâh ﷺ went out and greeted his wives, then he came back. When they saw that the Messenger of Allâh ﷺ had come back, they realized that they were bothering him. So they all rushed to the door and left. The Messenger of Allâh ﷺ came and hung up a curtain and went in, and I was sitting in the apartment. It was not long before he came out to me, and this verse had been revealed. The Messenger of Allâh ﷺ went out and recited it to the people: “O you who believe! Enter not the Prophet’s houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such (behaviour) annoys the Prophet”\(^1\)

Al-Ja’d said: “Anas bin Mâlik said: ‘I was the first among the people to hear these verses, and the wives of the Prophet ﷺ observed Hijâb.’”

\[3508\] 95 - (…) It was narrated that Anas said: “When the Prophet ﷺ married Zainab, Umm Sulaim gave him a gift of some Haïs in a stone vessel.”

\(^1\) Al-Alzâb 33:53.
Anas said: “The Prophet ﷺ said: ‘Go and invite for me whoever you meet of the Muslims.’ So I invited for him whomever I met. They started coming in, eating, and leaving, and the Prophet ﷺ kept his hand on that food and prayed for blessing for it, saying whatever Allâh willed he should say. I did not leave anyone whom I met but I invited him, and they ate their fill and left, but a few of them stayed behind and chatted at length. The Prophet ﷺ felt too shy to say anything to them, so he went out and left them in the house. Then Allâh [Most High] revealed the words: “O you who believe! Enter not the Prophet’s houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation.” - Qatâdah said: “Not waiting for the time for food.” - “But when you are invited, enter” until he reached “that is purer for your hearts and for their hearts.””

Chapter 16. The Command To Accept Invitations

[3509] 96 - (1429) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘If one of you is invited to a feast, let him accept.”

[3510] 97 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "If one of you is invited to a feast, let him accept."

[3511] 98 - (...) It was narrated from Ibn 'Umar that the Messenger of Allah ﷺ said: "If one of you is invited to a wedding feast, let him accept."

[3512] 99 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allah ﷺ said: 'Accept the invitation when you are invited.'"

[3513] 100 - (...) It was narrated from Nâfi' that Ibn 'Umar used to say, narrating from the Prophet ﷺ: "If one of you invites his brother, let him accept, whether it is for a wedding or something similar."
[3514] 101 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Whoever is invited to a wedding and the like, let him accept.”’

[3515] 102 - (...) It was narrated that ‘Abdullâh bin ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Accept invitations if you are invited.”

[3516] 103 - (...) It was narrated that Nâfi’ said: ‘I heard ‘Abdullâh bin ‘Umar say: ‘Accept this invitation if you are invited.’”

He said: “And ‘Abdullâh used to accept invitations to weddings and other events, and he would come even if he was fasting.”

[3517] 104 - (...) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “If you are invited to (a meal of) a sheep’s foot, accept it.”
It was narrated that Jâbir said: “The Messenger of Allah ﷺ said: ‘If one of you is invited to a feast, let him respond, then if he wishes he may eat and if he wishes he may refrain.’” And Ibn Al-Muthanna (a narrator) did not mention the words “to a feast.”

A similar report (as no. 3518) was narrated from Abû Az-Zubair with this chain.

It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘If one of you is invited let him respond; if he is fasting let him pray (for the people), and if he is not fasting let him eat.’”

It was narrated from Abû Hurairah that he used to say: “The worst of food is the food of a (wedding) feast to which the rich are invited and the poor are ignored. Whoever does not accept an invitation has disobeyed Allâh and His Messenger.”
[3522] 108 - (...) Sufyân said: “I said to Az-Zuhri: ‘O Abû Bakr, what does this Hadîth mean - “The worst of food is the food of the rich?”’ He laughed and said: It is not: ‘The worst of food is the food of the rich.’"

Sufyân said: “My father was rich, and this Hadîth troubled me when I heard it, so I asked Az-Zuhri about it. He said: ‘Abdur-Rahmân Al-A’raj told me that he heard Abû Hurairah say: ‘The worst of food is the food of a (wedding) feast...’” then he quoted a Hadîth like that of Mâlik (no. 3521).”

[3523] 109 - (...) It was narrated that Abû Hurairah said: “The worst of food is the food of a (wedding) feast...” a Hadîth like that of Mâlik (no. 3521).

[3524] (...) A similar report (as no. 3521) was narrated from Abû Hurairah.

[3525] 110 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “The worst of food is the food of a feast from which those who come to it are
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turned away and those who refuse to come are invited to it. Whoever does not accept an invitation has disobeyed Allâh and His Messenger.”

Chapter 17. It Is Not Permissible For A Woman Who Has Been Thrice-Divorced To Return To The One Who Divorced Her Until She Marries Another Husband Who Has Intercourse With Her, Then Divorces Her, And She Completes The ‘Iddah

[3526] 111 - (1433) It was narrated that ‘Aishah said: “The wife of Rifâ’ah came to the Prophet ﷺ and said: ‘I was married to Rifâ’ah, then he divorced me and made the divorce irrevocable. Then I married ‘Abdur-Rahmân bin Az-Zubair, and what he has is like the edge of a garment.’ The Messenger of Allâh ﷺ smiled and said: ‘Do you want to go back to Rifâ’ah? No, not until you taste his (‘Abdur-Rahmân’s) sweetness and he tastes your sweetness.’”

She said: “And Abû Bakr was with him, and Khâlid was at the door, waiting to be given permission to enter. He called out: ‘O Abû Bakr, do you not
hear what this woman dares to say in the presence of the Messenger of Allāh ﷺ?

[3527] 112 - (...) Ḥudayfah ibn Ubayy narrated that ‘Āishah, the wife of the Prophet ﷺ, told him that ‘Abdul-Rahmān bin Az-Zubayr divorced his wife and made the divorce irrevocable, then after that she married ‘Abdur-Rahmān bin Az-Zubayr. She came to the Prophet ﷺ and said: ‘O Messenger of Allāh, I was married to Rifā‘ah, then he issued the last of three divorces to me. Then after that I married ‘Abdur-Rahmān bin Az-Zubayr, and by Allāh all he has is like the edge (of a garment)’ – and she held up the edge of her Jilbāb. The Messenger of Allāh ﷺ smiled and said: ‘Perhaps you want to go back to Rifā‘ah? No, not until he (‘Abdur-Rahmān) tastes your sweetness and you taste his sweetness.’ Abū Bakr As-Siddiq was sitting with the Messenger of Allāh ﷺ, and Khālid bin Sa‘eed bin Al-‘As was sitting at the door of the apartment, and had not been given permission to enter. Khālid called out to Abū Bakr: ‘Will you not rebuke this woman for what she dares to say in the presence of the Messenger of Allāh ﷺ?’
[3528] 113 - (...) It was narrated from ‘Aishah that Rifâ‘ah Al-Quraiz divorced his wife, then she married ‘Abdur-Rahmân bin Az-Zubair. She came to the Prophet ﷺ and said: ‘O Messenger of Allah, Rifâ‘ah issued the last of three divorces...’” a Hadîth like that of Yûnus (no. 3527).

[3529] 114 - (...) It was narrated from ‘Aishah that the Messenger of Allah ﷺ was asked about a woman who got married to a man, then he divorced her, then another man married her, and divorced her before consummating the marriage - is it permissible for her to go back to her first husband? He said: ‘No, not until he (the second husband) has tasted her sweetness.’”

[3530] (...) It was narrated from Hishâm with this chain (a Hadîth similar to no. 3529).

[3531] 115 - (...) It was narrated that ‘Aishah said: “A man divorced his wife three times, then another man married her and divorced her before consummating the marriage with her. Her first husband wanted...”
to remarry her, and the Prophet was asked about that. He said: ‘No, not until the second husband tastes of her sweetness what the first one tasted.’

[3532] (...) A similar report (as no. 3531) was narrated with this Hadîth from ‘Ubaidullâh.

Chapter 18. What It Is Recommended To Say When Having Intercourse

[3533] 116 - (1434) It was narrated that Ibn ‘Abbâs said: ‘The Messenger of Allâh said: ‘If one of you says, when he wants to have intercourse with his wife, “Bismillâh, Allâhumma! Jannibnâsh-Shaitân; wa jannibish-£ja4âna ma razaqtanâ. (In the name of Allah, 0 Allah, keep the Shaitân away from us and keep the Shaitân away from that with which You provide us,’ then if it is decreed that they should have a child from that, the Shaitân will never harm him.’

(المعجم 18) - (بَابُ مَا يَصِبُّ بِهِ)... 116-117 (1434) حَدِيثُ بْنِ يَحْيَى تَحْيَى وَإِسْحَاقُ بْنِ إِبْرَاهِيمَ - واللَّهُ ﻟَنْ أَخْتَمُوهُمْ، إِذَا آَرَّدَ أَنْ يُبْتَغِي أَهْلَهُ، قَالَ: يَابِشَ النَّاسِ، اللَّهُمَّ! جَنِبْنِي الشَّيَاطِينَ، وَجَنِبْ الشَّيَاطِينَ مَا رَزَقَنَاهُمْ، إِنْ يَقُولُهُ كَيْفَهُمَا وَلَدُهُ فِي ذَلِكَ، لَمْ يَضْرِهِ شَيْطَانٌ أَبَدًا.}

(التحفة 18) - (بَابُ مَا يَصِبُّ بِهِ)... 116-117 (1434) حَدِيثُ بْنِ يَحْيَى تَحْيَى وَإِسْحَاقُ بْنِ إِبْرَاهِيمَ - واللَّهُ ﻟَنْ أَخْتَمُوهُمْ، إِذَا آَرَّدَ أَنْ يُبْتَغِي أَهْلَهُ، قَالَ: يَابِشَ النَّاسِ، اللَّهُمَّ! جَنِبْنِي الشَّيَاطِينَ، وَجَنِبْ الشَّيَاطِينَ مَا رَزَقَنَاهُمْ، إِنْ يَقُولُهُ كَيْفَهُمَا وَلَدُهُ فِي ذَلِكَ، لَمْ يَضْرِهِ شَيْطَانٌ أَبَدًا.}
[3534] (...) A Hadith similar to that of Jarîr (no. 3533) was narrated from Mansûr, except that in the Hadith of Shu‘bâh it does not mention the words “In the name of Allâh.” In the report of ‘Abdur-Razzâq from Ath-Thawrî it does say “In the name of Allâh.” In the report of Ibn Numair, Mansûr said: “I think he said: ‘In the name of Allâh.’"

Chapter 19. It Is Permissible For A Man To Have Intercourse With His Wife From The Front Or From The Back, Without Entering The Behind

[3535] 117 - (1435) Jâbir said: “The Jews used to say that if a man had intercourse with a woman from the back, in the vagina, the child would have a squint. Then the following was revealed: ‘Your wives are a tilth for you, so go to your tilth, when or how you will...’”[1]

[3536] 118 - (...) It was narrated from Jâbir bin ‘Abdullâh that the Jews used to say: “If a man has intercourse with a woman in her vagina from the back, then she gets pregnant, her child will have a squint.” Then the following was revealed: “Your wives are a tilth for you, so go to your tilth, when or how you will.”[1]

[3537] 119 - (...) This Hadîth was narrated from Jâbir (a Hadîth similar to no. 3536). The Hadîth of An-Nu’mân from Az-Zuhrî adds: “...if he wishes, while she is lying on her front, and if he wishes while she is not lying on her front, so long as that is in only one opening.”

Chapter 20. It Is Unlawful For The Wife To Refuse To Come To Her Husband's Bed

[3538] 120 - (1436) It was narrated from Abü Zuhrah that the Prophet ﷺ said: "If a woman spends the night forsaking her husband's bed, the Angels will curse her until morning."

[3539] (…) Shu'bah narrated it with this chain (a Hadith similar to no. 3538) and said: "…until she goes back."

[3540] 121 - (…) It was narrated that Abü Hurairah said: "The Messenger of Allāh ﷺ said: 'By the One in Whose Hand is my soul, there is no man who calls his wife to his bed and she refuses, but the One Who is in
heaven will be angry with her, until he is pleased with her.”

[3541] 122 - (...) It was narrated that Abü Hurairah said: “The Messenger of Allāh said: ‘If a man calls his wife to his bed and she does not come to him, and he spends the night angry with her, the Angels will curse her until morning.’”

Chapter 21. The Prohibition Of Disclosing A Woman’s Secrets

[3542] 123 - (1437) Abū Sa’eed Al-Khudrī said: “The Messenger of Allāh said: ‘One of the most evil people before Allāh on the Day of Resurrection will be a man who is intimate with his wife and she is intimate with him, then he publicizes her secrets.’”
Abü Sa'eed Al-iSiudrI said: "The Messenger of Allah said: 'The most serious breach of trust before Allah on the Day of Resurrection will be a man who is intimate with his wife and she is intimate with him, then he publicizes her secrets.'"

Chapter 22. The Ruling On Coitus Interruptus ('Azl)

It was narrated from Ibn MuḥairIz that he said: "Abū Şirmah and I entered upon Abū Sa'eed Al-KhudrI, and Abū Şirmah asked him: 'Did you hear the Messenger of Allah speak about 'Azl?'" He said: 'Yes. We went on a campaign with the Messenger of Allah to Banû Al-Muṣṭalīq, and we captured some noble Arab women. We had been away from our wives for too long, but we also wanted the ransom, so we wanted to have intercourse with them then withdraw (coitus interruptus). Then we said: 'How could we do..."
this when the Messenger of Allah is among us, and we have not asked him?’ So we asked the Messenger of Allah and he said: It does not matter if you do not do it, for Allah has not decreed that any soul will exist, until the Day of Resurrection, but it will come into being.”

[3545] 126 - (...) A Hadith similar to that of Rabî’ah (no. 3554) was narrated from Muhammad bin Yahyâ bin Habban with this chain, except that he said: “For Allah has decreed whom He is going to create until the Day of Resurrection.”

[3546] 127 - (...) It was narrated that Abu Sa’eed Al-Khudri said: “We captured some female prisoners and we engaged in coitus interruptus, then we asked the Messenger of Allah about that, and he said to us: ‘Do you do that? Do you do that? Do you do that? There is no soul that is to exist, until the Day of Resurrection, but it will come into being.’”

[3547] 128 - (...) It was narrated from Anas bin Sirin, from Ma’bad bin Sirin, from Abu Sa’eed Al-Khudri. He (one of the narrators) said: ‘I said to him: ‘Did you hear
it from Abû Sa‘eed?’ He said: ‘Yes, from the Prophet who said: It does not matter if you do not do it, for it is only the Divine Decree (that decides).’”

[3548] 129 - (...) A similar report (as no. 3546) was narrated from Anas bin Sirīn with this chain, except that in their Hadith it says: “From the Prophet who said concerning ‘Azl: ‘It does not matter if you do not do it, for it is only the Divine Decree (that decides).’”

According to the report of Bahz, Shu‘bāh said: “I said to him: ‘Did you hear it from Abû Sa‘eed?’ He said: ‘Yes.’”

[3549] 130 - (...) It was narrated from ‘Abdur-Rahmān bin Bishr bin Mas‘ūd who attributed it to Abû Sa‘eed Al-Khudrī, who said: “The Prophet was asked about ‘Azl and he said: ‘It does not matter if you do not do it, for it is only the Divine Decree (that decides).’”

(One of the narrators) Muḥammad said: “The words: ‘It does not matter’ are more likely to mean that it is not allowed.”
Abü Sa‘eed Al-Khudri said: “Mention of ‘Azl was made in the presence of the Prophet ﷺ and he said: ‘Why do you do that?’ They said: ‘A man may have a wife who is breast-feeding and he has intercourse with her, but he does not want her to become pregnant. And a man may have a slave woman and he has intercourse with her, but he does not want her to become pregnant.’ He said: ‘It does not matter if you do not do it, for it is only the Divine Decree (that decides).’”

Ibn ‘Awn said: “I narrated this to Al-Ḥasan, and he said: ‘By Allāh, it is as if it is a rebuke.”

The Hadith of ‘Abdur-Rahmān bin Bishr (no. 3550) was narrated from Ibrāhīm, meaning, the Hadith about ‘Azl. He said: “It was to me that ‘Abdur-Rahmān bin Bishr narrated it.”

It was narrated that Mab‘ad bin Sirīn said: “We said to Abū Sa‘eed: ‘Did you hear the Messenger of Allāh ﷺ mention anything about ‘Azl?’ He said:
‘Yes...’ and he quoted a Hadith like that of Ibn ‘Awn (no. 3550), as far as the words: “Divine Decree.”

[3553] 132 - (... ) It was narrated that Abû Sa‘eed Al-Khudrî said: “Mention of ‘Azl was made to the Messenger of Allâh ﷺ and he said: ‘Why would one of you do that?’ - but he did not say, one of you should not do that - ‘There is no soul that is meant to be created but Allâh will definitely create it.’”

[3554] 133 - (... ) It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ was asked about ‘Azl and he said: ‘The child does not come from all the water; if Allâh wants to create something nothing can prevent it.’”

[3555] (... ) A similar report (as no. 3554) was narrated from Abû Sa‘eed Al-Khudrî, from the Prophet ﷺ.
It was narrated from Jâbir that a man came to the Messenger of Allâh and said: “I have a slave woman who is our servant and brings water for us. I have intercourse with her, but I do not want her to become pregnant.” He said: “Withdraw from her if you wish, but what has been decreed for her will come to her.” Some time passed, then the man came to him and said that the slave woman had become pregnant. He said: “I told you that what had been decreed for her would come to her.”

It was narrated that Jâbir bin ‘Abdullâh said: “A man asked the Prophet: ‘I have a slave woman and I withdraw from her (Azl).’ The Messenger of Allâh said: ‘That does not prevent anything that Allâh wills.’ The man came (a second time) and said: ‘O Messenger of Allâh, the slave woman whom I mentioned to you has become pregnant.’ The Messenger of Allâh said: ‘I am the slave of Allâh and His Messenger.’”
(3558) (...) It was narrated that Jâbir bin 'Abdullâh said: "A man came to the Prophet ﷺ..." a Hadîth like that of Sufyân (no. 3557).

(3559) 136 - (1440) It was narrated that Jâbir said: "We used to engage in 'Azl (and) the Qur'ân was being revealed." Ishâq added: "Sufyân said: 'If anything were to have forbidden it, we would have been forbidden it by the Qur'ân.'"

(3560) 137 - (...) Jâbir said: "We used to engage in 'Azl at the time of the Messenger of Allâh ﷺ."

(3561) 138 - (...) It was narrated that Jâbir said: "We used to engage in 'Azl at the time of the Messenger of Allâh ﷺ. News of that reached the Messenger of Allâh ﷺ and he did not forbid us to do it."
Chapter 23. The Prohibition Of Intercourse With A Pregnant Captive Woman

[3562] 139 - (1441) It was narrated from Abû Ad-Dardâ’ that the Prophet passed by a heavily pregnant (captive) woman, at the door of a tent and he said: “Perhaps he (the owner) wants to have intercourse with her?” They said: “Yes.” The Messenger of Allah said: “I was thinking of cursing him with a curse that would go to his grave with him. How can he make him his heir when that is not permissible for him? How can he make him his slave when that is not permissible for him?”

[3563] (...) It was narrated from Shu’bâh with this chain (a Hadîth similar to no. 3562).

Chapter 24. It Is Permissible To Have Intercourse With A Breastfeeding Woman (Ghîlah), And ‘Azl Is Disliked

[3564] 140 - (1442) It was narrated from Judâmâh bint Wahb Al-Asadiyyah that she heard the Messenger of Allah say: “I was thinking of forbidding...”
intercourse with a breastfeeding woman, until it occurred to me that the Romans and Persians do that and it does not harm their children.”

[3565] 141 - (...) It was narrated from ‘Aishah that Judâmah bint Wahb, the sister of ‘Ukâghah, said: “I came to the Messenger of Allah ﷺ along with some other people and he was saying: ‘I was thinking of forbidding intercourse with a breastfeeding woman, then I looked at the Romans and Persians; they have intercourse with their wives during the breastfeeding period and their children are not harmed by that at all.’ Then they asked him about ‘Azl and the Messenger of Allah ﷺ said: ‘It is a hidden form of burying alive.’” Ubaidullâh added in his Ḥadîth from Al-Muqri’: This is a reference to (the verse): “And when the female (infant) buried alive is questioned.”[1]

It was narrated from ‘Aishah that Judâmah bint Wahb Al-Asadiyyah said: “I heard the Messenger of Allâh say:...” and he (the narrator) mentioned a Hadîth like that of Sa’eed bin Abî Ayyûb (no. 3565) about ‘Azl and Ghilah.

It was narrated from ‘Amir bin Sa’d bin Abî Waqqâs that Usâmah bin Zaid told his father Sa’d bin Abî Waqqâs that a man came to the Prophet and said: “I withdraw (‘Azl) from my wife.” The Messenger of Allâh said to him: “Why do you do that?” The man said: “Out of compassion towards her child, or, her children.” The Messenger of Allâh said: “If that was harmful, it would have harmed the Persians and Romans.” Zuhair said in his report: “If it is because of that, then no (do not do it), for that does not harm the Persians and Romans.”

[3568] 1 - (1444) It was narrated from ‘Amrah that ‘Aishah told her, that the Messenger of Allâh ﷺ was with her, and she heard the voice of a man asking permission to enter Hafṣah’s house. ‘Aishah said: “I said: ‘O Messenger of Allâh, there is a man asking permission to enter your house.’ The Messenger of Allâh ﷺ said: ‘I think it is so-and-so’ - Hafṣah’s paternal uncle through breastfeeding. ‘Aishah said: ‘O Messenger of Allâh, if so-and-so’ - her paternal uncle through breastfeeding - were still alive, could he enter upon me?’ The Messenger of Allâh ﷺ said: ‘Yes, for breastfeeding makes unlawful what birth makes unlawful.”

[3569] 2 - (…) It was narrated from ‘Amrah that ‘Aishah said: “The Messenger of Allâh ﷺ said to me: ‘What becomes unlawful through breastfeeding is that which becomes unlawful through birth.”
Abdullâh bin Abî Bakr narrated a Hadîth similar to that of Hîshâm bin ‘Urwh (no. 3569), with this chain.

Chapter 2. The Prohibition That Results From Breastfeeding Is Related To The Issue Of The Male

3 - (1445) It was narrated from ‘Âishah that Aflâh, the brother of Abû Al-Qu’ais, came and asked for permission to enter upon her, who was her paternal uncle through breastfeeding, after the command of Hijâb had been revealed. She said: “I refused to let him in, and when the Messenger of Allâh came, I told him what I had done, and he told me to let him in.”

4 - (...) It was narrated that ‘Âishah said: “My paternal uncle through breastfeeding,
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Aflâh bin Abû Al-Qu'ais, came to me..." and he mentioned a Hadîth similar to that of Mâlik (no. 3571) and added: "I said: 'It is the woman who breastfed me, not the man.' He said: 'May your hands' - or 'your right hand - be rubbed with dust.'"

[3573] 5 - (...) It was narrated from 'Urwah that 'Aishah told him that Aflâh, the brother of Abû Al-Qu'ais, came and asked for permission to enter upon her, after the (command of) Hijâb had been revealed. Abû Al-Qu'ais was 'Aishah's father through breastfeeding. 'Aishah said: "I said: 'By Allah, I will not give permission to Aflâh until I seek permission from the Messenger of Allah , for Abû Al-Qu'ais is not the one who breastfed me, rather his wife breastfed me.'" 'Aishah said: "When the Messenger of Allah came in, I said: 'O Messenger of Allah, Aflâh, the brother of Abû Al-Qu'ais, came to me and asked permission to enter upon me, but I did not want to give him permission until I asked your permission.' The Prophet said: 'Give him permission.'"

'Urwah said: "Because of that, 'Aishah used to say: 'Regard as unlawful through breastfeeding that which you regard as unlawful through lineage.'"
It was narrated from Az-Zuhrî with this chain: “Aflâh, the brother of Abû Al-Qu'ais, came and asked permission to enter upon her…” a similar Hadîth (as no. 3572), in which it says: “He is your paternal uncle, may your right hand be rubbed with dust.” Abû Al-Qu'ais was the husband of the woman who breastfed 'Âishah.

It was narrated that 'Âishah said: “My paternal uncle through breastfeeding came and asked permission to enter upon me, and I refused to give him permission until I consulted the Messenger of Allâh ﷺ. When the Messenger of Allâh ﷺ came, I said: ‘My paternal uncle through breastfeeding came and asked for permission to enter upon me, but I refused to give him permission.’ The Messenger of Allâh ﷺ said: ‘Let your uncle enter upon you.’ I said: ‘But it is the woman who breastfed me; the man did not breastfeed me.’ He said: ‘He is your uncle, let him enter upon you.’”

Hishâm narrated with this chain that the brother of Abû Qu'ais asked for permission to enter upon her... a similar report (as no. 3575).

A similar report (as no. 3575) was narrated from
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Hishâm, with this chain, except that he said: “Abû Al-Qu‘ais asked for permission to enter upon her.”

[3578] 8 - (…) It was narrated from Ibn Juraij from ‘Atâ’, who said: “’Urwah bin Az-Zubair informed me that A‘ishah told him: ‘My paternal uncle through breastfeeding, Abû Al-Ja‘d, asked for permission to enter upon me, and I refused.’” - Hishâm said to me: “In fact it was Abû Al-Qu‘ais.” - “When the Prophet came, I told him about that and he said: ‘Why didn’t you let him in, may your right hand - or your hand - be rubbed with dust?’”

[3579] 9 - (…) It was narrated from ‘A‘ishah that her paternal uncle through breastfeeding, who was called Aflah, asked for permission to enter upon her, and she did not give him permission to enter until she had put on Hijâb. She told the Messenger of Allâh, and he said to her: “Do not observe Hijâb before him, for what becomes unlawful through breastfeeding is that which becomes unlawful through lineage.”

[3580] 10 - (…) It was narrated that A‘ishah said: “Aflah bin Qu‘ais asked for permission to enter upon me, and I refused to let him in. He sent word saying:
‘I am your paternal uncle, my brother’s wife breastfed you.’ But she refused to let him in. Then the Messenger of Allâh ﷺ came, and she told him about that, and he said: ‘Let him enter upon you, for he is your paternal uncle.’”

Chapter 3. The Daughter Of One’s Brother Through Breastfeeding Is Forbidden In Marriage

[3581] 11 - (1446) It was narrated that ‘Ali said: “I said: ‘O Messenger of Allâh, why do you insist on choosing a wife from among the Quraih and you ignore us?’ He said: ‘Have you anything to suggest?’ I said: ‘Yes, the daughter of Hamzah.’ The Messenger of Allâh ﷺ said: ‘She is not permissible for me (to marry), for she is the daughter of my brother through breastfeeding.’”

[3582] (…) A similar report (as no. 3581) was narrated from Al-A’mash with this chain.
It was narrated from Ibn 'Abbâs that it was suggested that the Prophet marry the daughter of Hamzah. He said: “She is not permissible for me (to marry), for she is the daughter of my brother through breastfeeding, and what becomes unlawful through breastfeeding is that which becomes unlawful through ties of kinship.”

The same report (no. 3583) was narrated from Qatâdah with the chain of Hammâm, except that the Hadîth of Shu'bah ends with the words “…the daughter of my brother through breastfeeding.” In the Hadîth of Sa'eed it says: “Verily what becomes unlawful through breastfeeding is that which becomes unlawful through blood ties.”

Umm Salamah, the wife of the Prophet said: “It was said to the Messenger of Allâh, ‘What do you think, O Messenger of Allâh, …’”
about the daughter of Hamzah?' Or it was said: 'Why don’t you propose marriage to the daughter of Hamzah bin ‘Abdul-Muṭṭalib?' He said: ‘Hamzah is my brother through breastfeeding.'

Chapter 4. The Prohibition Of Marriage To One’s Stepdaughter And The Sister Of One’s Wife

[3586] 15 - (1449) It was narrated that Umm Ḥabībah bint Abī Sufyān said: “The Messenger of Allah entered upon me and I said to him: ‘What about my sister, the daughter of Abū Sufyān?’ He said: ‘What should I do?’ I said: ‘Marry her.’ He said: ‘Would you like that?’ I said: ‘I am not your only wife, and I would like my sister to share with me in this goodness.’ He said: ‘She is not permissible for me (to marry).’ I said: ‘I have been told that you proposed marriage to Durrah bint Abī Salamah.’ He said: ‘The daughter of Umm Salamah?’ I said: ‘Yes.’ He said: ‘Even if she was not my stepdaughter under my care, she


(المعجم 4) - (باب تحريم الربيبة) وأخت المرأة (التحفة 28)
would not be permissible for me (to marry); her father and I were both breastfed by Thuwaibah. Do not offer your daughters or sisters to me in marriage."

[3587] (...) A similar report (as no. 3586) was narrated from Hishâm bin ‘Urwah with this chain.

[3588] 16 - (...) Umm Ḥabībah, the wife of the Prophet ﷺ, narrated that she said to the Messenger of Allâh ﷺ: "O Messenger of Allâh, marry my sister ‘Azzah." The Messenger of Allâh ﷺ said: "Would you like that?" She said: "Yes, O Messenger of Allâh. I am not your only wife, and I would like my sister to share with me in the goodness." The Messenger of Allâh ﷺ said: "That is not permissible for me." I said: "O Messenger of Allâh, we have been told that you want to marry Durrah bint Abî Salamah." He said: "The daughter of Abû Salamah?" She said: "Yes." The Messenger of Allâh ﷺ said: "Even if she were not my stepdaughter under my care, she would not be permissible for me (to marry), for she is the..."
daughter of my brother through breastfeeding. Her father Abû Salamah and I were both breastfed by Thuwaibah. Do not offer your daughters or sisters to me in marriage.”

[3589] (...) A similar Hadîth (as no. 3588) was narrated from Az-Zuhri with the chain of Ibn Abî Habîbah, but none of them mentioned ‘Azzah by name except Yazid bin Abî Habîbah.

Chapter 5. One Or Two Sucks

[3590] 17 - (1450) It was narrated that ‘Aishah said: “The Messenger of Allah ﷺ said: ‘One or two sucks do not make anything forbidden.’”
It was narrated that Umm Al-Fadl said: "A Bedouin entered upon the Prophet of Allah when he was in my house, and said: ‘O Prophet of Allah, I have a wife and I took another wife. My first wife claims that she breastfed my new wife once or twice.’ The Prophet of Allah said: ‘One or two sucks do not make anything forbidden.’ ‘Amr said in his report: "It was narrated from ‘Abdullah bin Al-Harith bin Nawfal.”

It was narrated from Umm Al-Fadl that a man from Banu ‘Amir bin Sa’aa’ah said: "O Prophet of Allah, does a single breastfeeding make anything forbidden?" He said: "No."
Umm Al-Fadl narrated that the Prophet of Allah ﷺ said: "One or two breastfeeding or one or two sucks, do not make anything forbidden."

It was narrated from Ibn 'Abi 'Arubah, with this chain (a Hadith similar to no. 3593). As for Ishâq, he said, as in the report of Ibn Bishr: "...or two breastfeeding or two sucks." As for Ibn Abi Shaibah, he said: "...and two breastfeeding and two sucks."

It was narrated from Umm Al-Fadl that the Prophet ﷺ said: "One or two sucks do not make anything forbidden."

It was narrated from Umm Al-Fadl that a man asked the Prophet ﷺ: "Does one
suck make anything forbidden?”
He said: “No.”

Chapter 6. Becoming *Mahram*
Is Established By Five Breastfeedings

[3597] 24 - (1452) It was narrated that ‘Aishah said: “Among the things that were revealed of the Qur’ân was that ten definite breastfeedings make a person a *Mahram*, then that was abrogated and replaced with five definite breastfeedings, and the Messenger of Allâh passed away when this was among the things that were recited of the Qur’ân.”

[3598] 25 - (...) It was narrated from ‘Amrah that she heard ‘Aishah say - when she was mentioning what kind of breastfeeding makes a person a *Mahram* - Ten definite breastfeedings were revealed in the Qur’ân, then five definite breastfeedings were revealed too.

[3599] (...) ‘Amrah narrated that she heard ‘Aishah say... a similar report (as no. 3597).
Chapter 7. Breastfeeding An Adult

[3600] 26 - (1453) It was narrated that 'Aishah said: “Sahlah bint Suhail came to the Prophet  and said: ‘O Messenger of Allâh, I see (signs of displeasure) on the face of Abü Hudhaifah when Sâlim - who was his ally[1] - comes in. The Prophet  said: ‘Breastfeed him.’ She said: ‘How can I breastfeed him? He is a grown man.’ The Messenger of Allâh  smiled and said: ‘I know that he is a grown man.’”

‘Amr added in his Hadîth: “He was one of those who had been present at Badr.” In the report of Ibn Abî ‘Umar: “The Messenger of Allâh  laughed.”

[3601] 27 - (…) It was narrated from ‘Aishah that Sâlim, the freed slave of Abû Ḥudhaifah,

[1] Sâlim bin ‘Ubaid bin Rabî’ah was adopted by Abû Ḥudhaifah, as was the custom of the Arabs, and he was brought up under the care of Abû Ḥudhaifah and his wife as if he was their son. When the verse: “Call them (adopted sons) by (the names of) their fathers.” [Al-Ahzâb 33:5] was revealed, the idea of adoption was abolished and it became hard on them to prevent him from entering upon them because he was like a son to them. So Sahlah asked him about that.
was with Abū Hudhaifah and his family in their house. She - meaning the daughter of Suhail (wife of Abū Hudhaifah) - came to the Prophet and said: "Sâlim has attained what men attain (puberty) and he understands what they understand. He enters upon us and I think that Abū Hudhaifah feels some (discomfort) in his heart because of that." The Prophet said to her: "Breastfeed him and he will be unlawful for you, and what Abū Hudhaifah feels in his heart will disappear." She came back to him and said: "I breastfed him, and what Abū Hudhaifah felt in his heart has disappeared."

[3602] 28 - ( ... ) It was narrated from ‘Aishah that Sahlah bint Suhail bin ‘Amr came to the Prophet and said: "O Messenger of Allâh, Sâlim - meaning Sâlim, the freed slave of Abû Hudhaifah - is with us in our house, and he has attained what men attain and knows what men know." He said: "Breastfeed him and he will be unlawful for you." He (Ibn Abî Mulaikah, a narrator) said: "For a year or so I did not narrate this out of fear, then I met Al-Qâsim and said to him: ‘You told me a Hadîth that I have not narrated yet.’ He said: ‘What is it?’ And I told him. He
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said: ‘Narrate from me that ‘Aishah told me that.”

[3603] 29 - (...) It was narrated that Zainab bint Umm Salamah said: Umm Salamah said to ‘Aishah: ‘There enters upon you a slave boy who is close to puberty, and I would not like him to enter upon me. ‘Aishah said: Do you not have a good example in the Messenger of Allah ﷺ? She said: The wife of Abū Hudhaifah said: “O Messenger of Allah, Sālim enters upon me and he is a man, and there is some (discomfort) in the heart of Abū Hudhaifah about that.” The Messenger of Allah ﷺ said: “Breastfeed him so that he may enter upon you.”

[3604] 30 - (...) Zainab bint Abī Salamah said: I heard Umm Salamah, the wife of the Prophet ﷺ say to ‘Aishah: By Allah, I do not like a boy who has passed the age of breastfeeding to see me. She said: Why? Sahlah bint Sa’d came to the Messenger of Allah ﷺ and

الرضاع

تُحْرِمِي عَلَيْكَ قَالَ: فَمَكْتَبَ سَنَةٌ أوً

فَرِيَّةٌ مِنْهَا لَا أَحْدَثُ يَهُودَةً، ثُمَّ

لَيَبِّيِّ الْقَابِسِ فَقَلَّتْ لَهُ: لَقَدْ خَذِلتُي

حَلِيْبًا مَا خَذِلتُهُ بَعْدَنَ. قَالَ: مَا هُوَ

فَأَخْبَرَهَا. قَالَ: فَخَذِلتُ عَنْي أَنْ غَائِشَةً

أخْبَرْتُهَا.

وَقَالَتْ: أَخْبَرْتُ عَنْي أَنْ غَائِشَةً

عَلِيْكَ الْغَلَامُ الأَلْقَعُ الَّذُي مَا أَجْبُتْ أَن

يَدْخُلْ عَلَيْكَ. قَالَ: فَقَالَتْ عَائِشَةَ: أَنَا

لَا يَدْخُلُ عَلَيْكَ. قَالَ: أَخْبَرْتُ عَنْي أَن

رَسُولُ اللَّهُ ﷺ أَمَرَ أَبَيْ حَدِيثَةَ قَالَتْ: ۴۰

إِنَّ امْرَأَةً أَبِي حَدِيثَةَ قَالَتْ: ۴۰

رَسُولُ اللَّهُ ﷺ إِنَّ سَالِيَةًا يَدْخُلُ عَلَيْ زَحْلُ، وَفِي فُلْسِ أَبِي حَدِيثَةَ مِنْهَا

شَيِّيٌّ. فَقَالَ رَسُولُ اللَّهُ ﷺ: اَرْضِعْهُ

حتَّى يَدْخُلُ عَلِيْكَ.
and said: “O Messenger of Allah, by Allah, I see some discomfort in the face of Abü Hudhaifah when Sâlim comes in.” The Messenger of Allah said: “Breastfeed him.” She said: “He has a beard.” He said: “Breastfeed him, and that which is in the face of Abü Hudhaifah will disappear.” She said: “By Allah, I did not see it in the face of Abü Hudhaifah (after that).”

[3605] 31 - (1454) Zainab bint Abi Salamah narrated that her mother Umm Salamah, the wife of the Prophet, used to say: “The other wives of the Prophet used to refuse to admit anyone on the basis of that breastfeeding (of a grown-up). They said to ‘Āishah, ‘By Allah, we think that this is a concession which the Messenger of Allah granted only in the case of Sâlim. No one will enter upon us or see us on the basis of this type of breastfeeding.’”
Chapter 8. Breastfeeding Is Because Of Hunger (Meaning, During Infancy)

[3606] 32 - (1455) It was narrated that Masrüq said: “Aishah said: The Messenger of Allâh entered upon me and there was a man sitting in my house. He felt upset because of that and I saw signs of anger in his face. I said: “O Messenger of Allâh, he is my brother through breastfeeding.” He said: “Consider who are your brothers through breastfeeding, for breastfeeding is only through hunger.”

[3607] (...) A similar Hadith (as no. 3606) was narrated from Ash'ath bin Abi Ash-Sha'tâ' with the chain of Abû Al-Ahwas.

[1] Meaning, verify what really happened and whether the breastfeeding met the conditions such as there having been five full feedings within the first two years of life, etc.
Chapter 9. It Is Permissible To Have Intercourse With A Female Captive After It Is Established That She Is Not Pregnant, And If She Has A Husband Then Her Marriage Is Annulled When She Is Captured

[3608] 33 - (1456) It was narrated from Abû Sa‘eed Al-Khudrî that on the Day of Hunain, the Messenger of Allâh ﷺ sent an army to Awtâs, where they met the enemy, fought them and prevailed over them. They captured some female prisoners, and it was as if the Companions of the Messenger of Allâh ﷺ felt reluctant to have intercourse with them because of their idolator husbands. Then Allâh, the Mighty and Sublime, revealed: “Also (forbidden are) women already married, except those (slaves) whom your right hands possess”,[1] meaning, they are permissible for you once their Iddah has ended.

[3609] 34 - (…) Abū Sa‘eed Al-Khudrī narrated that on the Day of Hunain the Prophet of Allah sent out a party… a Hadīth like that of Yazid bin Zuray’. (no. 3608) except that he said: “Except those whom your right hands possess” for they are permissible for you. And he did not mention: “When their ‘Iddah is over.”

[3610] 35 - (…) A similar report (as no. 3609) was narrated from Qatâdah with this chain.

[3611] 35 - (…) It was narrated that Abū Sa‘eed said: ‘They captured some female prisoners on the Day of Awtās, who had husbands, so they were worried, then this verse was revealed: “Also (forbidden are) women already married, except those (slaves) whom your right hands possess…”[1]

[3612] (…) A similar report (as no. 3611) was narrated from Qatâdah with this chain.

Chapter 10. The Child Belongs To (The Owner Of) The Bed And Suspicion Must Be Avoided

[3613] 36 - (1457) It was narrated that 'Aishah said: “Sa’d bin Abi Waqqâs and 'Abd bin Zam'ah disputed concerning a boy. Sa’d said: ‘O Messenger of Allâh, this is the son of my brother, 'Utbah bin Abi Waqqâs, who stated to me that he is his child. See how he resembles him.’ 'Abd bin Zam’ah said: ‘This is my brother, O Messenger of Allâh, he was born on my father’s bed of his slave woman.’ The Messenger of Allâh looked to see who he resembled, and he saw a clear resemblance to 'Utbah. But he said: ‘He is yours, O 'Abd. The child is for the (owner of the) bed and the fornicator gets the 'Uqdur.'[1] Observe Hijâb from him, O Sawdah bint Zam’ah.” She said: “And he never saw Sawdah.” Muhammad bin Rumh did not mention the words: “O 'Abd.”

[3614] (...) A similar report (as no. 3613) was narrated from Az-Zuhrî with this chain, except that Ma'mar and Ibn 'Uyaynah said in their Hadith: “The child is for the stone” and they say that its meaning is “nothing.”
(owner of the) bed,” and they did not mention “and the fornicator gets the Hajar.”

[3615] 37 - (1458) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The child is for the (owner of the) bed and the fornicator gets the Hajar.”

[3616] (...) A Hadîth like that of Ma’mar (no. 3615) was narrated from Abû Hurairah from the Prophet ﷺ.
Chapter 11. Detecting Relationships From Physical Features

[3617] 38 - (1459) It was narrated from ‘Aishah that she said: "The Messenger of Allâh entered upon me one day happily, with his face shining. He said: ‘Did you not see that Mujazziz looked at Zaid bin Hârithah and Usâmah bin Zaid just now, and he said: These feet belong to one another.”

[3618] 39 - (...) It was narrated that ‘Aishah said: “The Messenger of Allâh entered upon me happy one day and said: ‘O ‘Aishah, did you not see that Mujazziz Al-Mudlaji entered upon me and he saw Usâmah and Zaid with a piece of velvet cloth over them that was covering their heads, but their feet were showing, and he said: These feet belong to one another.”

[3619] 40 - (...) It was narrated that ‘Aishah said: “A Qâ’if (one who detects family resemblance) entered when the Messenger of Allâh was present, and Usâmah bin Zaid and Zaid bin..."
Hârithah were lying down. He said: 'These feet belong to one another.' The Prophet ﷺ was pleased by this and liked it, and he told 'Aishah about it.'

[3620] (...) A similar Hadîth (as no. 3619) was narrated from Az-Zuhri with this chain, and in the Hadîth of Yûnus it adds: "And Mujazziz was a Qâ'îf."
[3622] 42 - (…) It was narrated from Abū Bakr bin ‘Abdur-Rahmān that when the Messenger of Allāh ﷺ married Umm Salamah, the following morning he said to her: “There is no lack of esteem on the part of your husband towards you. If you wish, I will stay with you for seven days, or if you wish I will stay with you for three, then I will visit (each of you) in turn.” She said: “Make it three.”

[3623] (…) It was narrated from Abū Bakr bin ‘Abdur-Rahmān that when the Messenger of Allāh ﷺ married Umm Salamah, he went to stay with her, then he wanted to leave and she took hold of his garment. The Messenger of Allāh ﷺ said: “If you wish, I will stay longer and count it. For a virgin seven days, and for a previously-married woman, three.”

[3624] (…) A similar report (as no. 3623) was narrated from ‘Abdur-Rahmān bin Ḥumaid with this chain.

[3625] 43 - (…) It was narrated from Abū Bakr bin ‘Abdur-Rahmān bin Al-Ḥarīth bin Hishām, from Umm Salamah. He (ﷺ) said that the Messenger of Allāh ﷺ married her, and he mentioned some things, including this: He said: “If you wish, I will stay with
you (to Umm Salamah) for seven days, and then spend seven days with each of my wives, for if I spend seven days with you I will spend seven days with each of my wives.”

[3626] 44 - (1461) It was narrated that Anas bin Mâlik said: “If (a man) marries a virgin in addition to a previously-married woman, he should stay with her for seven days, and if he marries a previously-married woman in addition to a virgin, he should stay with her for three.” Khâlid (a narrator) said: “If I were to say that he attributed it to the Prophet ﷺ I would be speaking the truth, but he said: ‘That is the Sunnah.’”

[3627] 45 - (...) It was narrated that Anas said: “It is Sunnah to stay with a virgin for seven days.” Khâlid (a narrator) said: “If you wish, I will say that he attributed it to the Prophet ﷺ.”

Chapter 13. Dividing One’s Time Among Wives; The Sunnah Is For Each One To Have One Night And One Day

[3628] 46 - (1462) It was narrated that Anas said: “The Prophet ﷺ had nine wives, and when he divided his time among
them, he did not come back to the first one until the ninth day. Every night they used to gather in the house of the one whose night it was. He was in 'Āishah's house, and Zainab came and he reached out his hand towards her. 'Āishah said: 'This is Zainab, and the Prophet withdrew his hand.' They argued and raised their voices, and the *Iqâmah* was called for prayer. Abū Bakr came past at that point and heard their voices, so he said: 'Come out for the prayer, O Messenger of Allah, and throw dust in their mouths.' The Prophet came out, and 'Āishah said: 'Now the Prophet will finish his prayer and come, and Abū Bakr will come and do such-and-such to me.' When the Prophet had finished his prayer, Abū Bakr came to her and spoke sternly to her, and said: 'Do you behave like this?'

Chapter 14. It Is Permissible For A Wife To Give Her Turn To A Co-Wife

[3629] 47 - (1463) It was narrated that 'Āishah said: "I never saw a woman whose position I wished I could be in more than Sawdah bint Zam'ah, a woman of strong character." When she grew old, she gave her day with the Messenger of Allah to 'Āishah. She said: "O Messenger of Allah, I

(المعجم 14) - (باب جواز هبتها)

(التحفة 38)
have given my day with you to ‘A’ishah.” So the Messenger of Allah ﷺ gave ‘A’ishah two days, her day, and Sawdah’s day.

[3630] 48 - (...) It was narrated from Hishâm with this chain, that when Sawdah grew old... a Hadîth like that of Jarîr (no. 3629). In the Hadîth of Sharîk it adds: “She was the first woman whom he married after me.”

[3631] 49 - (1464) It was narrated that ‘A’ishah said: “I used to feel jealous of the women who offered themselves (in marriage) to the Messenger of Allah ﷺ, and I would say: ‘Would a woman offer herself?’ When Allâh, the Most High, revealed the words: “You can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), ...”[1] I said: ‘By Allâh, I see that your

Lord is quick to respond to your wishes.”

[3632] 50 - (...) It was narrated from ‘Aisahah that she used to say: “Wouldn’t a woman feel too shy to offer herself to a man?” Until Allâh [the Mighty and Sublime] revealed: “You can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will”[1]. Then she said: “Your Lord is quick to respond to your wishes.”

[3633] 51 - (1465) ‘Atâ’ said: “We attended the funeral of Maimûnah, the wife of the Prophet , in Sarif with Ibn ‘Abbâs. Ibn ‘Abbâs said: ‘This is the wife of the Prophet , so when you lift her, do not shake her nor disturb her; be gentle with her. The Messenger of Allâh had nine wives, and he used to divide his time between eight of them, and he did not allot a share of his time to one of them. The one to whom he did not allot a share of his time was Safiyyah bint Ḥuyayy bin Akhtab.”

[3634] 52 - (...) It was narrated from Ibn Juraij with this chain (a Hadîth similar to no. 3633), and

he added: ‘Atâ’ said: “...She was the last of them to die, and she died in Al-Madinah.”

Chapter 15. It Is Recommended To Marry One Who Is Religiously Committed

[3635] 53 - (1466) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Women are married for four things: Their wealth, their lineage, their beauty and their religion. Choose the one with religion, may your hands be rubbed with dust.”[1]

[3636] 54 - (715) Jâbir bin ‘Abdullâh said: “I married a woman at the time of the Messenger of Allâh ﷺ, and I met the Prophet ﷺ and he said: ‘O Jâbir, have you gotten married?’ I said: ‘Yes.’ He said: ‘A virgin or a previously-married woman?’ I said: ‘A previously-married woman.’ He said: ‘Why not a virgin so you could play with her?’ I said: ‘O Messenger of Allâh, I have sisters, and I was afraid that she might cause trouble between myself and them.’ He said: ‘That’s fine then. A woman is...”

married for her religion, her wealth or her beauty. Choose the one with religion, may your hands be rubbed with dust.”

Chapter 16. It Is Recommended To Marry Virgins

[3637] 55 - (...) It was narrated that Jâbir bin `Abdullâh said: “I married a woman and the Messenger of Allâh ﷺ said to me: ‘Have you gotten married?’ I said: ‘Yes.’ He said: ‘A virgin or a previously-married woman?’ I said: ‘A previously-married woman.’ He said: ‘What about virgins and playing with them?’”

Shu‘bah said: “I mentioned this to ‘Amr bin Dinâr and he said: ‘I heard it from Jâbir, but he said: ‘Why not a young virgin, so you could play with her and she could play with you?’”

[3638] 56 - (...) It was narrated from Jâbir bin ‘Abdullâh, that ‘Abdullâh (his father) died and left behind nine - or seven - daughters, and I married a previously-married woman. The Messenger of Allâh ﷺ said to me: “O Jâbir, have you gotten married?” I said: “Yes.” He said: “A virgin or a previously-married woman?” I said: “A previously-
married woman, O Messenger of Allâh.” He said: “Why not a young virgin whom you could play with, and she could play with you?” - or he said: “Whom you could make laugh, and she could make you laugh?” - I said to him: “‘Abdullâh died and left behind nine - or seven - daughters, and I did not like to bring to them one who was like them. I wanted to bring a woman who could look after them and take care of them.” He said: “Then may Allâh bless you,” or he said good words to me.

[3639] (...) It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh said to me: ‘Did you get married, O Jâbir?’”... and he quoted the Hadîth (similar to no. 3638) as far as the words: “A woman who would look after them and comb their hair.” He said: “You have done well,” and he did not mention the words that come after that.

[3640] 57 - (...) It was narrated that Jâbir bin ‘Abdullâh said: "We were with the Messenger of Allâh on a campaign, and when we were heading back I urged my camel on because it was slow. A rider behind me caught up with me and prodded
my camel with an ‘Anazah[1] that he had with him, and my camel moved forward like the best camel you have ever seen. I turned around and there was the Messenger of Allâh ﷺ. He said: ‘Why are you in such a hurry, O Jâbir?’ I said: ‘O Messenger of Allâh, I have recently got married.’ He said: ‘Did you marry a virgin or a previously-married woman?’ I said: ‘A previously-married woman.’ He said: ‘Why not a young virgin who you could play with and she could play with you?’”

“When we came to Al-Madinah, we wanted to enter but he said: ‘Slow down so we can enter at night, so that the women whose hair is disheveled may comb their hair, and the women whose husbands have been away may shave their pubes.’ And he said: ‘When you arrive, be smart, be smart.”[2]

[3641] (... It was narrated that Jâbir bin ‘Abdullâh said: “I went out on a campaign with the Messenger of Allâh ﷺ and my camel held me back. The Messenger of Allâh ﷺ came to me and said: ‘O Jâbir.’ I said: ‘Yes.’ He said: ‘What is the matter with you?’ I said: ‘My camel is holding me back; it is tired and I fell behind.’ He dismounted and


[2] Be smart: This may mean either “be smart and have intercourse with your wife (for the purpose of having children)” or “be smart and do not rush to have intercourse with your wife until you are sure that she is not menstruating etc.”
prodded it with a crooked stick, then he said: ‘Ride.’ So I rode, and I remember that I had to restrain it from passing the Messenger of Allāh ﷺ. He said: ‘Have you gotten married?’ I said: ‘Yes.’ He said: ‘A virgin or a previously-married woman?’ I said: ‘A previously-married woman.’ He said: ‘Why not a girl whom you could play with and she could play with you?’ I said: ‘I have sisters and I wanted to marry a woman who could keep them together and comb their hair and take care of them.’ He said: ‘You are going home, and when you arrive, be smart, be smart.’ Then he said: ‘Will you sell your camel?’ I said: ‘Yes.’ So he bought it from me for an Uqiyah, then the Messenger of Allāh ﷺ arrived and I arrived in the morning. I came to the Masjid and found him at the door of the Masjid. He said: ‘Have you just arrived now?’ I said: ‘Yes.’ He said: ‘Leave your camel and go inside and pray two Rak‘ah.’ So I went inside and prayed, then I came back. He told Bilāl to weigh out an Uqiyah for me and Bilāl did that, and added a little more. Then I left, then when I was on my way he said: ‘Call Jābir for me.’ I was called and I said: ‘Now he will return the camel to me, and there was nothing I disliked more than it.’ He said: ‘Take your camel, and keep its price for yourself.’"
It was narrated that Jâbir bin ‘Abdullâh said: “We were on a journey with the Messenger of Allâh ﷺ and I was on a camel that lagged behind the people. The Messenger of Allâh ﷺ struck it,” or prodded it - I think he said, “with something that he had with him. After that it started going ahead of the people and I was struggling to restrain it. The Messenger of Allâh ﷺ said: ‘Will you sell it to me for such-and-such, may Allâh forgive you?’ I said: ‘It is yours, O Prophet of Allâh.’ He said: ‘Will you sell it to me for such-and-such, may Allâh forgive you?’ I said: ‘It is yours, O Prophet of Allâh.’ He said to me: ‘Did you get married after your father died?’ I said: ‘Yes.’ He said: ‘A previously-married woman or a virgin?’ I said: ‘A previously-married woman.’ He said: ‘Why didn’t you marry a virgin who could make you laugh and you could make her laugh, and she could play with you and you could play with her?’”

Abû Naḏrah said: “That was a phrase that the Muslims used to say: ‘Do such and such, may Allâh forgive you.’”

Chapter 17. Advice With Regard To Women
that Abū Hurairah said: “The Messenger of Allāh ﷺ said:
‘Woman was created from a rib, it will never become straight for you in any way. If you wish to benefit from her then you may benefit from her, along with her crookedness, but if you try to straighten her you will break her, and breaking her is divorcing her.’”

[3644] 60 - (…) It was narrated from Abū Hurairah that the Prophet ﷺ said: “Whoever believes in Allāh and the Last Day, if he witnesses something let him speak good or else keep silent. Deal kindly with women, for woman was created from a rib, and the most crooked part of a rib is its upper part. If you try to straighten it you will break it, and if you leave it alone it will remain crooked. Deal (kindly) with women.”

[3645] 61 - (1467) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘No believing man should hate a believing woman. If he dislikes one of her characteristics, he may be pleased with another.’”
A similar report (as no. 3645) was narrated from Abū Hurairah from the Prophet محمد صلى الله عليه وسلم.

Chapter 18. Were It Not For Ḥawwâ', No Female Would Ever Betray Her Husband

It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said: "Were it not for Hawâ', no female would ever have betrayed her husband."

It was narrated that Hammâm bin Munabbih said: This is what Abù Hurairah narrated from the Messenger of Allah ﷺ. He mentioned a number of Ahadîth, including the following: “The Messenger of Allah ﷺ said: ‘Were it not for the Children of Israel, no food would go bad and no meat would turn rotten, and were it not for Hawwâ’ no female would ever betray her husband.’”
Chapter 19. The Best Temporary Joy Of This World Is The Righteous Woman

[3649] 64 - (1469) It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allah ﷺ said: “This world is no more than temporary joys, and there is no temporary joy of this world that is better than the righteous wife.”

Chapter 20. Advice With Regard To Women

[3650] 65 - (1470) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Woman is like a rib. If you try to straighten her you will break her, but if you leave her alone you will benefit from her even though there is some crookedness in her.”

[3651] (...) A similar report (as no. 3650) was narrated from the nephew of Az-Zuhrî, from his paternal uncle, with this chain.
Chapter 1. The Prohibition Of Divorcing A Menstruating Woman Without Her Consent; If A Man Breaks This Rule It Still Counts As A Divorce, And He Should Be Ordered To Take Her Back

[3652] 1 - (1471) It was narrated from Ibn ‘Umar that he divorced his wife while she was menstruating, at the time of the Messenger of Allâh ﷺ. ‘Umar bin Al-Khaṭṭāb asked the Messenger of Allâh ﷺ about that and the Messenger of Allâh ﷺ said to him: “Tell him to take her back, then wait until she has become pure, then menstruated again, then become pure again. Then if he wishes he may keep her, or if he wishes he may divorce her before he has intercourse with her. That is the ‘Iddah (prescribed periods) for which Allâh has enjoined the divorce of women.”

[3653] (...) It was narrated from ‘Abdullâh that he divorced one of his wives while she was menstruating, with a single divorce. The Messenger ﷺ said: “Tell him to take her back, then wait until she has become pure, then menstruated again, then become pure again. Then if he wishes he may keep her, or if he wishes he may divorce her before he has intercourse with her. That is the ‘Iddah (prescribed periods) for which Allâh has enjoined the divorce of women.”
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If Allah ordered him to take her back and keep her until she had become pure then menstruated again in his house. Then he should wait until she became pure again, then if he wished he could divorce her when she became pure, before having intercourse with her. That is the 'Iddah (prescribed periods) for which Allah has enjoined the divorce of women.

Ibn Rumh added in his report: “When 'Abdullâh was asked about that, he said to one of them: 'But if you have divorced your wife once or twice, the Messenger of Allah (ﷺ) told me to do that (i.e., take her back), but if you have divorced her three times, then she becomes unlawful to you until she marries another husband; and you have disobeyed Allah with regard to His commands about divorcing your wife.”

Muslim said: Al-Laith did well with his saying: “A single divorce (a narrator).”

[3654] 2 - (...) It was narrated that Ibn 'Umar said: “I divorced my wife at the time of the Messenger of Allah (ﷺ) while she was menstruating. 'Umar mentioned that to the Messenger of Allah (ﷺ) and he said: 'Tell him to take her back, then let him wait until she becomes pure, then menstruates again, then when she becomes
pure again, let him divorce her before having intercourse with her, or let him keep her. That is the 'Iddah (prescribed periods) for which Allah has enjoined the divorce of women.”

‘Ubaidullâh said: “I said to Nâfi’: ‘What happened to that divorce?’ He said: ‘It was one divorce that was counted as such.”’

[3655] (…) A similar report (as no. 3654) was narrated from ‘Ubaidullâh with this chain, but he did not mention what ‘Ubaidullâh said to Nâfi’.

[3656] 3 - (…) It was narrated from Nâfi’ that Ibn ‘Umar divorced his wife while she was menstruating, and ‘Umar asked the Prophet about that. He ordered him to take her back, then wait until she had menstruated again, then wait until she became pure, then he could divorce her before having intercourse with her. That is the 'Iddah (prescribed periods) for which Allah has enjoined the divorce of women. He said: “When Ibn ‘Umar was asked about a man who divorces his wife while she is menstruating, he
would say: ‘If you have divorced her once or twice, the Messenger of Allâh ﷺ told him to take her back, then wait until she menstruated again, then wait until she became pure, then divorce her before having intercourse with her. If you divorced her three times, then you have disobeyed your Lord with regard to the manner in which He commanded you to divorce your wife, and the divorce is irrevocable.’”

[3657] 4 - (...) ‘Abdullâh bin ‘Umar said: “I divorced my wife while she was menstruating. ‘Umar mentioned that to the Prophet ﷺ and the Messenger of Allâh ﷺ got angry and said: ‘Tell him to take her back until she has menstruated again, a menses other than that in which he divorced her. Then if he wants to divorce her, let him divorce her when she is pure of menses and before he has intercourse with her. That is divorce at the time prescribed by Allâh.”’ ‘Abdullâh had divorced her once, and that was counted as one divorce. And ‘Abdullâh took her back as the Messenger of Allâh ﷺ commanded him.

[3658] (...) It was narrated from Az-Zuhri with this chain (a Hadîth similar to no. 3657), except that he
said: “...Ibn ‘Umar said: ‘So I took her back, and that was counted as one divorce that I had given her.”

[3659] 5 - (...) It was narrated from Ibn ‘Umar that he divorced his wife while she was menstruating. ‘Umar mentioned that to the Prophet ﷺ who said: “Tell him to take her back, then divorce her when she is pure or pregnant.”

[3660] 6 - (...) It was narrated from Ibn ‘Umar that he divorced his wife while she was menstruating. ‘Umar asked the Messenger of Allah ﷺ about that and he said: “Tell him to take her back until she becomes pure, then menstruates again, then becomes pure, then he may divorce her after that or keep her.”

[3661] 7 - (...) It was narrated that Ibn Sirîn said: For twenty years those whom I trust narrated...
to me that Ibn ‘Umar divorced his wife thrice while she was menstruating and he was told to take her back. I did not doubt them, but I did not hear the Hadith from anyone else either, until I met Abū Ghallāb, Yūnus bin Jubair Al-Bāhili, who was very reliable. He told me that he asked Ibn ‘Umar, who told him that he had divorced his wife with one divorce while she was menstruating, and he was commanded to take her back. He said: I said: “Was that counted as a divorce?” He said: ‘Of course; it must be counted even if he failed and acted foolishly.”

[3662] (...) A similar report (as no. 3661) was narrated from Ayyūb with this chain, except that he said: “‘Umar asked the Prophet ﷺ and he told him...”

[3663] 8 - (...) It was narrated from Ayyūb with this chain (a Hadith similar to no. 3661), and he said in the Hadith: “Umar asked the Prophet ﷺ about that, and he told him to take her back, until he could divorce her when she was pure, without having had intercourse with her. And he said: ‘Divorce her at the beginning of her ‘Iddah.’”

[1] These are the words of Ibn ‘Umar himself, referring to himself in the third person, as is clear in subsequent narrations.
It was narrated that Yûnûs bin Jubair said: “I said to Ibn ‘Umar: ‘A man divorced his wife while she was menstruating.’ He said: ‘Do you know ‘Abdullâh bin ‘Umar? He divorced his wife while she was menstruating, and ‘Umar went to the Prophet and asked him about that, and he told him to take her back, so that she might start her ‘Iddah.’” He said: “I said to him: ‘If a man divorces his wife while she is menstruating, does that count as a divorce?’ He said: ‘Of course; it must be counted even if he failed and acted foolishly.’”

Ibn ‘Umar said: “I divorced my wife while she was menstruating, and ‘Umar went to the Prophet and told him about that. The Prophet said: ‘Let him take her back, then when she becomes pure, if he wishes he may divorce her.’ He (the narrator) said: “I said to Ibn ‘Umar: ‘Was that counted (as a divorce)?’ He said: ‘Why wouldn’t it be? It must be counted even if he failed and acted foolishly.’”

[1] Meaning, her ‘Iddah’ starts when he divorces her while she is not menstruating.
[3666] 11 - (...) It was narrated that Anas bin Sirin said: "I asked Ibn ‘Umar about his wife whom he divorced. He said: 'I divorced her while she was menstruating, and I told ‘Umar about that, and he told the Prophet ﷺ, who said: ‘Tell him to take her back, then when she becomes pure, he may divorce her when she is pure.’ He said: ‘So I took her back, then I divorced her when she was pure.’ I said: ‘Was that divorce that you gave her while she was menstruating counted as such? He said: ‘Why wouldn’t I count it? It must be counted even if I failed and acted foolishly.’”

[3667] 12 - (...) It was narrated from Anas bin Sirin that he heard Ibn ‘Umar said: “I divorced my wife while she was menstruating. ‘Umar went to the Prophet ﷺ and told him about that, and he said: ‘Tell him to take her back, then when she becomes pure, let him divorce her.’ I said to Ibn ‘Umar: ‘Did you count that divorce as such?’ He said: ‘Of course.’”

[3668] (...) Shu‘bah narrated with this chain (a Hadîth similar to no. 3667), except that in their Hadîth it says: “...Let him take her back.” And in their Hadîth (it
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13 - (...) Ibn Tawús narrated from his father that he heard Ibn 'Umar being asked about a man who divorced his wife while she was menstruating. He said: "Do you know 'Abdullâh bin 'Umar?" He said: "Yes." He said: "He divorced his wife while she was menstruating, and 'Umar went to the Prophet and told him the news. He told him to take her back." He (Ibn Tawús) said: "I did not hear him - his father - say any more than that."

14 - (...) Abû Az-Zubair narrated that he heard 'Abdur-Rahmân bin Ayman, the freed slave of 'Azzah, asking Ibn 'Umar, and Abû Az-Zubair heard that: "What do you think of a man who divorces his wife when she is menstruating?" He said: "Ibn 'Umar divorced his wife while she was menstruating, at the time of the Messenger of Allah. 'Umar asked the Messenger of Allah (about it), saying: 'Abdullâh bin 'Umar has divorced his wife when she is menstruating.' The Prophet said to him: 'Let him take her back.' So he took her back. And
he said: 'When she becomes pure, let him divorce her or let him keep her.'

Ibn 'Umar said: "And the Prophet recited the words: O Prophet! When you divorce women, divorce them at their 'Iddah (prescribed periods)...."

[3671] (...) A similar story (as no. 3670) was narrated from Ibn 'Umar.

[3672] (...) Abü Az-Zubair narrated that he heard 'Abdur-Rahmân bin Ayman, the freed slave of 'Urwah, asking Ibn 'Umar, when Abü Az-Zubair was listening... a Hadîth like that of Hajjâj (no. 3670), with some additions.

Muslim said: He made a mistake when he said "...the freed slave of 'Urwah"; he was the freed slave of 'Azzah.

Chapter 2. Threefold Divorce

[3673] 15 - (1472) It was narrated that Ibn 'Abbâs said: "During the time of the Messenger of Allah, Abû Bakr and the first two years of 'Umar's Khilâfah, a threefold divorce was counted

\[\text{[1] At-Talâq 65:1.} \]

\[\text{[2] Giving divorce thrice in one sitting.} \]
as one. Then `Umar bin Al-Khaṭṭāb said: 'People have become hasty in a matter in which they should take their time. I am thinking of holding them to it.' So he made it binding upon them."

[3674] 16 - (...) Ibn Ṭawūs narrated from his father that Abū As-Sahbā' said to Ibn ‘Abbās: "Do you know that the threefold divorce was regarded as one at the time of the Messenger of Allāh ﷺ and Abū Bakr, and for three years of ‘Umar’s leadership?" He said: "Yes."

[3675] 17 - (...) It was narrated from Ṭawūs that Abū As-Sahbā' said to Ibn ‘Abbās: "Tell us of something interesting that you know. Wasn’t the threefold divorce counted as one at the time of the Messenger of Allāh ﷺ and Abū Bakr?" He said: "That was so, then at the time of ‘Umar the people began to issue divorces frequently, so he made it binding upon them."
Chapter 3. Expiation Must Be Offered By One Who Declares His Wife To Be Unlawful For Him But Does Not Intend Divorce Thereby

[3676] 18 - (1473) It was narrated from Ibn ‘Abbâs that he used to say concerning declaring one’s wife to be unlawful: “It is an oath for which expiation must be offered.”

Ibn ‘Abbâs said: “Indeed in the Messenger of Allâh you have a good example to follow for him...”[1]

[3677] 19 - (...) Sa’eed bin Jubair narrated that he heard Ibn ‘Abbâs say: “If a man declares his wife to be unlawful for him, this is an oath for which expiation must be offered.” And he said: “Indeed in the Messenger of Allâh you have a good example to follow for him...”[2]

‘Aishah narrated that the Prophet used to stay with Zainab bint Jahsh and drink honey in her house. She said: “Hafṣah and I agreed that whichever of us the Prophet entered upon first, she should say: ‘I can smell Maghâfir on you; have you eaten Maghâfir?’ [1] He entered upon one of them and she said that to him. He said: ‘No, I drank honey at the house of Zainab bint Jahsh, but I will never do it again.’ Then the following verses were revealed: “Why do you forbid (for yourself) that which Allah has allowed to you” up to the words, “If you two turn in repentance to Allâh” [2] - addressing ‘Aishah and Hafṣah - The phrase “And (remember) when the Prophet disclosed a matter in confidence to one of his wives” (in verse 3) refers to him saying: ‘No, I drank honey.’

[3679] 21 - (...) It was narrated that ‘Aishah said: “The Messenger of Allâh liked sweets and honey, and when he had prayed ‘Asr, he would go around to his wives and get close to them. He entered upon Hafṣah and stayed there longer than he usually did. I

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[1] A sweet resin with a bad smell which comes out of a tree or thorny shrub called ‘Urfūt.

asked about that and I was told that a woman from among her people had given her a small vessel of honey as a gift, and she had poured some for the Prophet ﷺ to drink. I said: ‘By Allâh, we will play a trick on him.’ I mentioned that to Sawdah and said: ‘When he enters upon you, he will get close to you, so say to him: “O Messenger of Allâh, have you eaten Maghâfir?”’ He will say to you: “No.” So say to him: “What is this smell?”’ - for the Messenger of Allâh ﷺ hated to have any smell coming from him - He will tell you: “Hafṣah poured me a drink of honey.” Say to him: “The bees must have sipped the nectar of Al- ‘Urfût.” I will say that to him too, and you say it as well, O Șafiyyah.’ Then he entered upon Sawdah.” She said: “Sawdah used to say: ‘By the One besides Whom there is none worthy of worship, I nearly decided to tell him what you had told me to say, when he was at the door, but I was afraid of you.’ When the Messenger of Allâh ﷺ drew close, she said: ‘O Messenger of Allâh, have you eaten Maghâfir?’ He said: ‘No.’ She said: ‘Then what is this smell?’ He said: ‘Hafṣah poured me a drink of honey.’ She said: ‘The bees must have sipped the nectar of Al- ‘Urfût.’ When he entered upon me, I said the same thing, then he entered upon Șafiyyah and she said the same thing. When he
entered upon Hafsah she said: ‘O Messenger of Allâh, shall I pour you some?’ He said: ‘I have no need of it.’”

“Sawdah said: ‘Subhân-Allâh, we have deprived him of it.’ I said to her: ‘Be quiet!’”

[3680] (...) A similar report (as no. 3679) was narrated from Hishâm bin ‘Urwah with this chain.

Chapter 4. Giving One’s Wife
The Choice Does Not Count As A Divorce, Unless It Is Intended As Such

[3681] 22 - (1475) ‘Âishah said: “When the Messenger of Allâh ﷺ was commanded to give his wives the choice, he started with me. He said: ‘I am going to tell you something, and you must not hasten to decide until you consult your parents.’ He knew that my parents would never tell me to leave him. Then he said: ‘Allâh [the Mighty and Sublime] says: O Prophet! Say to your wives: ‘If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allâh...
and His Messenger, and the Home of the Hereafter, then verily, Allah has prepared for Al-Muhsinât (good-doers) amongst you an enormous reward."[1]

She said: I told him: ‘Why would I need to consult my parents about this? For surely I desire Allah and His Messenger and the Home of the Hereafter.’ Then the wives of the Messenger of Allah all did the same as I had done.”

[3682] 23 - (1476) It was narrated that ‘Aishah said: “The Messenger of Allah used to ask us for permission - if it was the day of one of us - after the verse “You can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will.”[2] was revealed. Mu'adhah said to her: ‘What did you say to the Messenger of Allah when he asked you for permission?’ She said: ‘If it had been up to me I would not have shown preference to anyone over myself.”

[3683] (...) A similar report (as no. 3682) was narrated by 'Āṣim.

[3684] 24 - (1477) It was narrated that Masrūq said: "'Āishah said: 'The Messenger of Allāh ﷺ gave us the choice but we did not count it as a divorce.'"

[3685] 25 - (...) It was narrated that Masrūq said: "I would not care if I gave my wife the choice once or a hundred times or a thousand times, after she has chosen me. I asked 'Āishah and she said: 'The Messenger of Allāh ﷺ gave us the choice - was that a divorce?'"

[3686] 26 - (...) It was narrated from 'Āishah that the Messenger of Allāh ﷺ gave his wives the choice, and that was not a divorce.

[3687] 27 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ gave us the choice and
we chose him, and he did not count that as a divorce.”

[3688] 28 - (...) It was narrated that ‘Āishah said: “The Messenger of Allah ﷺ gave us the choice and we chose him, and he did not count that as anything against us.”

[3689] (...) A similar report (as no. 3688) was narrated from ‘Āishah.

[3690] 29 - (1478) It was narrated that Jābir bin ‘Abdullāh said: “Ābū Bakr came in, seeking permission to enter upon the Messenger of Allah ﷺ, and he found the people sitting at his door, and they were not given permission to enter. Permission was given to Ābū Bakr and he entered. Then ‘Umar came and asked for permission, and
permission was granted. He found the Messenger of Allâh sitting silently, with his wives around him. He said: ‘I am going to say something to you which will make the Prophet smile.’ He said: ‘O Messenger of Allâh, if you had seen the daughter of Khârijah asking me for (more) maintenance, and I got up and poked her on the neck.’ The Messenger of Allâh smiled and said: ‘They are around me, as you can see, asking me for (more) maintenance.’ Abû Bakr got up and poked ‘Aishah on the neck, and ‘Umar got up and poked Hafṣah on the neck, and both of them said: ‘Are you asking the Messenger of Allâh for that which he does not have?’ They said: ‘By Allâh, we will never ask the Messenger of Allâh for something that he does not have.’ Then he stayed away from them for a month or twenty-nine days, then this verse was revealed to him: O Prophet! Say to your wives: “If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce). But if you desire Allâh and His Messenger, and the Home of the Hereafter, then verily, Allâh has prepared for Al-Muhsinât'[1] (good doers) amongst you an enormous reward.” He started with ‘Aishah.
He said: ‘O ‘Àishah, I want to suggest something to you, but I want you not to rush to answer until you consult your parents.’ She said: ‘What is it, O Messenger of Allâh?’ He recited this verse to her and she said: ‘Do I need to consult my parents (concerning you), O Messenger of Allâh? No, I choose Allâh and His Messenger and the Home of the Hereafter. But I ask you not to tell any of your wives what I have said.’ He said: ‘None of them will ask, but I will tell her. Allâh did not send me to make things hard for people in the hope that they would make mistakes, rather He sent me to teach and make things easy.’

Chapter 5. Īlâ, Keeping Away From One’s Wives And Giving Them The Choice, And The Saying Of Allâh, The Most High: “But If You Help One Another Against Him...”

[3691] 30 - (1479) ‘Abdullâh bin ‘Abbâs narrated: “Umar bin Al-Khaṭṭāb told me: ‘When the Prophet of Allâh ﷺ stayed away from his wives, I entered the Masjid and saw the people striking the ground with pebbles and saying: “The Messenger of Allâh ﷺ has divorced his wives.” That was before Hijâb had been enjoined upon them.’ Umar said:...

[1] Vowing to stay away from one’s wife for a certain period of time.

‘I said: “I must find out about this today.” So I entered upon ‘Aishah and said: “O daughter of Abû Bakr, have you gone so far that you annoy the Messenger of Allâh?” She said: “What have I to do with you, O son of Al-Khaṭṭâb? You should pay attention to your own daughter.” So I entered upon Hafsah bint ‘Umar and said to her: “O Hafsah, have you gone so far that you annoy the Messenger of Allâh? By Allâh you know that the Messenger of Allâh does not love you, and were it not for me the Messenger of Allâh would have divorced you.” She began to weep bitterly, and I said to her: “Where is the Messenger of Allâh?” She said: “He is in his store room in the loft.”

I went in and I saw Rabâh, the slave of the Messenger of Allâh, sitting at the threshold of the loft, with his legs dangling on the hollow wood of the tree trunk on which the Messenger of Allâh used to climb up and down. I called out: “O Rabâh, ask the Messenger of Allâh for permission for me to enter.” Rabâh looked into the room, then he looked at me and did not say anything. Then I said: “O Rabâh, ask the Messenger of Allâh for permission for me to enter.” Rabâh looked into the room, then he looked at me and
did not say anything. Then I raised my voice and said: “O Rabâh! Ask for the Messenger of Allah  for permission for me to enter, for I think that the Messenger of Allah  thinks that I have come because of Hafṣah, but by Allah, if the Messenger of Allah  tells me to strike her neck, I will certainly do it.” I raised my voice, then he gestured to me to climb up. I entered upon the Messenger of Allah  and found him lying on a reed mat. I sat down, and he drew his Izâr up over him. He was not wearing anything else and I could see that the reed mat had left marks on his side. I looked around the store room of the Messenger of Allah  and all I saw was a handful of barley, about a Sâ’, and an equal amount of Qaraz in the corner of the room, and I saw a half-tanned piece of leather hanging up. My eyes filled with tears and he said: “Why are you weeping, O son of Al-Iattâb?” I said: “O Prophet of Allah, why shouldn’t I weep when this reed mat has left marks on your side, and this is your store room, and all I see in it is what I see, when this Caesar and this Kisra are living lives of plenty, but you are the Messenger of Allah  and His chosen one, and this is your store

[1] Leaves of *mimosa flava* used for dyeing.
room?” He said: “O son of Al-Khaṭṭāb, does it not please you that the Hereafter is for us and this world is for them?” I said: “Yes.” And when I entered upon him I saw signs of anger on his face. I said: “O Messenger of Allāh, why are you so upset about these women? If you divorce them, Allāh is with you, and the Angels and Jibrīl and Mikā‘īl, and myself and Abū Bakr and the believers will be with you.” Seldom did I speak words - praise be to Allāh - but I hoped that Allāh would confirm what I said. Then this verse, the verse of choice, was revealed: “It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you...”[1] “...But if you help one another against him, then verily, Allāh is his Maulā (Lord, or Master, or Protector), and Jibrīl (Gabriel), and the righteous among the believers; and furthermore, the Angels are his helpers”.[2] ‘Āishah bint Abī Bakr and Ḥafṣah had helped one another against the other wives of the Prophet ﷺ.”

I said: “O Messenger of Allāh, have you divorced them?” He said: “No.” I said: “O Messenger of Allāh, I entered the Masjid and the Muslims were striking the ground with the pebbles and

saying that the Messenger of Allah has divorced his wives. Shall I go down and tell them that you have not divorced them?” He said: “Yes, if you wish.” I kept on talking to him until the signs of anger disappeared from his face, and until he began to smile, and he had the most handsome teeth of any people. Then the Prophet of Allah went down and I went down clinging to the tree trunk, while the Messenger of Allah went down as if he was walking on the ground, not holding on with his hand. I said: “O Messenger of Allah, you were in that room for twenty-nine days.”

He said: “The month may be twenty-nine days.” I stood at the door of the Masjid and called out at the top of my voice: “The Messenger of Allah has not divorced his wives, and this verse has been revealed: When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly).”[1] I understood this matter, and Allah [the Mighty and Sublime] revealed the verse of choice.

[3692] 31 - (...) ‘Abdullâh bin Abbâs narrated: “For one year I

wanted to ask ‘Umar bin Al-Khaṭṭāb about a verse, but I could not ask him out of respect for him, until he went out for Hajj, and I went with him. When he came back, while we were partway along the road, he went aside to an Arâk tree to relieve himself. I waited until he had finished, then I walked with him and said: ‘O Commander of the Believers, who are the two wives who helped one another against the Messenger of Allah?’ He said: ‘That was Hafṣah and ‘Aishah.’ I said to him: ‘By Allah, I wanted to ask you about that for a year but I could not, out of respect for you.’ He said: ‘Do not do that. If you think that I have any knowledge, then ask me about it, and if I know I will tell you.’

And ‘Umar said: ‘By Allah, during the Jâhilīyah we had no regard for woman, until Allah revealed what He revealed concerning them, and allotted to them what He allotted to them. While I was thinking about some matter, my wife said to me: I wish that you had done such-and-such. I said to her: What does it have to do with you? Why are you worried about what I want to do? She said to me: How strange it is, 0 son of Al-aflâb, that you do not want me to argue with you! Your daughter argues with the Messenger of Allah until he spends the whole day angry.’”

“Umar said: ‘I picked up my
Ridâ' (cloak) and came out of my house, and I went to Ḥafṣah. I said to her: "O my daughter, do you argue with the Messenger of Allāh ﷺ until he spends the whole day angry?" Ḥafṣah said: "By Allāh, we argue with him." I said: "I am warning you of the punishment of Allāh and the wrath of His Messenger. Do not be misled by this one is amazed with her beauty, and the love of the Messenger of Allāh ﷺ for her."

Then I went and entered upon Umm Salamah, because I was related to her, and I spoke to her. Umm Salamah said to me: "How strange it is, O son of Al-hattâb, that you interfere with everything to such an extent that now you want to intervene between the Messenger of Allāh ﷺ and his wives." That astonished me so much that my anger subsided, and I left. I had a friend among the Ansâr; if I was absent he would bring me the news, and if he was absent, I would bring him the news. At that time we were worried about one of the kings of Ghassân, as we had been told that he wanted to attack us, and our hearts were filled with that (worry).

"The Ansâr came and knocked at the door, saying: "Open up, open up!" I said: "Has the Ghassânî come?" He said: "It is worse than that. The Messenger of Allāh ﷺ has decided to stay away from his wives." I said:
"May the noses of Hafṣah and 'Aishah be rubbed with dust!" Then I picked up my garment and went out. I came and found the Messenger of Allāh ﷺ was in his loft, to which he climbed up via a ladder made of date palm. A black slave of the Messenger of Allāh ﷺ was at the top of the ladder, and I said: "This is 'Umar." I was given permission (to enter) and I told the Messenger of Allāh ﷺ what had happened. When I reached the words of Umm Salamah the Messenger of Allāh ﷺ smiled. He was lying on a reed mat with nothing between him and it, and beneath his head was a pillow of leather, stuffed with palm fibers. At his feet was a pile of Qaraz and by his head there was a hide hanging. I saw the marks of the reed mat on the side of the Messenger of Allāh ﷺ, and I wept. He said: "Why are you weeping?" I said: "O Messenger of Allāh, Kisra and Caesar are living the lives they live, but you are the Messenger of Allāh ﷺ." The Messenger of Allāh ﷺ said: "Does it not please you that this world is for them and the Hereafter is for you?"

[3693] 32 - (...) It was narrated that ibn 'Abbās said: I came with 'Umar, then when we were in Marr Az-Zahrān... and he quoted the complete Hadīth, like the Hadīth of Sulaiman bin Bilāl (no. 3692), except that he said: "I said: 'What about the two women?' He
said: 'Hafsah and Umm Salamah.'” And he added: “And I came to the apartments and in every house there was some weeping.” And he also added: “He had vowed to stay away from them for a month, then when it was the twenty-ninth day, he came to them.”

[3694] 33 - (...) Ibn 'Abbâs said: “I wanted to ask 'Umar about the two women who helped one another at the time of the Messenger of Allâh ﷺ, but for one year I could not find any opportunity, until I accompanied him to Makkah. When he was in Marr Az-Zahrân, he went to relieve himself, and he said: ‘Bring me a jug of water.’ So I brought it to him, and when he had relieved himself and came back, I went to pour water for him, then I remembered and said to him: ‘O Commander of the Believers, who were the two women?’ And I did not finish what I was saying before he said: ‘‘Aîshah and Hafsah.’”

[3695] 34 - (...) It was narrated that Ibn 'Abbâs said: “I was eager to ask 'Umar about the two wives of the Prophet ﷺ concerning whom Allâh, the Most High said:
"If you two turn in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined..."[1] until 'Umar went for Hajj and I went with him. When we were partway there, 'Umar turned aside, and I turned aside with him, bringing the jug. He relieved himself, then he came to me and I poured water onto his hands, and he performed Wudâ'.

I said: 'O Commander of the Believers, who are the two wives of the Prophet ﷺ, about whom Allâh the Mighty and Sublime said: "If you two turn in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined...."' [2] 'Umar said: 'How strange of you, O Ibn 'Abbâs!' - Az-Zuhri (a narrator) said: "By Allâh, he did not like the question, but he did not conceal anything" - "He said: 'They were Hafsah and 'Aishah.' Then he started to narrate the Hadîth and said: 'We people of the Quraysh were a people who dominated women, but when we came to Al-Madinah we found a people who were dominated by their women, and our women started to learn from their women. My house was among Banû Umayyah bin Zaid in Al-'Awâlî. One day I got angry with my wife, and she argued with me. I did not like her to argue with me. But she said: ‘Do you not like me to argue...

with you? By Allâh, the wives of the Prophet ﷺ argue with him, and one of them will forsake him all day until night comes.” I went and entered upon Hafṣah, and I said: “Do you argue with the Messenger of Allâh ﷺ?” She said: “Yes.” I said: “Does one of you forsake him all day until night comes?” She said: “Yes.” I said: “Any one of you who does that is doomed and lost. Does any one of you feel assured that Allâh will not be angry with her because of the anger of His Messenger ﷺ, for then she will be doomed? Do not argue with the Messenger of Allâh ﷺ and do not ask him for anything. Ask me for whatever you want. And do not be misled by the fact that your neighbor is more beautiful than you and more beloved to the Messenger of Allâh ﷺ than you” - referring to ‘Aishah.

“And ‘Umar said: ‘I had a neighbor among the Ansâr. We used to take turns going down to the Messenger of Allâh ﷺ. He would go down one day and I would go down the next. He would bring me the news of the Revelation and other things, and I would do likewise. We were saying that Ghassân were shoeing their horses to attack us. My friend went to visit, then he came to me at night and knocked on my door, then he called out to me. I went out to him and he said: “Something terrible has
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("What? Have the Ghassân come?" He said: "No, it is more terrible than that, and worse. The Prophet has divorced his wives." I said: "Hafṣah is doomed and lost. I thought that this would happen."

Then when I had prayed Subh, I got dressed, then I went down and entered upon Hafṣah, who was weeping. I said: "Has the Messenger of Allāh divorced you?" She said: "I do not know. He has secluded himself in this loft." I went to a black slave of his, and I said: "Ask for permission for ‘Umar to enter." He went in, then he came out to me and said: "I mentioned you to him but he did not say anything."

"I went away and came to the Minbar, where I sat down. By it was a group of people, some of whom were weeping. I sat for a little while, then I could not bear it any longer, so I went to the slave and said: "Ask for permission for ‘Umar to enter." He went in. Then he came out to me. He said: "I mentioned you to him but he did not say anything."

I turned to leave. Then the slave called me, and he said: "Go in, he has given you permission." So I went in and greeted the Messenger of Allāh with Salām. He was resting on a reed mat that had left marks on his side. I said: "O Messenger of Allāh, have you divorced your
wives?” He looked up at me and said: “No.” I said: “Allâhu Akbar! If you had seen us, O Messenger of Allâh, we the Quraish, were a people who dominated women, but when we came to Al-Madinah we found a people who were dominated by their women, and our women started to learn from their women. I got angry with my wife one day, and she started to argue with me. I did not like her to argue with me, but she said: “Do you not like me to argue with you? By Allâh, the wives of the Prophet argue with him, and one of them will forsake him all day until night comes.” I said: “Any one of them who does that is doomed and lost. Does one of them feel assured that Allâh will not be angry with her because of the anger of His Messenger, then she will be doomed?” The Messenger of Allâh smiled. I said: “O Messenger of Allâh, I entered upon Ilafsah and I said: ‘Do not be misled by the fact that your neighbor is more beautiful than you and more beloved to the Messenger of Allâh than you.’” The Messenger of Allâh smiled again.”

“I said: “O Messenger of Allâh, may I talk to you freely?” He said: “Yes.” So I sat down and looked around the room, and by Allâh, I did not see anything in it to please the eye except three
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hides. I said: "Pray to Allah, O Messenger of Allah, to make life prosperous for your Ummah, for He has made life prosperous for the Persians and Romans, but they do not worship Allah, the Mighty and Sublime." He sat up straight and said: "Are you doubting, O son of Al-Khaṭṭāb? Their good things have been granted to them in this world." I said: "Pray for forgiveness for me, O Messenger of Allah." He had sworn that he would not enter upon them for a month, because he was so annoyed with them, until Allah [the Mighty and Sublime] rebuked him."

[3696] 35 - (1475) Az-Zuhrī said: 'Urwah told me that 'Āishah said: "When twenty-nine nights had passed, the Messenger of Allah entered upon me; he started with me. I said: 'O Messenger of Allah, you swore that you would not enter upon us for a month, but now you have entered on the twenty-ninth day; I have been counting them.' He said: 'The month may be twenty-nine days.' Then he said: 'O 'Āishah, I am going to tell you something, but you do not have to hasten to decide until you consult your parents.'"

"Then he recited to me the verse: O Prophet! Say to your wives: If you desire the life of this world, and its glitter, then come! I will make a provision for you
and set you free in a handsome manner (divorce). But if you desire Allâh and His Messenger, and the Home of the Hereafter, then verily, Allâh has prepared for Al-Muhsinât (good-doers) amongst you an enormous reward.” [1] ‘Aishah said: “He knew, by Allâh, that my parents would never tell me to leave him. I said: ‘Do I need to consult my parents about this? I desire Allâh and His Messenger and the Home of the Hereafter.”’

Ma’mar said: “Ayyûb told me that ‘Aishah said: ‘Do not tell your wives that I have chosen you.’ The Prophet ﷺ said to her: ‘Allâh has sent me to convey (the message); He did not send me to make things hard for people in the hope that they would make mistakes.’”

Chapter 6. The Woman Who Has Been Irrevocably Divorced Is Not Entitled To Maintenance

[3697] 36 - (1480) It was narrated from Fâtimah bint Qais that Abû ‘Amr bin Hâfîs divorced her irrevocably when he was absent. He sent some barley to her via his agent, and she was angry with that.

He said: “By Allâh, you are not entitled to anything from us.” She came to the Messenger of Allâh ﷺ and told him about that, and he said: “You are not

entitled to maintenance from him.” He told her to observe her ‘Iddah in the house of Umm Sharik, then he said: “She is a woman whom my Companions visit. Observe your ‘Iddah in the house of Ibn Umm Maktûm, for he is a blind man and you can take off your garments. And when your ‘Iddah is over, let me know.”

She said: “When my ‘Iddah ended, I told him that Mu‘âwiyyah bin Abi Sufyân and Abût Jahm had proposed marriage to me. The Messenger of Allâh ﷺ said: ‘As for Abût Jahm, his stick never leaves his shoulder.[1] As for Mu‘âwiyyah, he is very poor and has no wealth. Marry Usâmah bin Zaid.’ I did not like that, but he said: ‘Marry Usâmah bin Zaid.’ So I married him, and Allâh caused it to be good and I was envied for that.”

[3698] 37 - (...) It was narrated from Fâtimah bint Qais that her husband divorced her at the time of the Prophet ﷺ, and the maintenance he gave her was very little. When she saw that she said: “By Allâh, I am going to tell the Messenger of Allâh ﷺ. If I am entitled to maintenance I will take what is enough for me, and if I am not entitled to maintenance I will not take anything from him.” She said: “I told the Messenger of Allâh ﷺ about that and he said:
‘You are not entitled to maintenance or accommodation.”

[3699] (...) It was narrated that Abū Salamah said: “I asked Fāṭimah bint Qais, and she told me that her Makhzumī husband divorced her and refused to give her any maintenance. She went to the Messenger of Allāh ﷺ and told him, and the Messenger of Allāh ﷺ said: ‘You are not entitled to any maintenance. Go and stay with Ibn Umm Maktūm, for he is a blind man and you can take off your garments there.’”

[3700] 38 (...) Abū Salamah narrated that Fāṭimah bint Qais, the sister of Ad-Ḍahḥāk bin Qais, told him, that Abū Hafṣ bin Al-Mughirah Al-Makhzūmī divorced her three times, then he went to Yemen. His people said to her: “You are not entitled to maintenance from us.” Khalīd bin Al-Walīd came with a group of people to the Messenger of Allāh ﷺ in the house of Maimūnāh and said: “Abū Hafṣ has divorced his wife three times; is she entitled to
maintenance?” The Messenger of Allah ﷺ said: “She is not entitled to maintenance, but she has to observe the ‘Iddah.’” And he sent word to her, saying: “Do not be hasty in making a decision concerning yourself (without consulting me).” He told her to move to (the house of) Umm Sharîk, then he sent word saying: “Umm Sharîk is visited by the first Muhâjirûn. Go to Ibn Umm Maktûm, the blind man, for if you take off your Khimâr (head cover) he will not see you.” So she went and stayed there, and when her ‘Iddah was over, the Messenger of Allah ﷺ married her to Usâmah bin Zaid bin Hârîthah.

[3701] 39 - (…) Abû Salamah narrated that he wrote down what Fâtimah bint Qais said: “I was married to a man from Banû Makhzûm, and he divorced me irrevocably. I sent word to his people asking for maintenance…” and they quoted a Hadîth like that of Yahyâ bin Abî Kaftûr from Abû Salamah (no. 3700), except that in the Hadîth of Muḥammad bin ‘Amr (a narrator) it says: “Do not hasten to make a decision without letting us know.”
Fāṭimah bint Qais narrated that she was married to Abū ‘Amr bin Ḥafs bin Al-Mughīrah, and he issued the last of three divorces to her. She said that she came to the Messenger of Allāh ﷺ to consult him about leaving her house, and he told her to go to Ibn Umm Maktūm, the blind man. Marwān refused to believe him about a divorced woman leaving her house, and ‘Urwah said: “‘Aishah objected to that regarding Fāṭimah bint Qais.”[1]

A similar report (as no. 3702) was narrated from Shihāb with this chain, as well of the comment of ‘Urwah about ‘Aishah’s objection to Fāṭimah bint Qais.

[1] Meaning, later after the death of the Prophet ﷺ, when she heard that Fāṭimah narrated this about a woman observing her ‘Iddah in other than her husband’s house.
It was narrated from ‘Ubaidullâh bin ‘Abdullâh bin ‘Utbah that Abû ‘Amr bin Ḥafṣ bin Al-Mughîrah set out with ‘Alî bin Abî Talib for Yemen, and he sent word to his wife Fâtimah bint Qais with her final divorce, and told Al-Hârîb bin Hishâm and ‘Ayyâsh bin Abî Rabî‘ah to give her some maintenance. They said to her: “By Allâh, you will not have any maintenance unless you are pregnant.” She came to the Prophet ﷺ and told him what they had said, and he said: “There is no maintenance for you.” She asked him for permission to move, and he gave her permission. She said: “Where, 0 Messenger of Allâh?” He said: “To Ibn Umm Maktûm.” He was blind, so she could take off her garments in his house and he would not see her. When her ‘Iddah was over, the Prophet ﷺ married her to Usâmah bin Zaid. Marwân sent Qabişah bin Dhuwaib to her to ask her about this Hadîth, and she narrated it to him. Marwân said: “We have only heard this Hadîth from a woman, so we will follow what we are certain of, which is what we found the people following.” When news of what Marwân said reached Fâtimah she said: “Between you and I is the Qur’ân. Allâh, Most High, says: "...And turn them
not out of their (husband’s) homes...".\footnote{At-\textit{Talaq} 65:1.} She said: “This is for one whose divorce is revocable, so what new thing will Allâh bring to pass after the third (irrevocable divorce)? How can you say that she is not entitled to maintenance if she is not pregnant? On what grounds do you detain her?”

[3705] 42 - (...) It was narrated that Ash-Sha’bî said: “I entered upon Fâtimah bint Qais, and I asked her about the ruling of the Messenger of Allâh concerning her. She said: ‘My husband divorced me irrevocably, and I referred my dispute with him about maintenance and accommodation to the Messenger of Allâh. He did not grant me any accommodation nor maintenance, and he told me to observe my ‘Iddah in the house of Ibn Umm Maktûm.’”

[3706] (...) It was narrated from Ash-Sha’bî that he said: “I entered upon Fâtimah bint Qais...” a \textit{Hadith} like that of Zuhair from Hushaim (no. 3705).
"We entered upon Fāṭimah bint Qais and she offered us fresh dates and Sawīq. We asked her about the woman who has been thrice divorced - where should she observe her 'Iddah? She said: 'My husband divorced me three times, and the Prophet gave me permission to observe my 'Iddah among my family.'"

It was narrated from Ash-Sha'bī that Fāṭimah bint Qais said: "My husband divorced me three times, and I wanted to move. I went to the Prophet and he said: 'Move to the house of your cousin 'Amr bin Umm Maktūm, and observe your 'Iddah there.'"
It was narrated that Abū Ishāq said: “I was with Al-Aswad bin Yazid, sitting in the grand Masjid,\(^1\) and Ash-Sha’bī was with us. Ash-Sha’bī narrated the Hadīth of Fātimah bint Qais, that the Messenger of Allāh ﷺ did not grant to her any accommodation nor maintenance. Then Al-Aswad took a handful of pebbles and threw them at him, and said: ‘Woe to you for narrating such a thing. ‘Umar said: We will not leave the Book of Allāh and the Sunnah of our Prophet ﷺ for the words of a woman when we do not know whether she remembered or forgot. She is entitled to accommodation and maintenance. And he recited the verse: “...And turn them not out of their (husband’s) homes nor shall they (themselves) leave, except in case they are guilty of some open Fāhishah...”\(^2\)

\(^{[3710]}\) 46 - (...). It was narrated that Abū Ishāq said: “I was with Al-Aswad bin Yazid, sitting in the grand Masjid,\(^1\) and Ash-Sha’bī was with us. Ash-Sha’bī narrated the Hadīth of Fātimah bint Qais, that the Messenger of Allāh ﷺ did not grant to her any accommodation nor maintenance. Then Al-Aswad took a handful of pebbles and threw them at him, and said: ‘Woe to you for narrating such a thing. ‘Umar said: We will not leave the Book of Allāh and the Sunnah of our Prophet ﷺ for the words of a woman when we do not know whether she remembered or forgot. She is entitled to accommodation and maintenance. And he recited the verse: “...And turn them not out of their (husband’s) homes nor shall they (themselves) leave, except in case they are guilty of some open Fāhishah...”\(^2\)

A Hadīth similar to that of Abū Ahmad from ‘Ammār bin Ruza’iq (no. 3710) was narrated from Abū Ishāq with this chain.

\(^{[3711]}\) (...). A Hadīth similar to that of Abū Ahmad from ‘Ammar bin Ruza’iq (no. 3710) was narrated from Abū Ishāq with this chain.

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\(^1\) Meaning the grand Masjid of Al-Kūfah, for Abū Ishāq, Al-Aswad, and Ash-Sha’bī were all in Al-Kūfah.

\(^2\) At-Talāq 65:1.
It was narrated that Abū Bakr bin Abī Al-Jahm bin Suḵḥair Al-ʿAdawī said: “I heard Fāṭimah bint Qais say that her husband divorced her thrice, and the Messenger of Allāh ﷺ did not grant her any accommodation or maintenance. She said: ‘The Messenger of Allāh ﷺ said to me: “When your Ḑa‘dah is over, let me know.”’ So she let him know, and Muʿāwiyah, Abū Jahm and Usâmah bin Zaid proposed to her. The Messenger of Allāh ﷺ said: “As for Muʿāwiyah, he is a poor man who has no wealth. As for Abū Jahm, he is a man who beats women. But (choose) Usâmah bin Zaid.’ She gestured with her hand like this, (as if expressing disapproval), saying said: “Usâmah!? Usâmah!” But the Messenger of Allāh ﷺ said to her: “Obedience to Allāh and obedience to His Messenger is better for you.” She said: ‘So I married him and I was envied.”

It was narrated that Abū Bakr bin Abī Al-Jahm said: “I heard Fāṭimah bint Qais say: ‘My husband Abū ‘Amr bin Hafṣ bin Al-Mughirah sent ‘Ayyāsh bin Abī Rabī‘ah to me with word of my divorce, and he sent with him five Sā’s of dates and five Sā’s of barley. I said: “Do I get no maintenance other than this? And am I not to observe my Ḑa‘dah in your home?” He said: “No.” She said:
“I got dressed and went to the Messenger of Allah. He said: ‘How many times has he divorced you?’ I said: ‘Three.’ He said: ‘He is right, you are not entitled to maintenance. Observe your ‘Iddah in the house of your cousin ‘Amr bin Umm Maktûm, for he is blind and you can take off your garments there. When your ‘Iddah is over, let me know.’ Some men proposed to me, including Mu’âwiyyah and Abû Al-Jahm. The Prophet said to me: ‘Mu’âwiyyah is poor and destitute, and Abû Al-Jahm is harsh towards women’ - or ‘he beats women,’ or words to that effect - ‘but you should marry Usâmah bin Zaid.’”

[3714] 49 - (...) Abû Bakr bin Abî A-Jahm said: “Abû Salamah bin ‘Abdur-Rahmân and I entered upon Fâtimah bint Qais. We asked her and she said: ‘I was married to Abû ‘Amr bin Hafṣ bin Al-Mughîrah. He went out on the campaign to Najrân...’” and he quoted a Hadîth like that of Ibn Mahdî (no. 3713), and added: “She said: ‘So I married him and Allâh honored me with Abû Zaid and Allâh blessed me with Abû Zaid.’”
50 - (...) Abû Bakr said: “Abû Salamah and I entered upon Fâtimah bint Qais during the time of Ibn Az-Zubair, and she told us that her husband had divorced her irrevocably...” a Hadîth like that of Sufyân (no. 3714).

51 - (...) It was narrated that Fâtimah bint Qais said: “My husband divorced me three times, and the Messenger of Allâh did not grant me any accommodation nor maintenance.”

52 - (1481) It was narrated from Hişâm: “My father told me: ‘Yahyâ bin Sa’eed bin Al-‘Aṣ married the daughter of ‘Abdur-Rahmân bin Al-Hâkam, then he divorced her and expelled her out of his house. ‘Urwah criticized them for that, and they said: ‘Fâtimah went out (of her husband’s house).’” ‘Urwah said: “I went to ‘Aishah and told her about that. She said: ‘There is nothing good for Fâtimah bint Qais in narrating this Hadîth.’”
[3718] 53 - (1482) It was narrated that Fāṭimah bint Qais said: "I said: 'O Messenger of Allah, my husband has divorced me three times, and I am afraid that someone may break in.' So he told her to move."

[3719] 54 - (1481) [1] It was narrated from ‘Āishah that she said: "There is nothing good for Fāṭimah in narrating this" (a Ḥadīth similar to no. 3717)- meaning, that she had no accommodation or maintenance.

[3720]... - (...) It was narrated from ‘Abdur-Rahmān bin Al-Qāsim that his father said: "‘Urwah bin Az-Zubair said to ‘Āishah: ‘Do you not see so-and-so the daughter of Al-Ḥakam? Her husband divorced her three times and she left.’ She said: ‘It is a bad thing that she has done.’ He said: ‘Have you not heard what Fāṭimah says?’ She said: ‘There is nothing good for her in mentioning that.’"

[1] The sequence is like this in the text.
Chapter 7. It Is Permissible For A Woman Who Is Observing ‘Iddah After An Irrevocable Divorce Or The Death Of Her Husband To Go Out During The Day If She Needs To

[3721] 55 - (1483) Jâbir bin ‘Abdullâh said: “My maternal aunt was divorced and she wanted to harvest her date palms. A man rebuked her for going out, so she went to the Prophet (inquiring about going out during ‘Iddah) and he said: ‘No, go and harvest your date palms, for perhaps you will give charity or do an act of kindness.’”

Chapter 8. The ‘Iddah Of A Woman Whose Husband Had Died, And The Like, Ends When She Gives Birth

[3722] 56 - (1484) ‘Ubaidullâh bin ‘Abdullâh bin ‘Utba bin Mas‘ûd narrated that his father wrote to ‘Umar bin ‘Abdullâh bin Al-Arqam Az-Zuhri, telling him to go to Subai‘ah bint Al-Hârith Al-Aslamiyyah to ask her about...
her *Hadith*, and what the Messenger of Allâh ﷺ said to her when she consulted him. ‘Umar bin ‘Abdullâh wrote back to ‘Abdullâh bin ‘Utba telling him that Subâ‘îah told him that she was married to Sa‘d bin Khawlah, one of Banû ‘Amir bin Lu‘ayy, who was one of those who had been present at (the Battle of) Badr. He died during the Farewell Pilgrimage while she was pregnant, and she gave birth shortly after he died. When her *Nifâs* ended, she adorned herself to receive offers of marriage. Abû As-Sanâbîl bin Ba‘kak - a man from Banû ‘Abd Ad-Dâr - entered upon her and said to her: “Why do I see you beautified? Perhaps you are hoping to get married? By Allâh, you will not get married until four months and ten days have passed!” Subâ‘îah said: “When he said that to me, I got dressed that evening and went to the Messenger of Allâh ﷺ and asked him about that. He advised me that my *‘Iddah* had ended when I gave birth, and he told me to get married if I wanted to.”

Ibn Shihâb said: “I do not see anything wrong with (a woman) getting married after she has given birth, even if she is still bleeding, but her husband should not come close to her until she becomes pure.”
The Book Of Divorce

57 - (1485) Sulaimân bin Yasâr narrated that Abû Salamah bin Abdur-Rahmân and Ibn 'Abbâs met in the house of Abû Hurairah, and they were talking about a woman who gives birth a few days after her husband has died. Ibn 'Abbâs said: "Her 'Iddah is the longer of the two periods." Abû Salamah said: "Her 'Iddah is over." They started to dispute about that. Then Abû Hurairah said: "I am with my nephew" - meaning Abû Salamah. So they sent Kuraib, the freed slave of Ibn 'Abbâs, to Umm Salamah to ask her about that. He came to them and told them that Umm Salamah said: "Subai'ah Al-Aslamiyyah gave birth a few days after her husband died, and she mentioned that to the Messenger of Allâh ﷺ, who told her to get married."

[3724] (...) It was narrated from Yahyâ bin Sa'eed with this chain (a Hadîth similar to no. 3723), except that Al-Laith said in his Hadîth: "They sent word to Umm
Salamah,” and he did not mention Kuraib by name.

Chapter 9. The Obligation To Mourn During The 'Iddah Following The Death Of One's Husband, But It Is Forbidden To Mourn For More Than Three Days In Other Cases

[3725] 58 - (1486) It was narrated from Humaid bin Nâfi', from Zainab bint Abî Salamah, that she told him these three Ahâdîth. He said: “Zainab said: ‘I entered upon Umm Habibah, the wife of the Prophet ﷺ, when her father Abû Sufyân died. Umm Habibah called for some perfume that had a yellowish color, Khalīq or something else, and she put some of it on a girl, then she wiped her cheeks with it and said: “By Allâh, I have no need of perfume, but I heard the Messenger of Allâh ﷺ saying on the Minbar: ‘It is not permissible for a women who believes in Allâh and the Last Day to mourn for more than three days for anyone who dies, except for a husband; four months and ten days.'”
[3726] (1487) Zainab said: “Then I entered upon Zainab bint Jahsh when her brother died. She called for some perfume and put on some of it, then she said: ‘By Allâh, I have no need of perfume, but I heard the Messenger of Allâh saying on the Minbar: “It is not permissible for a woman who believes in Allâh and the Last Day to mourn for more than three days for anyone who dies, except for a husband; four months and ten days.”

[3727] (1488) Zainab said: “I heard my mother Umm Salamah say: A woman came to the Messenger of Allâh and said: “O Messenger of Allâh, my daughter’s husband has died, and she has trouble in her eye; can we apply kohl for her?” The Messenger of Allâh said: “No,” two or three times, then he said: “It is only four months and ten days. During the Jâhiliyyah one of you would throw a piece of dung at the end of one year.”

[3728] (1489) Humaid said: “I said to Zainab: ‘What is this throwing a piece of dung at the end of one year?’ Zainab said: ‘If a woman’s husband died, she would go into a hut and wear her worst clothes, and she would not put on perfume or anything until

one year had passed. Then an animal would be brought - a donkey or a sheep or a bird - she would rub her hands over it, and rarely did (such a woman) rub her hands over anything but it died. Then she would be given a piece of dung which she would throw, then she would go back to whatever she wanted to of perfume and other things."

[3729] 59 - (1486) It was narrated that Ḥumaid bin Nāfi' said: I heard Zainab, the daughter of Umm Salamah, say: A close relative of Umm Ḥabiba died, and she called for some yellow perfume and put it on her forearms, and she said: “I only did this because I heard the Messenger of Allāh ﷺ say: ‘It is not permissible for a woman who believes in Allāh and the Last Day to mourn for more than three days, except for a husband, four months and ten days.’"

[3730] (1487/1488) Zainab narrated it from her mother, and from Zainab the wife of the Prophet ﷺ or from one of the wives of the Prophet ﷺ (a Ḥadīth similar to no. 3729).

[3731] 60 - (1488) It was narrated that Ḥumaid bin Nāfi' said: “I heard Zainab, the daughter of Umm Salamah, narrating from her mother, that a woman’s husband died, and they
were worried about her (diseased) eye. They came to the Prophet ﷺ and asked him for permission to use kohl, and the Messenger of Allah ﷺ said: ‘One of you used to stay in the worst part of her house, in her worst garments’ - or ‘in her worst garments in her house for a year, then if a dog passed by she would throw a piece of dung and then come out. Isn’t it only four months and ten days?”

[3732] (...) Both Ahadīth (no. 3729, 2730) were narrated from Humaid bin Nāfī’, the Hadīth of Umm Salamah about kohl and the Hadīth of Umm Salamah and another of the wives of the Prophet ﷺ, except that he did not name her as Zainab, similar to the Hadīth of Muḥammad bin Ja’far.

[3733] 61 - (1486/1488) It was narrated from Ḥumaid bin Nāfī’ that he heard Zainab bint Abl Salamah narrate that Umm Salamah and Umm Habībah mentioned that a woman came to the Messenger of Allah ﷺ and told him that the husband of a daughter of hers had died, and she had a problem in her eye and wanted to use kohl. The Messenger of Allah ﷺ said: “One of you used to throw a piece of dung at the end of a year. It is only four months and ten days.”
It was narrated that Zainab bint Abi Salamah said: “When news of the death of Abû Sufyân came to Umm Habibah, on the third day she called for some yellowish perfume and wiped some of it on her forearms and cheeks, and said: ‘I have no need of this, but I heard the Prophet say: It is not permissible for a woman who believes in Allah and the Last Day, to mourn for more than three days, except for a husband, for whom she should mourn for four months and ten days.”

It was narrated from Nâfi‘ that Safiyyah bint Abi ‘Ubaid narrated to him from Hafsah, or from ‘Aishah, or from them both, that the Messenger of Allah said: “It is not permissible for any woman who believes in Allah and the Last Day, or who believes in Allah and His Messenger, to mourn for more than three days for anyone, except for her husband.”

A Hadith similar to that of Al-Laith (no. 3735) was narrated from Nâfi‘ with this chain.
It was narrated from ṢaFiyyah bint ʿAbī ʿUbaid that she heard Ḥafṣah bint ʿUmar, the wife of the Prophet ﷺ, narrating a Hadīth from the Prophet ﷺ that was similar to that of ʿAl-Laṭīḥ and Ibn Dīnār (no. 3735), and he added: “She should mourn for him for four months and ten days.”

(...) A Hadīth similar to theirs (i.e. Nāfīʿ and ʿAl-Laṭīḥ) was narrated from ṢaFiyyah bint ʿAbī ʿUbaid, from one of the wives of the Prophet ﷺ, from the Prophet ﷺ.

It was narrated from ʿĀʾishah that the Prophet ﷺ said: “It is not permissible for a woman who believes in Allāh and the Last Day to mourn for more than three days for anyone who dies, except for her husband.”

It was narrated from ʿUmm ʿAṭiyyah that the Messenger of Allāh ﷺ
said: “No woman should mourn for more than three days for anyone who dies, except for her husband; four months and ten days, when she should not wear any dyed clothes except a garment made of ‘Ash, and she should not put on kohl or perfume except in the case of purifying herself after menses, when she may use a little Qust or Azfar.”

[3741] (...) It was narrated from Hishâm with this chain (a Hadîth similar to no. 3740), and he said: “...As soon as her menses end, a little of Qust or Azfâr.”

[3742] 67 - (...) It was narrated that Umm ‘Atiyah said: “We were forbidden to mourn for more than three days for anyone who dies, except for a husband, four months and ten days, when we were not to put on kohl or perfume, or wear dyed garments. But a concession was granted to a woman when she purifies herself - when one of us washed herself (Ghusl) following menses - to use a little Qust or Azfâr.”

[1] A Yemeni Burd woven from a type of yarn, some of whose strands are dyed.
19. The Book Of Li‘ân

[3743] 1 - (1492) Sahl bin Sa‘d As-Sâ‘idi narrated that ‘Uwaimir Al-‘Ajlâni came to ‘Âsim bin ‘Adîyy Al-Ansâri and said to him: “O ‘Âsim, what do you think, if a man finds a man with his wife, should he kill him and be killed by them in return? Or what should he do? O ‘Âsim, ask the Messenger of Allâh about that for me.” So ‘Âsim asked the Messenger of Allâh. The Messenger of Allâh did not like this question, and he criticized it so much that ‘Âsim felt very upset by what he heard from the Messenger of Allâh. When ‘Âsim went back to his family, ‘Uwaimir came to him and said: “O ‘Âsim, what did the Messenger of Allâh say to you?” ‘Âsim said to ‘Uwaimir: “You did not bring me any good. The Messenger of Allâh did not like the question that I asked him.” ‘Uwaimir said: “By Allâh, I will not rest until I ask him about it.” So ‘Uwaimir went to the Messenger of Allâh who was amidst the people, and he said: “O Messenger of Allâh, what do you think, if a man finds another man with his wife, should he kill
him and be killed by them in return? Or what should he do?"

The Messenger of Allâh ﷺ said: "(Verses) have been revealed concerning you and your wife, so go and bring her."

Sahl said: "They engaged in Li’ân, and I was among the people who were with the Messenger of Allâh ﷺ. When they had finished, ‘Uwaimir said: ‘O Messenger of Allâh, I would be a liar if I kept her now.’ So he divorced her three times before the Messenger of Allâh ﷺ could tell him to do anything."

Ibn Shihâb said: "Then that became the practice of those who engage in Li’ân.”

[3744] 2 - (...) Sahl bin Sa’d Al-Ansârî narrated that ‘Uwaimir Al-Ansârî, one of Banû Al-‘Ajlân, came to ‘Asim bin ‘Adiyy... and he quoted a Hadîth like that of Mâlik (no. 3743). And he added into the Hadîth: “...His leaving her after that became the practice of those who engage in Li’ân.” And he added: “Sahl said: ‘She was pregnant, so her son was named after her, then it became the practice that he could inherit from her and she could inherit from him the shares decreed by Allâh.”

[3745] 3 - (...) Ibn Juraij narrated: “Ibn Shihâb told me about the two who engage in
Li‘ân and what is done in this case, based on the Hadîth of Sahl bin Sa‘d, the brother of Banû Sâ‘ïdah, according to which a man from among the Ansâr came to the Prophet ﷺ and said: ‘O Messenger of Allâh, what do you think of a man who finds another man with his wife?...’” and he mentioned the same Hadîth (no. 3743), and added: “So they engaged in Li‘ân in the Masjid and I was present.” And he said in the Hadîth: “Then he divorced her three times before the Messenger of Allâh ﷺ could tell him to, and he divorced her in front of the Prophet ﷺ. The Prophet ﷺ said: ‘Every couple who engage in Li‘ân are to be separated.’”

[3746] 4 - (1493) It was narrated that Sa‘eed bin Jubair said: “I was asked about the couple who engage in Li‘ân, during the governorship of Mu‘âab - should they be separated?” He said: “I did not know what to say, so I went to the house of Ibn ‘Umar in Makkah and I said to the slave: ‘Ask for permission for me to enter.’ He said: ‘He is taking a nap.’ But he heard my voice and said: ‘Ibn Jubair?’ I said: ‘Yes.’ He said: ‘Come in, for by Allâh it can only be some need that has brought you at this hour.’ So I went in, and saw him resting on a blanket, reclining on a pillow that
was stuffed with palm fibers. I said: ‘Abû ‘Abdur-Rahmân, should a couple who engage in Li‘ân be separated?’ He said: ‘Subhân-Allâh, yes. The first one to ask about this was so-and-so the son of so-and-so. He said: “O Messenger of Allâh, what do you think, if one of us finds his wife committing an immoral action, what should he do? If he speaks, he will be speaking of a serious matter, and if he keeps quiet, he will be keeping quiet about an equally serious matter.”’ The Prophet ﷺ remained silent and did not answer him. Then he came to him after that, and said: “I have been afflicted with what I asked you about.” Then Allâh revealed these verses in Sûrat An-Nâr: “And for those who accuse their wives...”[1] He (ﷺ) recited them to him, and exhorted and admonished him, and told him that the punishment in this world was lighter than the punishment in the Hereafter. He said: “No, by the One Who sent you with the truth, I am not lying about her.” Then he (ﷺ) called her and exhorted and admonished her, and told her that the punishment in this world was lighter than the punishment in the Hereafter. She said: “No, by the One Who sent you with the truth, he is lying.” He told the

man to start (the process of *Li'ân*). So he testified four times, by Allâh, that he was telling the truth, and the fifth time that the curse of Allâh would be upon him if he was lying. Then he (ﷺ) told the woman to testify. She testified four times by Allâh that he was lying, and the fifth time that the wrath of Allâh would be upon her if he was telling the truth. Then he separated them."

[3747] (...) Sa'eed bin Jubair said: “At the time of Mus'ab bin Az-Zubair, I was asked about the two who engaged in *Li'ân*, and I did not know what to say, so I went to 'Abdullâh bin 'Umar and I said: ‘Do you think that two who engage in *Li'ân* should be separated?’” then he mentioned a *Hadîth* like that of Ibn Numair (no. 3746).

[3748] 5 - (...) It was narrated that Ibn 'Umar said: “The Messenger of Allâh ﷺ said to the two who engaged in *Li'ân*: ‘Your reckoning is with Allâh; one of you is lying. You have no rights over her.’ He said: ‘O Messenger of Allâh, my property (which I gave her)?’ He said: ‘You have no right to it. If you are telling the truth about her, it is in return for having been intimate with her, and if you are lying about her, they you have
even less right to it.” Zuhair said in his report: “Sufyân bin ‘Amr told us that he heard Sa‘eed bin Jubair say: ‘I heard Ibn ‘Umar say: The Messenger of Allah said...’”

[3749] 6 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allah separated two members of Banû Al-‘Ajlân and said: ‘Allah knows that one of you is lying; will either of you repent?’”

[3750] (...) Sa‘eed bin Jubair said: “I asked Ibn ‘Umar about Li‘ân,” and he narrated a similar Hadîth (as no. 3749) from the Messenger of Allah.

[3751] 7 - (...) It was narrated that Sa‘eed bin Jubair said: “Mu‘âmân bin ‘Abdullâh bin ‘Umar and he said: ‘The Prophet of Allah separated the couple from Banû Al-‘Ajlân.””
[3752] 8 - (1494) It was narrated from Ibn 'Umar that a man engaged in Li'ân with his wife at the time of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ separated them and attributed the child to his mother.

[3753] 9 - (...) It was narrated that Ibn 'Umar said: “The Messenger of Allâh ﷺ asked a man of the Ansâr and his wife to engage in Li'ân, and he separated them.”

[3754]... - (...) It was narrated from 'Ubaidullâh with this chain (a Hadîth similar to no. 3753).

[3755] 10 - (1495) It was narrated that 'Abdullâh said: “We were in the Masjid on the night of Friday when a man from among the Ansâr came and said: ‘If a man finds another man with...”
his wife and speaks of it, you will flog him, and if he kills him you will kill him, but if he keeps quiet, he will be suppressing his rage. By Allah, I am going to ask the Messenger of Allah about it." The next day, he went to the Messenger of Allah and asked him, saying: ‘If a man finds another man with his wife and speaks of it, you will flog him, and if he kills him you will kill him, but if he keeps quiet, he will be suppressing his rage.’ The Messenger of Allah said: ‘O Allah, guide us to the ruling,’ and he started to supplicate. Then the verse of Li‘ân was revealed: “And for those who accuse their wives, but have no witnesses except themselves...”[1] Then that man was put to that test before the people. He and his wife came to the Messenger of Allah and engaged in Li‘ân. The man testified four times by Allah that he was telling the truth, then the fifth time he swore that the curse of Allah would be upon him if he was lying. Then she started to testify, and the Prophet said to her: ‘Stop.’ But she insisted and carried on engaging in Li‘ân. When they left, he said: ‘Perhaps she will give birth to a curly-haired black child.’ And she did give birth to a curly-haired black child.”

A similar report (as no. 3755) was narrated from Al-A’mash with this chain.

It was narrated that Muhammad said: “I asked Anas bin Mâlik (about Li’ân) as I saw that he had knowledge of it. He said: ‘Hilâl bin Umayyah accused his wife (of committing Zinâ) with Shek bin Sahmâ’, who was the brother of Al-Barâ’ bin Mâlik on his mother’s side. He was the first man to engage in Li’ân in Islam.’ He said: ‘He engaged in Li’ân with her and the Messenger of Allah ﷺ said: “Watch her. If she brings forth a child who is white with straight hair and something wrong with his eyes, then he belongs to Hilâl bin Umayyah, and if she gives birth to a child who has dark eyelids, curly hair and lean calves, then he belongs to Sharîk bin Sahmâ’.”’ He said: ‘I was told that she gave birth to a child who had dark eyelids, curly hair and lean calves.’”

It was narrated that Ibn ‘Abbâs said: “Mention of Li’ân was made in the presence of the Messenger of Allah ﷺ. ‘Asim bin ‘Adiyy said something about that, then he
left. A man from among his people came to him and complained that he had found a man with his wife. ‘Ásım said: ‘I am being tested with what I said.’ He took him to the Messenger of Allah and told him what he had found his wife doing. That man was sallow and lean, with straight hair, and the one whom he claimed to have found with his wife had fleshy calves and was dark and bulky. The Messenger of Allah said: ‘O Allah, make it clear.’ Then she gave birth to a child who resembled the one who her husband said he found with her. The Messenger of Allah made them engage in Li‘án.” A man said to Ibn ‘Abbâs in that gathering: “Was she the one about whom the Messenger of Allah said: ‘If I were to have stoned anyone without evidence, I would have stoned this woman?’ Ibn ‘Abbâs said: ‘No, that was a woman who continued to be a bad woman after becoming Muslim.”

[3759] (...) It was narrated that Ibn ‘Abbâs said: “Mention of the two who engage in Li‘án” was made in the presence of the Messenger of Allah...” a Hadīth like that of Al-Laith (no. 3758), and he added, after saying bulky, “with very curly hair.”
It was narrated that Al-Qâsim bin Muḥammad said: “‘Abdullâh bin Shaddâd said: ‘Mention of the two who engage in Li’ân was made in the presence of Ibn ‘Abbâs, and Ibn Shaddâd said: ‘Are they the two of whom the Prophet ﷺ said: ‘If I were to stone anyone without proof, I would stone her?’ Ibn ‘Abbâs said: “No, that was a woman who was infamous for her immoral conduct.”

It was narrated from Abü Hurairah that Sa’d bin ‘Ubâdah Al-Anṣârî said: “O Messenger of Allâh, do you think that if a man finds another man with his wife, he should kill him?” The Messenger of Allâh ﷺ said, “No.” Sa’d said: “(But) he would (do that), by the One Who honored you with the truth!” The Messenger of Allâh ﷺ said: “Listen (you people) to what your leader says.”
[3762] 15 - (…) It was narrated from Abū Hurairah that Sa‘d bin ‘Ubādah said: “O Messenger of Allah, if I find a man with my wife, should I let him be until I bring four witnesses?” He said: “Yes.”

[3763] 16 - (…) It was narrated that Abū Hurairah said: “Sa‘d bin ‘Ubādah said: ‘O Messenger of Allah, if I find a man with my wife, should I not touch him until I bring four witnesses?’ The Messenger of Allah said: ‘Yes.’ He said: ‘No, by the One who sent you with the truth! I would hasten to him with my sword before that.’ The Messenger of Allah said: ‘Listen (you people) to what your leader says. He is jealous, but I am more jealous than him, and Allah is more jealous than me.’”

[3764] 17 - (1499) It was narrated that Al-Mughirah bin Shu‘bah said: “Sa‘d bin ‘Ubādah said: ‘If I saw a man with my wife, I would strike him with my sword, and not with the flat side of it.’ News of that reached the Messenger of Allah and he
said: 'Are you surprised at the jealousy of Sa'd? By Allâh, I am more jealous than him, and Allâh is more jealous than me. It is because of His jealousy that Allâh forbade immoral deeds, both open and secret. There is no person who is more jealous than Allâh, and there is no person to whom warnings are more beloved than Allâh. Because of that, Allâh sent the Messengers as bearers of glad tidings and warnings. There is no person to whom praise is more beloved than Allâh. Because of that Allâh made the promise of Paradise.'"

A similar report (as no. 3764) was narrated from 'Abdul-Malik bin 'Umair with this chain.

It was narrated that Abû Hurairah said: "A man from Banû Fazârah came to the Prophet and said: 'My wife has given birth to a black boy.' The Prophet said: 'Do you have camels?' He said: 'Yes.' He said: 'What are their colors?' He said: 'Red.' He said: 'Are there any dusky ones among
them?' He said: 'There are dusky ones among them.' He said: 'Where does that come from?' He said: 'Perhaps it is an inherited trait.' He said: 'And perhaps this is an inherited trait.'"

[3767] 19 - (...) A Hadith similar to that of Ibn 'Uyaynah (no. 3766) was narrated from Az-Zuhri with this chain, except that according to the Hadith of Ma'mar he said: "O Messenger of Allâh, my wife has given birth to a black boy," as if hinting that it was not his. And at the end of the Hadith he said: "And he did not allow him to deny the child."

[3768] 20 - (...) It was narrated from Abû Hurairah that a Bedouin came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, my wife has given birth to a black boy, and I am shocked and am not
sure (if he is mine).” The Prophet ﷺ said to him: “Do you have camels?” He said: “Yes.” He said: “What are their colors?” He said: “Red.” He said: “Are there any dusky ones among them?” He said: “Yes.” The Messenger of Allah ﷺ said: “How is that?” He said: “Perhaps, O Messenger of Allah, that it is an inherited trait.” The Messenger of Allah ﷺ said: “Perhaps this is also an inherited trait.”

[3769] (...) It was narrated that Abū Hurairah narrated a similar report (as no. 3766) from the Messenger of Allāh ﷺ.
20. The Book Of Manumission

Chapter: One Who Frees His Share Of A Slave

[3770] 1 - (1501) It was narrated that Ibn ‘Umar said: “The Messenger of Allah ﷺ said: ‘If a person frees his share of a slave, and has enough money to pay the full price of the slave, a fair price should be worked out for the slave, and his partners should be given their shares. Then he should free the slave, otherwise he has freed only what he has freed.”

[3771] (...) A Hadīth similar to that of Mālik from Nāfi’ (no. 3770) was narrated from Nāfi’ from Ibn ‘Umar.
Chapter 1. A Slave Working To Pay Off The Other Half

[3772] 2 - (1502) It was narrated from Abû Hurairah, that the Prophet said concerning a slave who is owned by two men, one of whom manumits (his share): “He is responsible (for manumitting the other share).”

[3773] 3 - (1503) It was narrated from Abû Hurairah that the Prophet said: “Whoever manumits his share of a slave, let him manumit him completely with his own wealth if he has wealth, and if he does not have wealth, let the slave work for his manumission, without being overburdened.”
[3774] 4 - (...) It was narrated from Sa‘eed bin Abī ‘Arūbah with this chain (a Hadīth similar to no. 3773), and he added: “If he does not have any money, a fair price should be worked out for the slave, then let him work for the share that was not manumitted, without him being overburdened.”

[3775] (...) Wahb bin Jarīr narrated: “My father said: ‘I heard Qatādah narrate...’” a Hadīth similar to that of Ibn Abī ‘Arūbah (no. 3774) with this chain, and he mentioned in the Hadīth: “...A fair price should be worked out for him.”

Chapter 2. Al-Walâ’ (Right Of Inheritance) Belongs To The One Who Manumits The Slave

[3776] 5 - (1504) It was narrated from ‘Āishah that she wanted to buy a slave woman and manumit her, and her masters said: “We will sell her on condition that the right of inheritance (Al-Walâ’) remains ours.” She mentioned that to the Messenger of Allah ﷺ and he said: “Do not let that stop you, for the right of inheritance belongs to the one who manumits (the slave).”
6 - (...)

It was narrated from 'Urwah that 'Aishah told him that Barirah came to her seeking her help with her contract of manumission, as she had not paid off anything stipulated in her contract of manumission. 'Aishah said to her: “Go back to your masters, and if they like, I will pay off your contract of manumission on your behalf, and the right of inheritance (Al-Walâ') will be mine, then I will do it.” Barirah mentioned that to her masters, but they refused and said: “If she wishes to do that for you, seeking reward with Allâh, then let her do it, but the right of inheritance will be ours.” She ('Aishah) mentioned that to the Messenger of Allâh and the Messenger of Allâh said to her: “Buy her and manumit her, for the right of inheritance belongs to the one who manumits (the slave).” Then the Messenger of Allâh stood up and said: “What is the matter with people who stipulate conditions that are not in the Book of Allâh? Whoever stipulates a condition that is not in the Book of Allâh has no right, even if he stipulates a hundred times. The conditions stipulated by Allâh are more valid and carry more weight.”

7 - (...) It was narrated from 'Aishah, the wife of the Prophet, that she said: “Barirah came to me and said: ‘O
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‘Aishah, I have made a contract of manumission with my masters, for nine Uqiyahs, one Uqiyah each year...’” a Hadith like that of Al-Laith (no. 3777). And he added: “He (ﷺ) said: ‘Do not let that stop you; buy her and manumit her.” And he (a narrator) said in the Hadith: “Then the Messenger of Allāh ﷺ stood up before the people and praised and glorified Allāh, then he said: “To proceed.”

[3779] 8 - (…) It was narrated that ‘Aishah said: “Barirah entered upon me and said: ‘My masters have made a contract of manumission for me, in return for nine Uqiyah over (a period of) nine years, one Uqiyah each year; help me.’ I said to her: ‘If your masters wish, I will prepare it for them in one payment, and I will manumit you, and the right of inheritance will be mine, (only) then I will do it.’ She mentioned that to her masters, but they insisted that the right of inheritance would be theirs. She came to me and told me that, and I scolded her. She said: ‘Then it is not possible.’ The Messenger of Allāh ﷺ heard and he asked me, and I told him about that. He said: ‘Buy her and manumit her, even if they stipulated that the right of inheritance belongs to theirs, for the right of inheritance belongs to...”

الرَّبِّ، عنْ عَائِشَة رَوْجُ الْبَيْنِ أَنْ هَا قَالَتْ: جاءتُ بِبَرِيرَةٍ إِلَيْهِ، فَقَالَتْ: يا عَائِشَةُ! إِلَيْكَ كَانَتِ أَهْلُي عَلَيْنَ بِمَعْنَى حَدِيثِ الْبُطْهَيْثَ، وَرَآهُ فَقَالَ: لا يُتَّبِعَ ذَلِكَ مِنْهُ، إِبْنِي وَأَيْضًا، وَقَالَ فِي الْحُدِيثِ: نَمَّ قَامَ رَسُولُ الله ﷺ فِي النَّاسِ فَحَمَدَ اللَّهَ وَأَشْيَأَ عَلَيْهِ، نَمَّ قَالَ: "أَمَّا بَعْدُ."
the one who manumits (the slave).’ So I did that. Then the Messenger of Allâh ﷺ addressed the people in the evening. He praised and glorified Allâh as He deserves, then he said: ‘What is the matter with people who stipulate conditions that are not in the Book of Allâh? There is no condition that is not in the Book of Allâh but it is invalid, even if there are one hundred conditions. The Book of Allâh is more deserving of being followed and the conditions of Allâh are more binding. What is the matter with some men among you who say: “Manumit so-and-so and the right of inheritance will be mine;” rather the right of inheritance belongs to the one who manumits (the slave).’”

[3780] 9 - (...) A Hadîth similar to that of Abû Usâmah (no. 3779) was narrated from Hîshâm bin ‘Urwah with this chain, except that in the Hadîth of Jarîr it says: “...Her husband was a slave, and the Messenger of Allâh ﷺ gave her the choice, and she chose herself. If he had been a free man, he would not have given her the choice.”

[3781] 10 - (...) It was narrated that ‘Aîshah said: “Three rulings were given concerning Barîrah.
Her masters wanted to sell her but they stipulated that the right of inheritance would be theirs. I mentioned that to the Prophet ﷺ and he said: ‘Buy her and manumit her, for the right of inheritance belongs to the one who manumits (the slave).’” She said: “Then she was manumitted, and the Messenger of Allâh ﷺ gave her the choice,¹ and she chose herself. And the people used to give her charity and she would give us gifts. I mentioned that to the Prophet ﷺ and he said: ‘It is charity for her, but it is a gift for you, so eat it.’”

[3782] 11 - (...) It was narrated from ‘Âishah that she bought Barîrah from some people among the Ansâr, and they stipulated that the right of inheritance would be theirs. The Messenger of Allâh ﷺ said: “The right of inheritance belongs to the one who bestows the favor (manumits the slave).” And the Messenger of Allâh ﷺ gave her the choice, as her husband was a slave. And she gave some meat to ‘Âishah as a gift, and the Messenger of Allâh ﷺ said: “Why don’t you cook some of this meat for us?” ‘Âishah said: “It was given in charity to Barîrah.” He said: “It

¹ The choice to be with her husband, who is still a slave or to leave him and be free.
is charity for her and a gift for us.”

[3783] 12 - (...) It was narrated from ‘Aishah that she wanted to buy Barirah in order to manumit her, but they (her owners) stipulated conditions about the right of inheritance. She mentioned that to the Messenger of Allâh (ﷺ) and he said: “Buy her and manumit her, for the right of inheritance belongs to the one who manumits (the slave).” Some meat was given to the Messenger of Allâh (ﷺ) as a gift, and they said to the Prophet (ﷺ): “This was given in charity to Barirah.” He said: “It is charity for her but it is a gift for us.” And she was given the choice.

‘Abdur-Rahmân (a narrator) said: “Her husband was a free man.” Shu‘bah said: “Then I asked him about her husband, and he said: ‘I do not know.”

[3784] (...) Shu‘bah narrated a similar report (as no. 3783) with this chain.

[3785] 13 - (...) It was narrated from ‘Urwah that ‘Aishah said: “The husband of Barirah was a slave.”
It was narrated from A'ishah, the wife of the Prophet, that she said: “Three rulings were established concerning Barirah: She was given the choice about her husband when she was manumitted; some meat was given to her and the Messenger of Allah entered upon me when the earthen pot was on the fire. He called for some food, and some bread, and ordinary condiments were brought to him. He said: ‘Do I not see an earthen pot on the fire with meat in it?’ They said: ‘Yes, O Messenger of Allah; that is meat that was given in charity to Barirah and we did not want to give some to you.’ He said: ‘It is charity for her but it is a gift from her to us.’” And the Prophet said concerning her: ‘The right of inheritance belongs to the one who manumits (the slave).’”

It was narrated that Abu Hurairah said: “Aishah wanted to buy Barirah and manumit her, but her masters insisted that the right of inheritance should be theirs. She mentioned that to the Messenger of Allah and he said: ‘Do not let that stop you, for the right of inheritance belongs to the one who manumits (the slave).’”
Chapter 3. The Prohibition Of Selling Or Giving Away The Walâ’

[3788] 16 - (1506) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ forbade selling or giving away the Walâ’.


[3789] (...) A similar report (as no. 3788) was narrated from ‘Abdullâh bin Dinâr, from Ibn ‘Umar, from the Prophet ﷺ, except that in the Hadîth of Ath-Thaqafî from ‘Ubaidullâh, it mentions selling only and does not mention giving away.

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[1] That is, Ibrâhîm bin Muhammad bin Sufyân, one of those who reports this book from Imâm Muslim. The meaning of the statement of Imâm Muslim is that it has only been reported by ‘Abdullâh bin Dinâr.
Chapter 4. The Prohibition Of A Manumitted Slave Taking Anyone As A Mawla\(^{[1]}\) Except The One Who Manumitted Him

[3790] 17 - (1507) Jâbir bin 'Abdullâh said: “The Prophet ﷺ dictated the blood money to be paid by each tribe, then he dictated: ‘It is not permissible for a Muslim to become the Mawla of a slave who has been manumitted by a Muslim man, without his permission.’ Then I was told that in his Sahîfah (a letter), he cursed the one who did that.”

[3791] 18 - (1508) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Whoever takes people as Mawla without the permission of the those who set him free, upon him

\[1\] The word Mawla refers to the one who manumits a slave, who has the right to inherit from the ex-slave. Changing one's Mawla means giving the right of inheritance to the new Mawla.
will be the curse of Allâh and the Angels, and no Sarf nor 'Adl will be accepted from him.”

[3792] 19 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Whoever takes people as his Mawla without the permission of those who set him free, upon him will be the curse of Allâh, the Angels and all the people, and on the Day of Resurrection, no ‘Adl nor Sarf will be accepted from him.”

[3793] (...) It was narrated from Al-A’amash with this chain (a Hadath similar to no. 3792), except that he said: “Whoever takes people other than those who set him free as Mawla without their permission...”

[3794] 20 - (1370) It was narrated from Ibrâhîm At-Taimi that his father said: ‘Ali bin Abî Ṭâlib addressed us and said: ‘Whoever claims that we have something that we recite apart from the Book of Allâh and this Sahîfah’ - a document that was hanging from the sheath of his sword - ‘is lying. In it are the ages of camels and rulings concerning injuries, and in it the Prophet ﷺ said: “Al-Madinah is sacred, the
area between ‘Ayr and Thawr. Whoever introduces any Hadath or gives refuge to a Muhdith, upon him will be the curse of Allâh, the Angels and all the people, and on the Day of Resurrection Allâh will not accept any Sarf nor ‘Adl from him. Protection granted by one Muslim is binding upon all of them, and may be given by the humblest of them. Whoever claims to belong to someone other than his father or to belong to someone other than his Mawla, upon him be the curse of Allâh, the Angels and all the people, and on the Day of Resurrection Allâh will not accept any Sarf nor ‘Adl from him.”

Chapter 5. The Virtue Of Manumitting Slaves

[3795] 21 - (1509) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Whoever frees a believing slave, Allâh will ransom each of his limbs from the Fire for each of his (the slave’s) limbs.”

[3796] 22 - (…) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Whoever frees a believing slave,
Allah will ransom each of his limbs from the Fire for each of his (the slave’s) limbs, even his private part for his private part.”

[3797] 23 - ( ... ) It was narrated that Abū Hurairah said: “I heard the Messenger of Allah say: ‘Whoever frees a believing slave, Allah will ransom each of his limbs from the Fire for each of his (the slave’s) limbs, until He ransoms his private part for his private part.’”

[3798] 24 - ( ... ) It was narrated from Sa‘eed bin Marjānāh - the companion of ‘Ali bin Ḥusayn - who said: “I heard Abū Hurairah say: ‘The Messenger of Allah said: “Any Muslim who frees another Muslim, Allah will save each of his limbs from the Fire for each of his (the slave’s) limbs.”’ He said: “When I heard this Hadith from Abū Hurairah, I went and mentioned it to ‘Ali bin Al-Ḥusayn and he manumitted a slave of his for whom Ibn Ja‘far
It was narrated that Abū Hurairah said:

“The Messenger of Allāh ﷺ said: ‘No son can repay his father unless he finds him enslaved and buys him and manumits him.’”

Chapter 6. The Virtue Of Manumitting One’s Father

[3799] 25 - (1510) It was narrated that Abū Hurairah said:

“The Messenger of Allāh ﷺ said: ‘No son can repay his father unless he finds him enslaved and buys him and manumits him.’”

[3800] (...) A similar report (as no. 3799) was narrated from Suhail with this chain.

was prepared to pay ten thousand Dirham - or one thousand Dinârs.”
21. The Book Of Financial Transactions

Chapters 1. The Invalidity Of Al-Mulâmasah\[1\] And Al-Munâbadhah\[2\] Transactions

[3801] 1 - (1511) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ forbade Mulâmasah and Munâbadhah transactions.

[3802] (...) A similar report (as no. 3801) was narrated from Abû Hurairah, from the Prophet ﷺ (with a different chain of narrators).

[3803] (...) A similar report (as no. 3801) was narrated from Abû Hurairah, from the Prophet ﷺ (with a different chain of narrators).

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[1] Al-Mulâmasah is a buy for prefixed price with closed eyes, or in darkness just by the first touch of hand.

[2] Al-Munâbadhah is an agreement to barter one thing for another without seeing or checking either of them.
A similar report (as no. 3801) was narrated from Abü Hurairah, from the Prophet.

It was narrated from Abü Hurairah that he said:

"Two kinds of transaction were forbidden: Mulâmasah and Munâbadhah. Mulâmasah is when each person touches (Yalmis) the garment of his companion without examining it further, and Munâbadhah is when each person throws (Yanbidh) his garment to the other, and neither of them examines the garment of the other."

Abü Sa'eed Al-Khudrî said: "The Messenger of Allah forbade two kinds of sales and two kinds of dressing to us. He forbade Mulâmasah and Munâbadhah transactions. Mulâmasah is when a man touches the garment of another with his
hand, by night or by day, and he does not examine it any more than that. *Munâbadhah* is when a man throws his garment to another man, and the other man throws his garment to him, and this is how the transaction is done, without examining and without being pleased (with the item)."

[3807] (...) It was narrated from Ibn Shihâb (a *Hadîth* similar to no. 3806 with a different chain of narrators).

Chapter 2. The Invalidity Of *Hasâh Transactions And Transactions Involving Ambiguity*

[3808] 4 - (1513) It was narrated that Abû Hurairah said: "The Messenger of Allah forbade *Hasâh transactions*\(^1\) and transactions involving ambiguity.

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\(^1\) Those that involve throwing stones, and based upon where they land a deal is finalized.
Chapter 3. The Prohibition Of Selling Habl Al-Habalah[1]

[3809] 5 - (1514) It was narrated from ‘Abdullâh that the Messenger of Allâh ﷺ forbade selling Habl Al-Habalah.

[3810] 6 - (...) It was narrated that Ibn ‘Umar said: “During the Jâhiliyyah, people used to sell the meat of camels up to Habl Al-Habalah. Habl Al-Habalah means that the she-camel gives birth, then the one that she bore becomes pregnant. The Messenger of Allâh ﷺ forbade that.”

Chapter 4. The Prohibition Of Urging A Buyer To Cancel A Purchase In Order To Sell Him One's Own Goods And Urging A Seller To Cancel A Sale Already Agreed Upon So That One Can Buy The Goods Oneself; And The Prohibition Of Artificially Inflating Prices; And The Prohibition Of Letting Milk Accumulate In The Udder In Order To Deceive The Purchaser

[3811] 7 - (1412) It was narrated that ‘Abdullâh that the Messenger of Allâh ﷺ forbade

[1] Habi Al-Habalah means selling the offspring of the offspring that is still in the womb of the camel being sold.
narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ said: “Do not urge a buyer to cancel a purchase in order to sell him your own goods.”

[3812] 8 - (…) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “No man should urge a buyer to cancel a purchase with his brother in order to sell him his own goods; or propose marriage to a woman to whom his brother has already proposed, unless he gives him permission.”

[3813] 9 - (1515) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “No Muslim should urge a seller to cancel a sale to another Muslim that is already agreed upon so as to buy the goods himself.”

[3814] 10 - (…) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ forbade a man to urge someone to cancel a sale already agreed upon so that he can buy the goods himself.
It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Do not go out to intercept the riders for trade, do not urge a buyer to cancel a purchase already agreed upon in order to sell him your own goods, do not artificially inflate prices; no town-dweller should sell on behalf of a Bedouin; and do not let milk accumulate in the udders of camels and sheep. Whoever buys them after that, he has the choice between two things, after he milks them: if he likes, he may keep them, and if he likes, he may return them along with a سات of dates.”

[3815] 11 - (…) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ forbade intercepting the riders, and he forbade town-dwellers to sell on behalf of Bedouin, (and he forbade) a woman to ask for the divorce of her sister, (and he forbade) artificial inflation of prices and allowing milk to accumulate in the udders, (and
he forbade) a man from urging a seller to cancel a sale already agreed upon with his brother, so as to buy the goods himself.

[3817] (...) Shu'bah narrated with this chain (a Hadith similar to no. 3816) that - according to the Hadith of Ghundar and Wahb, "it was forbidden;" and according to the Hadith of Abdu's-Samad; "The Messenger of Allah forbade..." a Hadith like that of Mu'âdh from Shu'bah.

[3818] 13 - (1516) It was narrated from Ibn 'Umar that the Messenger of Allah forbade artificial inflation of prices.

Chapter 5. The Prohibition Of Intercepting Traders

[3819] 14 - (1517) It was narrated from Ibn 'Umar that the Messenger of Allah forbade intercepting traders until they reach the markets with their goods. This is the wording of Ibn Numair.
15 - (1518) It was narrated from ‘Abdullâh from the Prophet  that he forbade intercepting people with their goods before they reached the market.

[3822] 16 - (1519) It was narrated that Abü Hurairah said: “The Messenger of Allâh forbade intercepting incoming merchants.”

[3823] 17 - (...) Abû Hurairah said: ‘The Messenger of Allâh said: ‘Do not intercept incoming merchants. Whoever intercepts them and buys from them, when the owner of the merchandise reaches the market, he has the choice.’”
Chapter 6. The Prohibition Of The Town-Dweller Selling On Behalf Of A Bedouin

[3824] 18 - (1520) It was narrated from Abû Hurairah that the Prophet ﷺ said: “No town-dweller should sell on behalf of a Bedouin.”

Zuhair said: “It was narrated from the Prophet ﷺ that he forbade town-dwellers to sell on behalf of Bedouins.”

[3825] 19 - (1521) It was narrated from Ibn Tawûs, from his father, from Ibn ‘Abbâs who said: “The Messenger of Allâh ﷺ forbade intercepting the riders, and for a town dweller to sell on behalf of a Bedouin.”

He said: “I said to Ibn ‘Abbâs: ‘What does it mean, “for a town dweller to sell on behalf of a Bedouin?”’ He said: ‘He should not act as a broker for him.’”

[3826] 20 - (1522) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘A town-dweller should not sell on behalf of a Bedouin. Let the people be, and Allâh will provide for them by means of one another.’”
[3827] (…) A similar report (as no. 3826) was narrated from Jābir, from the Prophet ﷺ.

[3828] 21 - (1523) It was narrated that Anas bin Mâlik said: “We were forbidden that a town-dweller should sell on behalf of a Bedouin, even if he was his brother or father.”

[3829] 22 - (…) Anas bin Mâlik said: “We were forbidden that a town-dweller should sell for a Bedouin.”

Chapter 7. Ruling On Selling
Al-Musarrâh (An Animal In Whose Udder Milk Has Been Allowed To Accumulate)

[3830] 23 - (1524) It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘Whoever buys a sheep in whose udder milk has been allowed to accumulate, let him take it and milk it. If he is pleased with its
milk, he may keep it, otherwise he may return it along with a סַא of dates.”

[3831] 24 - (...) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Whoever buys a sheep in whose udder milk has been allowed to accumulate, has the choice for three days: if he wishes he may keep it, or if he wishes he may return it along with a סַא of dates.”

[3832] 25 - (...) It was narrated from Abū Hurairah that the Prophet ﷺ said: “Whoever buys a sheep in whose udder milk has been allowed to accumulate has the choice for three days. If he returns it he should give a סַא of food along with it, but not wheat.”

[3833] 26 - (...) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever buys a sheep in whose udder milk has been allowed to accumulate has the choice of two things: If he wishes he may keep it, and if he wishes he may return it, along with a סַא of dates, but not wheat.’”
[3834] 27 - (...) It was narrated from Ayyub with this chain (a Hadith similar to no. 3834), except that he said: “Whoever buys sheep has the choice...”

[3835] 28 - (...) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ.” He mentioned a number of Ahadîjîj, including the following: “The Messenger of Allâh ﷺ said: ‘If one of you buys a milch-camel in whose udder milk has been allowed to accumulate, or a sheep in whose udder milk has been allowed to accumulate, he has the choice of two things after milking it: either keeping it or returning it along with a Šâ’ of dates.’”

Chapter 8. It Is Invalid To Sell Goods Before Taking Possession Of Them

[3836] 29 - (1525) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ said: “Whoever buys some food, let him not sell it until he has received it in full.”

Ibn ‘Abbâs said: “I think that all things are like this (i.e. it applies to all transactions).”
[3837] (...) A similar report (as no. 3836) was narrated from ‘Amr bin Dînâr with this chain.

[3838] 30 - (...) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said: ‘Whoever buys food, let him not sell it until he has taken possession of it.’”

Ibn ‘Abbâs said: “I think that everything is like food.”

[3839] 31 - (...) It was narrated from Ibn Tâwüs, from his father, from Ibn ‘Abbâs who said: “The Messenger of Allâh ﷺ said: ‘Whoever buys food, he should not sell it until he has measured it.”

I said to Ibn ‘Abbâs: “Why?” He said: “Don’t you see that they are exchanging gold, but the delivery of food is delayed?”
[3840] 32 - (1526) It was narrated from Ibn ‘Umar that the Messenger of Allah ﷺ said: “Whoever buys foodstuff should not sell it until he has received it in full.”

[3841] 33 - (1527) It was narrated that Ibn ‘Umar said: “At the time of the Messenger of Allah ﷺ we used to buy food, and someone would be sent to us to tell us to move it from the place where we had bought it to another place before we sell it.”

[3842] 34 - (1526) It was narrated from Ibn ‘Umar that the Messenger of Allah ﷺ said: “Whoever buys food should not sell it until he has received it in full.”

[3843] (1527) He (i.e. Ibn ‘Umar) said: “We used to buy food from the riders without measure, but the Messenger of Allah ﷺ forbade us to sell it until we had moved it from its place.”
[3844] 35 - (1526) It was narrated from 'Abdullâh bin ‘Umar that the Messenger of Allah ﷺ said: “Whoever buys food, he should not sell it until he has received it in full and taken possession of it.”

[3845] 36 - (...) It was narrated from 'Abdullâh bin Dînâr that he heard Ibn ‘Umar say: “The Messenger of Allah ﷺ said: ‘Whoever buys food, he should not sell it until he takes possession of it.’”

[3846] 37 - (1527) It was narrated from Ibn ‘Umar that they would be beaten at the time of the Messenger of Allah ﷺ if they bought food without measure then sold it on the spot, unless they moved it.

[3847] 38 - (...) Sâlim bin ‘Abdullâh narrated that his father said: “I saw the people at the time of the Messenger of Allah ﷺ being beaten if they bought food without measure then sold it on the spot, unless they took it to their own places.”
Ibn Shihâb said: "Ubaidullâh bin ‘Abdullâh bin ‘Umar told me that his father used to buy food without measure then take it to his family."

It was narrated from Abū Hurairah that the Messenger of Allâh ﷺ said: "Whoever buys food, let him not sell it until he has measured it."

It was narrated from Abū Hurairah that he said to Marwân: "Have you made permissible a transaction involving Ribâ?" Marwân said: "I have not done that." Abū Hurairah said: "You have allowed selling Šakk. The Messenger of Allâh ﷺ forbade selling food until it has been received in full." Then Marwân addressed the people and forbade such transactions.

Sulaimân said: "I saw the guards collecting them from the hands of the people."

[1] Šakk: A letter from the ruler ordering that food and other items be given to the holder of the letter.
Jâbir bin ‘Abdullâh said: “The Messenger of Allah used to say: “When you buy foodstuff, do not sell it until you have received it in full.”

Chapter 9. The Prohibition Of Selling A Heap Of Dates The Weight Of Which Is Unknown

Jâbir bin ‘Abdullâh said: “The Messenger of Allah forbade selling a heap of dates, the weight of which is unknown, for a known weight of dates.”

(...) Jâbir bin ‘Abdullâh said: “The Messenger of Allah forbade...” a similar report (as Hadîth no. 3851), except that he did not say “of dates” in the latter part of the Hadîth.
Chapter 10. Affirming That Both Parties To A Transaction Have The Option (Of Canceling It) While They Are Still Together

[3853] 34 - (1531) It was narrated from Ibn 'Umar that the Messenger of Allah ﷺ said: “Each party to a transaction has the option (of canceling it) so long as they have not separated, except in the case of Bai'Al-Khiyâr.”[1]

[3854] (...) A Hadîth similar to that of Mâlik from Nâfi' (no. 3853) was narrated from Ibn 'Umar, from the Prophet ﷺ.

1 A transaction where both parties have chosen to agree upon a deal.
[3855] 44 - (...) It was narrated from Ibn 'Umar that the Prophet 

سَمِعَتْ يَحْيَى بْنُ سَعِيدٍ، وَحَدَّثَاهَا يَبْنُ رِافِعٍ: حَدَّثَنَا يَبْنُ أَبِي جَعْفَرِ اللَّدَّنَاهُ: أَخْبَرَنَا الصَّحَابُ، كَلَّاهُمَا عَنْ نَافِعٍ، عَنْ يَبْنِ عَمْرٍ عَنْ النَّبِيِّ رَبَّنَا، نَحَبَّ حَدِيثٍ مَلِكٍ عَنْ نَافِعٍ.


[3856] 45 - (...) 'Abdullâh bin 'Umar said: "The Messenger of Allah ﷺ said: ‘When two parties enter into a transaction, each of them has the option of (canceling) the sale, so long as they have not parted, but if they chose to agree on a deal, then it becomes binding.’"

Ibn Abî 'Umar added in his report: "Nâfî" said: ‘If he entered into a transaction with a man and intended not to let him off, he would get up and walk away for a while, then come back to him.’’
It was narrated from ‘Abdullâh bin Dînâr that he heard Ibn ‘Umar say: “The Messenger of Allâh ﷺ said: ‘There is no deal between two parties until they part, unless they choose to agree on a deal.’”

Chapter 11. Honesty In Selling And Disclosure Of Defects

It was narrated from Ḥâkîm bin Ḥîzâm that the Prophet ﷺ said: “The two parties to a transaction have the option (of canceling it) until they part. If they are honest and disclose any defects, their transaction will be blessed, but if they lie and conceal defects the blessing will be erased.”
It was narrated that Abū At-Tayyāḥ said: “I heard ‘Abdullāh bin Al-Ḥārīth narrating from Ḥakīm bin Ḥizām from the Prophet ﷺ...” a similar report (as no. 3858).

Muslim bin Al-Ḥajjāj said: Ḥakīm bin Ḥizām was born inside the Ka‘bah and lived for one hundred and twenty years.

Chapter 12. One Who Is Deceived In Transactions

Ibn ‘Umar said that a man told the Messenger of Allāh ﷺ that he was often deceived in transactions, and the Messenger of Allāh ﷺ said: “When you enter into a transaction, say: ‘There should be no deceit.’”

So when he entered into a transaction he would say: “There should be no deceit.”

A similar report (as no. 3860) was narrated from ‘Abdullāh bin Dīnār with this chain, but it does not say in their Hadīth: “When he entered into a
transaction he would say: ‘There should be no deceit.’”

Chapter 13. The Prohibition Of Selling Produce Before Its Goodness Appears

[3862] 49 - (1534) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ forbade selling produce until its goodness appears. He forbade it for the seller and the buyer.

[3863] (...) A similar report (as no. 3862) was narrated from Ibn ‘Umar, from the Prophet ﷺ.

[3864] 50 - (1535) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ forbade selling the fruit of date palms until it began to develop color (turn yellow or red) and ears (of grain) until they turned white (having developed) and were free of blight. He forbade that to the seller and the buyer.
It was narrated that Ibn 'Umar said:

"The Messenger of Allah ﷺ said:

'Do not sell produce until its goodness appears and there is no longer any fear of blight.'"

He said: "Until its goodness appears means when it turns red or yellow."

(...)(...) It was narrated from Yahyā with this chain (a Hadith similar to no. 3865), up to (the words); "until its goodness appears;" and he did not mention what comes after that.

(...)(...) A Hadith like that of 'Abdul-Wahhāb (no. 3866) was narrated from Ibn 'Umar, from the Prophet ﷺ.

(...)(...) A Hadith like that of Mālik and 'Ubaidullāh (nos. 3862, 3863) was narrated from Ibn 'Umar from the Prophet ﷺ.

(...)(...) It was narrated from 'Abdullāh bin Dīnār that he heard Ibn 'Umar say: "The Messenger of Allāh ﷺ said: 'Do not sell produce until its goodness appears.'"
(... It was narrated from 'Abdullâh bin Dînâr with this chain (a Hadîth similar to no 3869). In the Hadîth of Shu'bah it adds: "It was said to Ibn 'Umar: 'What does its goodness mean?' He said: 'When there is no more danger of blight.'"

53 - (1536) It was narrated that Jâbir said: "The Messenger of Allah forbade - or forbade us - selling fruits until they became good."

54 - (...) Jâbir bin 'Abdullâh said: "The Messenger of Allah forbade selling produce until its goodness appeared."
[3873] 55 - (1537) It was narrated that Abü Al-Bakhtārī said: “I asked Ibn ‘Abbâs about selling the fruit of date palms. He said: ‘The Messenger of Allâh ﷺ forbade selling the fruit of date palms until it (some of it) could be eaten, and until it was weighed.’ I said: ‘What does weighed mean?’ A man who was with him said: ‘Until it is estimated.’”

[3874] 56 - (1538) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Do not sell produce until its goodness appears.’”

Chapter 14. The Prohibition Of Selling Fresh Dates In Exchange For Dry Dates Except In The Case Of Arāyâ[1]

[3875] 57 - (1534) It was narrated from Ibn ‘Umar that the Prophet ﷺ forbade selling produce until it became ripe, and he forbade selling fresh dates for dry dates.

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[1] Arāyâ refers to a kind of sale in which the owner of dates that are still on the tree can sell them for dried dates by estimation.
Zaid bin Thâbit narrated that the Messenger of Allah \( 
\) granted a concession with regard to selling 'Arâyâ.

Abü Hurairah said: "The Messenger of Allah \( 
\) said: 'Do not sell produce until it becomes ripe, and do not sell fresh dates for dry dates.'"

Ibn Šihâb said: "Sâlim bin 'Abdullâh bin 'Umar narrated a similar report to me from his father from the Messenger of Allah \( 
\)."

It was narrated from Sa'eed bin Al-Müsâyyab that the Messenger of Allah \( 
\) forbade Muzâbanah and Muhâqalah transactions. Muzâbanah is when dates on the tree are sold for dry dates, and Muhâqalah is when crops in the field are sold for dry wheat, or land is leased out for wheat.
He said: “Sâlim bin ‘Abdullâh narrated to me that the Messenger of Allâh ﷺ said: ‘Do not sell produce until it becomes ripe, and do not sell fresh dates for dry dates.’ Sâlim said: ‘Abdullâh bin Zaid bin Thâbit told me that after that the Messenger of Allâh ﷺ granted a concession allowing the sale of ‘Arâyâ for fresh dates or dried dates, but he did not grant a concession in any other case.’”

[3879] 60 - (...) It was narrated from Zaid bin Thâbit that the Messenger of Allâh ﷺ granted a concession to the owner of ‘Arâyâ; allowing him to sell it for an estimated measure of dried dates.

[3880] 61 - (...) Zaid bin Thâbit narrated that the Messenger of Allâh ﷺ granted a concession with regard to ‘Arâyâ, by which the people of a household could eat fresh dates in return for an estimated measure of dried dates.
[3881] (...) Nâfi‘ narrated a similar report (as no. 3880).

[3882] 62 - (...) It was narrated from Yahyâ bin Sa‘eed with this chain (a Hadîth similar to no. 3880), except that he said: ‘Arâyâ refers to the produce of palm trees that is given to people, and they sell it for a similar measure of dried dates.

[3883] 63 - (...) It was narrated from ‘Abdullâh bin ‘Umar: “Zaid bin Thâbit told me that the Messenger of Allâh ﷺ granted a concession allowing the sale of ‘Arâyâ for a similar measure of dried dates.”

Yahyâ said: “‘Arâyâ is when a man buys the produce of date palms so that he can give his family fresh dates to eat, in return for an estimated measure of dried dates.”

[3884] 64 - (...) It was narrated from Zaid bin Thâbit that the Messenger of Allâh ﷺ granted a concession with regard to ‘Arâyâ, allowing it to be sold for a similar measure.
[3885] 65 - (...) It was narrated from ʻUbaidullāh with this chain (a Hadīth similar to no. 3884).

[3886] 66 - (...) It was narrated from Nāfi with this chain that the Messenger of Allāh ﷺ granted a concession allowing 'Arāyā to be sold for a similar measure.

[3887] 67 - (1540) It was narrated from Bushair bin Yasār from some of the Companions of the Messenger of Allāh ﷺ who were members of his family, including Sahl bin Abī UaThmah, that the Messenger of Allāh ﷺ forbade selling fresh dates for dried dates. He said: “That is Ribā, that is Muzābanah.” But he granted a concession allowing the sale of ‘Ariyyah, where the produce of one or two palm trees is assigned to a household in return for an estimated measure of dried dates, so that they can eat fresh dates.

[3888] 68 - (...) It was narrated from Bushair bin Yasār, that the Companions of the Messenger of Allāh ﷺ said: “The Messenger of Allāh ﷺ granted a concession with regard to the sale of ‘Ariyyah for an estimated measure of dried dates.”
Bushair bin Yasâr narrated from some Companions of the Messenger of Allâh ﷺ who were members of his family that the Messenger of Allâh ﷺ forbade... and he mentioned a Hadîth like that of Sulaimân bin Bilâl from Yahyâ (no. 3887), except that Ishâq and Ibn Al-Muthanna said Zabn instead of Ribâ, but Ibn Abî ‘Umar said Ribâ.

A Hadîth like theirs (i.e. Ishâq and Ibn Al-Muthanna, no. 3889) was narrated from Sahl bin Abî Hathmah from the Prophet ﷺ.

Râfî‘ bin Khadij and Sahl bin Abî Hathmah narrated that the Messenger of Allâh ﷺ forbade Muzâbanah, selling fresh dates for dried dates, except for those who owned ‘Arâyâ - he gave them permission.
It was narrated from Abü Hurairah that the Messenger of Allâh ﷺ granted a concession allowing the sale of ‘Arâyâ for estimated amounts less than five Wasq, or up to five Wasq. Dâwûd was unsure and said: “Five or less than five?” He said: “Yes.”

It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ forbade Muzâbanah. Muzâbanah refers to selling fresh dates for dried dates by measure, and selling grapes for raisins by measure.

It was narrated from Nâfi’ that ‘Abdullâh told him that the Prophet ﷺ forbade Muzâbanah. Muzâbanah means selling the produce of palm trees for dried dates by measure, or selling grapes for raisins by measure, or selling crops for dried wheat by measure.

A similar report (as no. 3894) was narrated from ‘Ubaidullâh with this chain.
It was narrated that Ibn ‘Umar said: “The Messenger of Allâh forbade Muzâbanah. Muzâbanah means selling the produce of palm trees for dried dates by measure, or selling grapes for raisins by measure, or selling any kind of produce for an estimated measure of the same kind of produce.”

It was narrated from Ibn ‘Umar that the Messenger of Allâh forbade Muzâbanah. Muzâbanah means selling what is up on the palm trees for dried dates of a specified amount (by saying), “If there is more it is mine and if there is less then I owe you.”

Ayyûb narrated a similar report (as no. 3897) with this chain.

It was narrated that ‘Abdullâh said: “The Messenger of Allâh forbade Muzâbanah, selling the produce of one’s garden. If it is palm trees; for dried dates by measure, and if it is grapes; selling them for raisins by measure, and if it is unharvested produce; selling it for a measure of harvested produce. He forbade all of that.”
Chapter 15. One Who Sells Date Palms On Which There Are Dates

[3901] 77 - (1534) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: “Whoever sells date palms that have been pollinated, the produce belongs to the seller, unless the buyer stipulates otherwise.”

[3902] 78 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: “Any palm trees which are purchased and they have been pollinated, the produce belongs to the one who pollinated them, unless the one who buys them stipulates otherwise.”

(... A Hadîth similar to theirs (i.e. Qutaiba and others, no. 3899) was narrated from Nâfi' with this chain.

وإن كان رزعاً، أن تبيعه بكيل طعام، فهى عن ذلك كلله.
و في رواية قتيبة: أو كان رزعاً.

(المعجم 15) - (باب من باع نخلا
عليه تمر) (النحوة 15)

[3901] 77 - (1534) ﷺ: قرأت على مالك
عن نافع، عن ابن عمر: أن رسول الله ﷺ قال: "إذا باع نخلة أتبرع
فتمها للبائع، إلا أن يشتري المبتاع.

[3902] 78 - (...) ﷺ: حديثاً محمد بن سعيد، وحديثنا ابن
المتّى: حديثنا يحيى بن سعيد، وحديثنا أبي
عمرو: حديثنا أبي، جميعاً عن عبد الله ﷺ: وحديثنا
أبو بكر بن أبي مُسَبِّبة - واللفظ لى: حديثنا
محمد بن بشر: حديثنا عبد الله ﷺ نافع، عن
ابن عمر أن رسول الله ﷺ قال: "ليما يحل
أخيري أصولها، وقد أثرت، فإنّ الله ﷺ ينير
أبّره، إلا أن يشترى الذي أشتراهما".
[3903] 79 - (…) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Any person who pollinates palm trees then sells them, the produce of the palm tree belongs to the one who pollinated it, unless the buyer stipulates otherwise.”

[3904] (…) A similar report (as no. 3903) was narrated from Nâfi’ with this chain.

[3905] 80 - (…) It was narrated that ʿAbdullâh bin ‘Umar said: “I heard the Messenger of Allâh ﷺ say: ‘Whoever buys palm trees after they have been pollinated, their produce belongs to the seller, unless the buyer stipulates otherwise. Whoever buys a slave, his property belongs to the one who sold him, unless the buyer stipulated otherwise.’”

[3906] (…) A similar report (as no. 3905) was narrated from Az-Zuhîrî with this chain.
Chapter 16. The Prohibition Of Muhâqalah And Muzâbanah, And Mukhâbarah; And Selling Produce Before Its Goodness Appears, And Muʿâwamah; Which He Is Selling Years In Advance

[3907] (...) Sâlim bin ʿAbdullâh bin ʿUmar narrated that his father said: “I heard the Messenger of Allâh ﷺ say...” a similar report (as no. 3905).

[3908] 81 - (1536) It was narrated that Jâbir bin ʿAbdullâh said: “The Messenger of Allâh ﷺ forbade Muhâqalah, Muzâbanah, and Mukhâbarah, and selling produce before its goodness appears; it should not be sold except for Dînâr and Dirham, except in the case of ʿArâyâ.”

[3909] (...) Jâbir bin ʿAbdullâh said: “The Messenger of Allâh ﷺ forbade...” and he mentioned something similar (to Hadîth no. 3908).
It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ forbade Mukhâbarah, Muhâqalah and Muzâbanah, and selling produce until it is fit to eat; it should not be sold except for Dirham and Dinar, except in the case of ‘Arâyâ.

‘Aṭâ’ said: “Jâbir explained it to us and said: ‘Mukhâbarah refers to unused land which a man gives to another man who spends on it then (the owner) takes some of its produce in return. He said that Muzâbanah means selling fresh dates on the tree for dried dates by measure, and Muhâqalah refers to something similar with regard to crops, where standing crops are sold for grains by measure.’”

It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ forbade Mukhâbarah, Muhâqalah and Muzâbanah, and buying palm trees until (their produce is) ripe. And ripening means that they turn red or yellow, or are fit to eat. Muhâqalah means selling the field for a known measure of food. Muzâbanah means selling the palm tree for some Wasq of dried dates. Mukhâbarah refers to a share, one-third or one-quarter and so on.

Zaid said: “I said to ‘Aṭâ’ bin
Abî Rabâh: ‘Did you hear Jâbir bin ‘Abdullâh narrate that from
the Messenger of Allâh ﷺ?’ He said: ‘Yes.’

[3912] 84 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “The
Messenger of Allâh ﷺ forbade Muzâbanah, Muḥâqalah and
Mukhâbarah, and selling produce until it is ripe (Tushqîh).”

He said: “I said to Sa‘eed: ‘What does Tushqîh mean?’ He said:
“When they turn red or yellow and are fit to eat.”

[3913] 85 - (...) It was narrated that Jâbir bin ‘Abdullâh said:
“The Messenger of Allâh ﷺ forbade Muḥâqalah, Muzâbanah,
Mu‘awamah and Mukhâbarah - one of them said: selling years ahead
is Mu‘awamah - and exemption of something unspecified, but he
granted a concession with regard to ‘Arâyâ.”
A similar report (as no. 3913) was narrated from Jâbir from the Prophet ﷺ, except that he did not mention: “Selling years ahead is Mu‘âwamah.”

Chapter 17. Kirâ’ (Leasing Land)\(^1\)

It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ forbade leasing out land, selling it years ahead and selling produce until it is good (i.e. ready to eat).”

It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ forbade leasing out land.

It was narrated that Jâbir bin ‘Abdullâh said: ‘Whoever has land, let him cultivate it, and if he does not cultivate it, he should let his brother cultivate it.’”

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\(^{1}\) Kirâ’: When the owner allows the land to be used in exchange for a certain portion of the produce. Some of the narrations that follow explain it explicitly.
[3918] 89 - (...) It was narrated that Jâbir bin 'Abdullâh said: "One of the Companions of the Messenger of Allâh ﷺ had some surplus land, and the Messenger of Allâh ﷺ said: 'Whoever has surplus land, let him cultivate it or lend it to his brother, but if he insists, let him keep his land.'"

[3919] 90 - (...) It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade taking rent or a share for land."

[3920] 91 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'Whoever has land, let him cultivate it. If he cannot cultivate it, or is unable to do so, let him lend it to his Muslim brother, but he should not take rent for it.'"

[3921] 92 - (...) Hammâm narrated: "Sulaimân bin Mûsâ asked 'Âtâ': 'Did Jâbir bin 'Abdullâh tell you that the Prophet ﷺ said: "Whoever has
land, let him cultivate it or let his brother cultivate it, and he should not lease it out”? He said: “Yes.”

[3922] 93 - (...) It was narrated from Jábir that the Prophet forbade Mukhâbarah.

[3923] 94 - (...) Jábir bin ‘Abdullâh said: “The Messenger of Allâh forbade Mukhâbarah. ...

[3924] 95 - (...) It was narrated that Jábir said: “We used to rent (Khâbir) land at the time of the Messenger of Allâh and we would get a share of the grain left in the ears after threshing and of such-and-such (a quantity). Then the Messenger of Allâh said: ‘Whoever has land (surplus) let him cultivate it or let his brother till it, otherwise, let him leave it.”

[3925] 96 - (...) Jábir bin ‘Abdullâh said: “At the time of the Messenger of Allâh we used to take land in return for one-third or one-quarter of that
which grew along the water channels. The Messenger of Allah ﷺ addressed us concerning that and said: ‘Whoever has land, let him cultivate it. If he does not cultivate it, let him lend it to his brother. If he does not lend it to his brother, let him keep it.’

[3926] 97 - (...) It was narrated that Jâbir said: “I heard the Prophet ﷺ say: ‘Whoever has land, let him donate it or lend it.”

[3927] 98 - (...) It was narrated from Al-A‘mash with this chain (a Hadîth similar to no. 3926), except that he (ﷺ) said: “Let him cultivate it, or let his brother cultivate it.”

[3928] 99 - (...) It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allah ﷺ forbade leasing out land.

Bukhair said: “Nâfi‘ told me that he heard Ibn ‘Umar say: ‘We used to lease out land, then we stopped doing that when we heard the Hadîth of Râfi‘ bin Khâdij.”
**[3929] 100 - (...)** It was narrated that Jābir said: “The Messenger of Allāh ﷺ forbade selling (leasing) unused land for two or three years.”

**[3930] 101 - (...)** It was narrated that Jābir said: “The Messenger of Allāh ﷺ forbade selling years ahead.”

According to the report of Ibn Abī Šaibah: (the Messenger of Allāh ﷺ forbade) “Selling produce for years ahead.”

**[3931] 102 - (1544)** It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever has land, let him cultivate it or lend it to his brother, and if he insists, let him keep his land.’”

**[3932] 103 - (1536)** Jābir bin ‘Abdullāh narrated that he heard the Messenger of Allāh ﷺ
forbidding Muzâbanah and Huqûl. Jâbir bin ‘Abdullâh said: 
"Muzâbanah means selling fresh dates for dried dates, and Huqûl means leasing out land (Kirâ')."

[3933] 104 - (1545) It was 
narrated that Abû Hurairah said: 
"The Messenger of Allâh ﷺ forbade Muhâqalah and Muzâbanah."

[3934] 105 - (1546) Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ forbade Muzâbanah and Muhâqalah. Muzâbanah means buying dates on the tops of the palm trees and Muhâqalah means leasing out land."

[3935] 106 - (1547) It was 
narrated that ‘Amr said: "I heard Ibn 'Umar say: 'We did not see anything wrong with renting out land until last year, then Râfi‘ said that the Prophet of Allâh ﷺ had forbidden it.""
A similar report (as no. 3935) was narrated from ‘Amr bin Dînâr with this chain. In the Hadîth of Ibn ‘Uyaynah it adds: “So we stopped it because of that.”

It was narrated that Mujâhîd said: “Ibn ‘Umar said: ‘Râfi‘ stopped us from benefiting from our land.’”

It was narrated from Nâfî‘ that Ibn ‘Umar used to lease out his farmland at the time of the Prophet and during the leadership of Abû Bakr, ‘Umar and ‘Uthmân, and the beginning of the leadership of Mu‘âwiya. Until, at the end of the leadership of Mu‘âwiya, he heard that Râfi‘ bin Khâdiyya narrated a Hadîth in which (he mentioned) it was forbidden by the Prophet. He entered upon him, when I was with

When he was asked about that afterwards he said: “Râfi’ bin Khadij said that the Messenger of Allâh forbade it.”

[3939] (...) A similar report (as no. 3938) was narrated from Ayyûb with this chain. In the Hadîth of Ibn ‘Ullayyah it adds: “He said: ‘Ibn ‘Umar stopped doing it after that, and he did not lease it out.’”

[3940] 110 - (...) It was narrated that Nâfi’ said: “I went with Ibn ‘Umar to Râfi’ bin Khadij in Al-Balât, and he told him that the Messenger of Allâh forbade leasing out farmland.”

[3941] (...) It was narrated from Ibn ‘Umar that he went to Râfi’, and he narrated this Hadîth (no. 3940) from the Prophet.
It was narrated from Nâfi’ that Ibn ‘Umar used to rent out land. Then he was told a Hadîth from Râfi’ bin Khadij. He said to him: “Come with me,” and we went to him, and he narrated from some of his paternal uncles and said that the Prophet ﷺ had forbidden leasing out land. Then Ibn ‘Umar stopped doing that and he did not rent it out.

Ibn ‘Awn narrated (a Hadîth as no. 3942) it with this chain, and he said: “He (Râfi’) narrated to him from some of his paternal uncles, from the Prophet ﷺ.”

Sâlim bin ‘Abdullâh narrated that ‘Abdullâh bin ‘Umar used to lease out his land, until he heard that Râfi’ bin Khadij Al-Ansâri forbade leasing out land. ‘Abdullâh met him and said: “O Ibn Khadij, what are you narrating from the Messenger of Allah ﷺ about leasing out land?” Râfi’ bin Khadij said to ‘Abdullâh: “I heard my two paternal uncles, who had been present at (the battle of) Badr, narrating to the family, that the Messenger of Allah ﷺ forbade leasing out land.” ‘Abdullâh said: “At the time of the Messenger of Allah ﷺ I knew that land could be leased
Chapter 18. Leasing Out Land (Kira') In Return For Food

[3945] 113 - (1548) It was narrated that Râfi' bin Khadij said: “We used to rent land at the time of the Messenger of Allâh ﷺ, leasing it for one-third or one-quarter (of the yield of a specified crop) and a specified amount of food. Then one day, one of my paternal uncles came to us and said: ‘The Messenger of Allâh ﷺ has forbidden to us something that was beneficial to us, but obedience to Allâh and His Messenger is more beneficial to us. He forbade us to rent land and lease it for one-third or one-quarter (of the yield of a specified crop) and a specified amount of food, and he ordered the owner of the land to cultivate it or let it be cultivated, and he disliked leasing it out or anything else.’”
It was narrated that Râfi' bin Khadij said: "We used to rent land and lease it for one-third or one-quarter..." then he narrated a Hadîth like that of Ibn 'Ulayyah (no. 3945).

A similar report (as no. 3945) was narrated from Ya'la bin Ḥakîm, with this chain.

It was narrated from Râfi' bin Khadij from the Prophet (a Hadîth similar to no. 3945) but he did not say: "From some of his paternal uncles."

It was narrated from Abû An-Najâshî, the freed slave of Râfi' bin Khadij, from Râfi', that Zuhair bin Râfi' - who was his paternal uncle - (He) said: "Zuhair came to me and said: 'The Messenger of Allâh forbade something that was beneficial for us.' I said: 'What is that? Whatever the Messenger of
Allâh ﷺ says is right.’ He said: ‘He asked me: “What do you do with your fields?” I said: “We rent them, O Messenger of Allâh, in return for (what grows on the edge) of the spring, or for several Wasq of dates or barley.” He said: “Do not do that. Cultivate them, or let them be cultivated by others, or keep them.”

[3950] (...) This was narrated from Râfi’ from the Prophet ﷺ, (a Hadîth similar to no. 3949) but he did not say: “From the paternal uncle of Zuhair.”

Chapter 19. Leasing Out Land (Kirâ) For Gold And Silver

[3951] 115 - (1547) It was narrated from Hanzalah bin Qais that he asked Râfi’ bin Khadij about leasing out land. He said: “The Messenger of Allâh ﷺ forbade leasing out land.” I said: “For gold and silver?” He said: “As for (leasing it for) gold and silver, there is nothing wrong with that.”
Hanzalah bin Qais Al-Ansârî said: “I asked Râfi‘ bin Khadij about leasing out land for gold and silver. He said: ‘There is nothing wrong with that. Rather at the time of the Prophet ﷺ the people used to rent land in return for what grows along the water channels, and at the springs, and in some parts of the fields, but one part would be destroyed while another part would be safe, or vice versa, and this was the only way in which people leased out land. So this was forbidden. As for something that is specified and guaranteed, there is nothing wrong with it.’”

It was narrated from Hanzalah Az-Zuraqi that he heard Râfi‘ bin Khadij say: “We had the most land among the Ansâr, and we used to lease out land on the basis that we would have the produce of this part, and they would have the produce of that, and perhaps one part would yield produce and the other part would not. So he forbade us to do that. As for silver, he did not forbid us.”

A similar report (as no. 3953) was narrated from Yahyâ bin Sa’eed, with this chain.
Chapter 20. Muzâra‘ah
(Sharecropping) And Mu‘âjarah
(lending)

[3955] 118 - (1549) It was narrated that ‘Abdullāh bin As-Sâ‘ib said: “I asked ‘Abdullāh bin Ma‘qil about Muzâra‘ah. He said: ‘Thâbit bin Ad-Dahhâk told me that the Messenger of Allah ﷺ forbade Muzâra‘ah.’” According to the report of Ibn Abī Haibah: “He (ﷺ) forbade it.” And he said: “I asked Ibn Ma‘qil,” but he did not name him as ‘Abdullāh.

[3956] 119 - (...) It was narrated that ‘Abdullāh bin As-Sâ‘ib said: “We entered upon ‘Abdullāh bin Ma‘qil and asked him about Muzâra‘ah. He said: ‘Thâbit said that the Messenger of Allah ﷺ forbade Muzâra‘ah and enjoined Mu‘âjarah (renting out land), and he said: There is nothing wrong with it.’”
Chapter 21. Lending Land

[3957] 120 - (1550) It was narrated from 'Amr that Mujâhid said to Tâwûs: “Let us go to Ibn Râfi' bin Khâdij and listen to the Hadîth from his father, from the Prophet ﷺ.” He said: “He rebuked him.” He said: “By Allah, if I had known that the Messenger of Allah ﷺ forbade it, I would not have done it, but one who is more knowledgeable than them” - meaning Ibn 'Abbâs - “told me that the Messenger of Allah ﷺ said: ‘For a man to lend his land to his Muslim brother is better for him than taking a specified amount for it.’”

[3958] 121 - (...) It was narrated from Tâwûs that he used to rent out (Yukhâbir) his land. 'Amr said: “I said to him: ‘O Abû ‘Abdur-Rahmân, why don’t you stop this renting, for they are saying that the Prophet ﷺ forbade renting out land?’ He said: ‘O 'Amr, the most knowledgeable of them of that’ - meaning Ibn ‘Abbâs - ‘told me that the Prophet ﷺ did not forbid it, rather he said: For one of you to lend his land to his brother is better for him than renting it out for a specified amount.’”
[3959] (...) A Hadith similar to theirs (i.e. Ibn Tâwús and Ibn 'Amr’ no. 3959) was narrated from Ibn ‘Abbâs from the Prophet ﷺ.

[3960] 122 - (...) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ said: “If one of you were to lend his land to his brother, that would be better for him than taking such and such for it” meaning a specified amount.

[3961] 123 - (...) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ said: “Whoever has land, if he lends it to his brother, that is better for him.”
Chapter 1. Musâqâh And Mu‘âmalah In Return For A Share Of The Fruit And Crops

[3962] 1 - (1551) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ made a contract with the people of Khaibar for half of the fruit or crops produced.

[3963] 2 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ handed over Khaibar in return for half of the fruit or crops that it produced. Every year his wives would be given one hundred Wasq: Eighty Wasq of dates and twenty of barley. When ‘Umar was in charge, he divided Khaibar, and he gave the wives of the Prophet ﷺ the choice of having land and water allotted to them, or continuing to receive the same number of Wasq every year. They differed. Some of them chose land and water, and some of them chose to be given...
Wasq every year. ‘Aishah and Hafsah were among those who chose land and water.”

[3964] 3 - (...) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ made a contract with the people of Khaibar for one half of the crops or fruit produced... and he quoted a Hadith like that of ‘Ali bin Mushir, but he did not mention that ‘Aishah and Hafsah were among those who chose land and water. He said: “He gave the wives of the Prophet ﷺ the option of having land allocated to them,” but he did not mention water.

[3965] 4 - (...) It was narrated that ‘Abdullâh bin ‘Umar said: “When Khaibar was conquered, the Jews asked the Messenger of Allâh ﷺ to let them stay there on the basis that they would work in the fields and give him half of the fruit or crops that they yielded. The Messenger of Allâh ﷺ said: ‘I will let you stay there for as long as we wish.’” Then he (the sub narrator) quoted a Hadith like that of Ibn Numair and Ibn Mushir from ‘Ubaidullah, and he added: “The produce would be divided into shares and the Messenger of Allâh ﷺ would take the Khums.”
5 - It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ gave the palm trees and land of Khâibar to the Jews of Khâibar on the basis that they would cultivate them at their own expense, and the Messenger of Allâh ﷺ would have half of the yield.

6 - It was narrated from Ibn 'Umar that 'Umar bin Al-Khattâb expelled the Jews and Christians from the land of Al-Hijâz. When the Messenger of Allâh ﷺ conquered Khâibar, he wanted to expel the Jews from it, as the land had come under the sway of Allâh, His Messenger and the Muslims. He wanted to expel the Jews from it but the Jews asked the Messenger of Allâh ﷺ to let them stay there on the basis that they would cultivate it, and they would have half of the yield. The Messenger of Allâh ﷺ said to them: “We will let you stay there on that basis, for as long as we wish.” And they stayed there until ‘Umar expelled them to Taimâ’ and Arîhâ’.
Chapter 2. The Virtue Of Planting And Cultivating

[3968] 7 - (1552) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘There is no Muslim who plants something but whatever is eaten of it is charity for him, and whatever is stolen from it is charity for him, and whatever the wild animals eat from it is charity for him, and whatever the birds eat from it is charity for him; no one takes anything from it but it will be charity for him.’”

[3969] 8 - (…) It was narrated from Jâbir that the Prophet ﷺ entered upon Umm Mubash-shir Al-Ansâriyyah among her palm trees, and the Prophet ﷺ said to her: “Who planted these palm trees? Was it a Muslim or a disbeliever?” She said: “A Muslim.” He said: “No Muslim plants anything or cultivates anything, and humans, animals or anything eats from it, but it will be charity for him.”

[3970] 9 - (…) Jâbir bin ʿAbdollâh said: “I heard the Messenger of Allâh ﷺ say: ‘No Muslim man plants anything or cultivates anything that a wild animal or bird or anything eats

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from, but he will have a reward for that.”

[3971] 10 - (...) Jâbir bin ‘Abdullâh said: “The Prophet entered upon Umm Ma’bad in her garden. He said: ‘O Umm Ma’bad, who planted these palm trees? Was it a Muslim or a disbeliever?’ She said: ‘A Muslim.’ He said: ‘No Muslim plants anything that a human, animal or bird eats from, but it will be charity for him until the Day of Resurrection.’”

[3972] 11 - (...) It was narrated from Al-A‘mâsh, from Abû Sufyân, from Jâbir. ‘Amr added in his report from ‘Ammâr, and Abû Kuraib added in his report from Abû Mu‘âwiyyah; “from Umm Mubash-shir.” In the report of Ibn Fudail it says: “From the wife of Zaid bin Háriihah.” In the report of Ishâq from Abû Mu‘âwiyyah it says: “Perhaps he said: ‘From Umm Mubash-shir from the Prophet...”
and perhaps he did not say it.” All of them said: “From the Prophet,” like the Hadith of ‘Atâ’ (no. 3968), Abû Az-Zubair (no. 3969) and ‘Amr bin Dînâr (3971).

12 - (1553) It was narrated that Anas said: “The Messenger of Allâh ﷺ said: ‘There is no Muslim who plants something or cultivates something that birds, humans or animals eat from, but it will be charity for him.’”

13 - (...) Anas bin Mâlik narrated that the Prophet of Allâh ﷺ entered a garden of palm trees belonging to Umm Mubash-shîr, a woman of the Ansâr. The Messenger of Allâh ﷺ said: “Who planted these palm trees? Was it a Muslim or a disbeliever?” They said: “A Muslim...” a Hadîth like theirs (i.e., Yahya, Qutaibah, and Muḥammad no. 3973).
Chapter 3. Waiving Payment In The Case Of Blight

[3975] 14 - (1554) It was narrated from Abû Az-Zubair that he heard Jâbir bin ‘Abdullâh say: “The Messenger of Allâh ﷺ said: ‘If you sell some fruit to your brother then it is stricken with blight, it is not permissible for you to take anything from him. Why would you take your brother’s wealth unlawfully?’”

[3976] (...) A similar report (as no. 3975) was narrated from Ibn Juraij with this chain.

[3977] 15 - (1555) It was narrated from Anas that the Prophet ﷺ forbade selling the fruit of palm trees until they bloom. We said: “What does bloom mean?” He said: “Turning red or yellow. Do you think that if Allâh withholds the fruit, would you regard your brother’s wealth as permissible?”


[3978] (1552) It was narrated from Anas bin Mâlik that the Messenger of Allah ﷺ forbade selling fruit until it bloomed. They said: “What does bloom mean?” He said: “Turning red. He said: If Allah withholds the fruit, on what basis do you regard your brother’s wealth as permissible?”

[3979] (1554) It was narrated from Anas that the Prophet ﷺ said: “If Allah, the Mighty and Sublime, did not cause the fruit (to grow), on what basis do you regard your brother’s wealth as permissible?”

[3980] (1556) It was narrated from Jâbir that the Prophet ﷺ enjoined waiving payments in a case where the crop was stricken by blight.

Abū Ishâq said: “Ibrâhîm (who was the companion of Muslim) said: ‘Abdur-Rahmân bin Bishr narrated this to me from Sufyân.”

Chapter 4. It Is Recommended To Waive Debts

[3981] (1556) It was narrated that Abû Sa‘eed Al-Khudrî said: “At the time of the
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Messenger of Allâh ﷺ, a man suffered loss of some fruit that he had bought, and his debts mounted. The Messenger of Allâh ﷺ said: ‘Give him charity,’ and the people gave him charity, but it was not enough to pay off his debt. The Messenger of Allâh ﷺ said to his creditors: ‘Take what you find, and you are not entitled to any more than that.’"

[3982] (...) A similar report (as no. 3981) was narrated from Bukhârî bin Al-Ashâjî with this chain.

[3983] 19 - (1557) ‘Aishah said: “The Messenger of Allâh ﷺ heard the noise of disputants at the door, raising their voices. One of them was asking the other to let him off and show him leniency in some matter, and he was saying: ‘By Allâh I will not do that.’ The Messenger of Allâh ﷺ came out to them and said: ‘Where is the one who swears by Allâh that he will not do an act of kindness?’ He said: ‘Here I am, O Messenger of Allâh; he may have whatever he wants.’"
Chapter 20 (1558) Abdullâh bin Ka‘b bin Mâlik narrated from his father that he asked Ibn Abî Ḥadrâd to pay a debt that he owed him at the time of the Messenger of Allah in the Masjid. Their voices became so loud that the Messenger of Allah could hear them in his house. The Messenger of Allah came out to them and lifted the curtain of his apartment, and he called Ka‘b bin Mâlik, saying: “O Ka‘b!” Ka‘b said: “Here I am, O Messenger of Allah.” He gestured with his hand, saying waive half of your debt. Ka‘b said: “I have done that, O Messenger of Allah.” The Messenger of Allah said: “Get up and pay off the rest.”

Chapter 21 (3985) (…) Ka‘b bin Mâlik narrated that he asked Ibn Abî Ḥadrâd to pay off a debt that he owed him… a Hadîth like that of Ibn Wahb (3984).
It was narrated from Ka'b bin Mâlik that he was owed money by 'Abdullâh bin Abî Hadrad Al-Aslamî. He met him and pressured him to pay it, and they spoke until their voices became loud. The Messenger of Allâh passed by them and said: “O Ka'b!” and gestured with his hand as if he was telling him, ‘Half.’ So he took half of what was owed him and waive the rest.

Chapter 5. If A Man Finds What He Sold With The Purchaser, Who Has Become Bankrupt, Then He Has The Right To Take It Back

Abû Hurairah said: “The Messenger of Allâh said - or I heard the Messenger of Allâh say -: ‘Whoever finds his property with a man who has become bankrupt’ - or ‘a person who has become bankrupt - he is more entitled to it than anyone else.”
A Hadith like that of Zuhair (no. 3988) was narrated from Yahyâ bin Sa‘eed with this chain. Ibn Rumh said in his report: “Any man who becomes bankrupt.”

It was narrated from Abü Hurairah from the Prophet concerning a man who becomes destitute, if the goods are found with him and not given away yet: “The original owner who sold them to him is more entitled to them.”
[3990] 24 - (...) It was narrated from Abū Hurairah that the Prophet ﷺ said: “If a man becomes bankrupt, and a man finds his goods with him, he is more entitled to them.”

[3991] (...) A similar report (as no. 3990) was narrated from Qatādah with this chain, but they said: “He is more entitled to it than any other creditors.”

[3992] 25 - (...) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “If a man becomes bankrupt and another man finds his goods with him, he is more entitled to them.”
Chapter 6. The Virtue Of Giving More Time To One Who Is Suffering Difficulty, And Letting Those Go Who Are Suffering Difficulty And Those Who Are Well Off

[3993] 26 - (1560) Hudhaifah said: “The Messenger of Allâh ﷺ said: ‘The angels took the soul of a man among those who came before you and they said: ‘Did you do any good deeds?’ He said: ‘No.’ They said: ‘Try to remember.’ He said: ‘I used to lend money to people and I would tell my servants to give more time to those who were in difficulty and to be easy with those who were well off.’ (The angel) said: Allâh said (to us): ‘Be easy with him.’”

[3994] 27 - (...) It was narrated that Rib‘î bin Hirâsh said: Hudhaifah and Abû Mas‘ûd met, and Hudhaifah said: “A man met his Lord, may He be glorified and exalted, and He said: ‘What did you do?’ He said: ‘I did not do anything good, except that I was a rich man and I used to ask the people (to repay their debts); I would accept repayment from those who were well off, and I would let those who were in difficulty go.’ He said: ‘Let My slave go.’” Abû Mas‘ûd said: “That is what I heard the Messenger of Allâh ﷺ saying.”
28 - ( ... ) It was narrated from Hudhaifah from the Prophet ﷺ: “A man died and entered Paradise, and it was said to him: ‘What did you use to do?’ Either he remembered or was caused to remember, and he said: ‘I used to enter into transactions with people, and I used to give those who were in difficulty more time and I would not be harsh when asking for repayment (from those who were well off).’ So he was forgiven.” Abü Mas‘ûd said: “I also heard it from the Messenger of Allah ﷺ.”

29 - ( ... ) It was narrated that Hudhaifah said: “One of Allah’s slaves was brought before Him, to whom Allah had given wealth. He said to him: ‘What did you do in the world?’ - although they cannot conceal anything from Allah. He said: ‘O Lord, You bestowed Your wealth upon me and I used to enter into transactions with people. It was my nature to be lenient, so I used to go easy on those who were well off and I would give more time to those who were in difficulty.’ Allah said: ‘I have more right to that than you; let My slave go.’"
"Uqbah bin 'Amir Al-Juhanî and Abû Mas'ûd Al-Ansârî said: "This is how we heard it from the Messenger of Allâh ﷺ."

[3997] 30 - (1561) It was narrated that Abû Mas'ûd said: "The Messenger of Allâh ﷺ said: 'A man among those who came before you was brought to account, and he was not found to have done anything good, except that he used to mix with people, and he was well off. He would tell his slaves to let those go who were in difficulty. Allâh, may He be exalted, said: We have more right to that than him; let him go.'"

[3998] 31 - (1562) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "A man used to lend money to the people, and he used to say to his slaves: 'If you come to one who is in difficulty, let him go; perhaps Allâh will let us go. When he met Allâh, He let him go.'"
Abū Hurairah said:

"I heard the Messenger of Allāh ﷺ say..." a similar report (as no. 3998).

It was narrated from ‘Abdullāh bin Abī Qatādah that Abū Qatādah asked a debtor to pay him back, and he hid from him. Then he found him and he said: "I am in difficulty." He said: "By Allāh?" He said: "By Allāh." He said: "I heard the Messenger of Allāh ﷺ say: 'Whoever would like Allāh to save him from the hardships of the Day of Resurrection, let him give respite to the one who is in difficulty, or let him go.'"

A similar report (as no. 4000) was narrated from Ayyūb with this chain.

(...) Aḥbārānī abī Ṭalā’ī أبو الطاهر: 

Aḥbārānī abī Ṭalā’ī أبو الطاهر: Aḥbārānī abī Ṭalā’ī أبو الطاهر:
Chapter 7. The Prohibition Of A Rich Man Delaying Repayment. The Validity Of Hawâlah (Transferal Of Debts) And It Is Recommended To Accept Transferal Of A Debt If It Is Transferred To A Rich Man

[4002] 33 - (1564) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “For a rich man to delay repayment is wrongdoing, and if the debt of one of you is transferred to a rich man, let him accept it.”

[4003] (...) A similar report (as no. 4002) was narrated from Abû Hurairah, from the Prophet ﷺ.

Chapter 8. The Prohibition Of Selling Surplus Water Which Is In The Wilderness And Is Needed To Take Care Of The Pasture. The Prohibition Of Not Allowing Others To Use It. The Prohibition Of Stud fees

[4004] 34 - (1565) It was narrated that Jâibir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ forbade selling surplus water.”

[4006] 36 - (1566) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Surplus water should not be withheld so as to prevent the growth of greenery.”

[4007] 37 - (…) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Do not withhold surplus water so as to prevent the growth of greenery.’”

[4008] 38 - (…) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Surplus water should not be sold as if selling greenery.’”
Chapter 9. The Prohibition Of The Price Of A Dog, The Fee Of A Fortuneteller And The Payment Of A Prostitute, And The Prohibition Of Selling Cats

[4009] 39 - (1567) It was narrated from Abû Ma'sūd Al-Anṣârî that the Messenger of Allâh ﷺ forbade the price of a dog, the payment of a prostitute, and the fee of a fortuneteller.

[4010] (...) A similar report (as no. 4009) was narrated from Az-Zuhrî with this chain.

[4011] 40 - (1568) It was narrated that Râfî' bin Khâdîj said: "I heard the Prophet ﷺ say:
‘The worst of earnings are the payment of a prostitute, the price of a dog and the fee of a cupper.’"

[4012] 41 - (...). Râfi‘ bin Khâdiţ narrated that the Messenger of Allâh ﷺ said: “The price of a dog is evil, the payment of a prostitute is evil and the earnings of a cupper are evil.”

[4013] (...) A similar report (as no. 4012) was narrated from Yâyiâ bin Abî Kathîr with this chain.

[4014] (...) Râfi‘ bin Khâdiţ narrated a similar report (as no. 4012) from the Messenger of Allâh ﷺ.

[4015] 42 - (1569) It was narrated that Abû Az-Zubair said: “I asked Jâbir about the price of dogs and cats.” He said: “The Messenger of Allâh ﷺ forbade that.”
Chapter 10. The Command To Kill Dogs, And Its Abrogation.
The Prohibition Of Keeping Dogs, Except For Hunting, Farming, (Herding) Livestock And The Like

[4016] 43 - (1570) It was narrated from Ibn ‘Umar that the Messenger of Allâh سًىً ordered that dogs be killed.

[4017] 44 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh سًىً ordered that dogs be killed, and he sent word to all quarters of Al-Madinah saying that they should be killed.”

[4018] 45 - (...) It was narrated that ‘Abdullâh bin ‘Umar said: “The Messenger of Allâh سًىً used to order that dogs be killed, and I went throughout Al-Madinah, and we did not spare any dog but we killed it, to such an extent that we would even kill the dog of a woman belonging to the desert people.”

[4019] 46 - (1571) It was
narrated from Ibn 'Umar that the Messenger of Allah ﷺ enjoined the killing of dogs, except dogs for hunting, and dogs for herding sheep or livestock. It was said to Ibn 'Umar: "Abū Hurairah says: 'Or farm dogs.' Ibn 'Umar said: 'Abū Hurairah had farmland.'"

[4020] 47 - (1572) Jābir bin 'Abdullâh said: “The Messenger of Allah ﷺ ordered us to kill dogs, and even if a woman came from the desert with her dog, we would kill it. Then the Prophet ﷺ forbade killing them, and said: ‘You should kill the dark black (dog) with two (white) spots (above its eyes), for it is a devil.’”

[4021] 48 - (1573) It was narrated that Ibn al-Mughaffal said: “The Messenger of Allâh ﷺ enjoined the killing of dogs, then he said: ‘What is the problem with them and dogs?’ Then he granted a concession with regard to dogs for hunting and herding sheep.”
[4022] 49 - (...) It was narrated from Shu‘bah (a Hadîth similar to no. 4021, with a different chain of narrators) with this chain.

Ibn Hâtim said in his Hadîth from Yahyâ: He (ﷺ) granted a concession with regard to dogs for herding sheep, hunting and (guard dogs) in farms.

[4023] 50 - (1574) It was narrated that Ibn 'Umar said: “The Messenger of Allâh ﷺ said: ‘Whoever keeps a dog except a dog for herding livestock or hunting, two Qîrât will be deducted from his reward every day.’”

[4024] 51 - (...) It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ said: “Whoever keeps a dog, except a dog for hunting or herding livestock, two Qîrât will be deducted from his reward every day.”

[4025] 52 - (...) It was narrated
from ‘Abdullâh bin Dînâr that he heard Ibn ‘Umar say: “The Messenger of Allah ﷺ said: ‘Whoever keeps a dog, except a dog for hunting or herding livestock, two Qurât will be deducted from his (good) deeds every day.”’

[4026] 53 - (...) It was narrated from Sâlim bin ‘Abdullâh, from his father, that the Messenger of Allah ﷺ said: “Whoever keeps a dog except a dog for guarding livestock or a hunting dog, a Qurât will be deducted from his (good) deeds every day.”

‘Abdullâh said: And Abû Hurairah said: “Or a farm dog.”

[4027] 54 - (...) It was narrated from Sâlim, from his father, that the Messenger of Allah ﷺ said: “Whoever keeps a dog, except a dog for hunting or herding livestock, two Qurât will be deducted from his (good) deeds every day.”
Sâlim said: And Abû Hurairah used to say, "Or a farm dog," and he owned farmland.

[4028] 55 - (55) Sâlim bin 'Abdullâh narrated that his father said: "The Messenger of Allah said: 'Any household that keeps a dog, except a dog for herding livestock or a dog for hunting, two Qirât will be deducted from their (good) deeds, every day.'"

[4029] 56 - (56) It was narrated that Abul-Hakam said: I heard Ibn 'Umar narrating that the Prophet said: "Whoever keeps a dog, except a (guard) dog in farming, herding sheep or hunting, one Qirât will be deducted from his reward every day."

[4030] 57 - (1575) It was narrated from Abû Hurairah that the Messenger of Allah said: "Whoever keeps a dog that is not a dog for hunting, livestock or land, two Qirât will be deducted from his reward every day."
It was narrated that Abū Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever acquires a dog that is not a dog for herding livestock, hunting or (guard dog) in farms, one Qirât will be deducted from his reward every day.’”

Az-Zuhrí said: “The words of Abū Hurairah were mentioned to Ibn ‘Umar and he said: ‘May Allâh have mercy on Abū Hurairah, he owned farmland.”

It was narrated that Abū Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever keeps a dog, one Qirât will be deducted from his (good) deeds every day, except a (guard) dog in farms or herding livestock.”

Abū Hurairah narrated a similar report (as no. 4032) from the Messenger of Allâh ﷺ.

(...) Abū Hurairah narrated a similar report (as no. 4032) from the Messenger of Allâh ﷺ.
[4034] (...) Yahyā bin Abī Kathīr narrated a similar report (as no. 4032) with this chain.

[4035] 60 - (...) Abū Hurairah said: “The Messenger of Allāh Ṣallallāhu 'alayhi wa sallam said: ‘Whoever acquires a dog that is not a dog for hunting or herding sheep, one Qīrāt will be deducted from his (good) deeds every day.’”

[4036] 61 - (1576) As-Sā'ib bin Yazīd narrated that he heard Suyūnī bin Abī Zuhair, who was a man of Shanū'ah and one of the Companions of the Messenger of Allāh Ṣallallāhu 'alayhi wa sallam, say: “I heard the Messenger of Allāh Ṣallallāhu 'alayhi wa sallam say: ‘Whoever keeps a dog that is not used in the farm or herding livestock, one Qīrāt will be deducted from his good deeds every day.’ He said: ‘Did you hear that from the Messenger of Allāh Ṣallallāhu 'alayhi wa sallam?’ He said: ‘Yes, by the Lord of this Masjid.’

[4037] (...) As-Sā'ib bin Yazīd narrated that Sufyān bin Abī Zuhair Ash-Shanā'ī came to
them and said: “The Messenger of Allâh  said…” a similar report (as Hadîth no. 4036).

Chapter 11. The Permissibility Of A Cupper’s Earnings

[4038] 62 - (1577) It was narrated that Ḥumaid said: “Anas bin Mâlik was asked about the earnings of a cupper and he said: ‘The Messenger of Allâh  was treated with cupping by Abû  Ṭaibah, and he ordered that he be given two Ṣâ‘ of food. He spoke to his masters, and they waived their portion of his earnings, and he said: ‘The best thing with which you may be treated is cupping,’ or ‘it is one of the best of your remedies.’”

[4039] 63 - (...) It was narrated that Ḥumaid said: “Anas was asked about the earnings of a cupper...” and he mentioned a similar report (as no. 4038), except that he said: “Among the best things with which you may be treated are cupping and Al-Qust Al-Bahrî (a kind of incense), and do not torment your children by pressing the back of their throats.”
[4040] 64 - (...) It was narrated that Ḥumaid said: “I heard Anas say: ‘The Prophet called a slave of ours who was a cupper, and he treated him with cupping, and he ordered that he given a Ṣā‘, or a Mudd, or two Mudd. And he spoke (to his master) about him, and he reduced his (the master’s) portion of his earnings.”

[4041] 65 - (1202) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh was treated with cupping, and he gave the cupper his wages, and he put medicine in his nose.

[4042] 66 - (...) It was narrated that Ibn ‘Abbâs said: “The Prophet was treated with cupping by a slave of Banû Bâiâdah, and the Prophet gave him his wages, and spoke to his master, who reduced his (the master’s) portion of his earnings. If it were unlawful the Prophet would not have given him anything.”
Chapter 12. The Prohibition Of Selling Wine

[4043] 67 - (1578) It was narrated that Abū Sa'eed Al-Khūdri said: “I heard the Messenger of Allāh ﷺ delivering a Khutbah in Al-Madīnah. He said: ‘O people, Allāh is hinting about wine, and perhaps He will reveal something about it, so whoever has any of it, let him sell it and benefit from it.’ It was not long before the Prophet ﷺ said: ‘Allāh has forbidden wine, so whoever hears this Verse and has any of it, he should not drink it or sell it.’ The people went to whatever they had of it, and poured it out into the streets of Al-Madīnah.”

[4044] 68 - (1579) It was narrated from ‘Abdur-Rahmān bin Wa'lah As-Sabā’i, who was from Egypt, that he asked ‘Abdullāh bin ‘Abbās about that which is extracted from grapes. Ibn ‘Abbās said: “A man gave the Messenger of Allāh ﷺ a small water-skin full of wine, and the Messenger of Allāh ﷺ said to him: ‘Do you know that Allāh,
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may He be exalted, has forbidden it?’ He said: ‘No,’ then he whispered to another man. The Messenger of Allâh ﷺ said: ‘What are you whispering about?’ He said: ‘I told him to sell it.’ He said: ‘The One Who has forbidden drinking it has also forbidden selling it.’ So he opened the skin until its contents drained away.”

A similar report (as no. 4044) was narrated from ’Abdullâh bin ‘Abbâs, from the Messenger of Allâh ﷺ.

It was narrated that ’Aishâh said: “When the Verses at the end of Sûrât Al-Baqarah were revealed, the Messenger of Allâh ﷺ came out and recited them to the people, then he forbade dealing in wine.”
Chapter 13. The Prohibition Of Selling Wine, Dead Meat, Pork And Idols

[4048] 71 - (1581) It was narrated from Jâbir bin 'Abdullâh that he heard the Messenger of Allâh ﷺ say, during the Year of the Conquest while he was in Makkah: “Allâh and His Messenger have forbidden the sale of wine, dead meat, pork and idols.” It was said: “O Messenger of Allâh, what do you think about the fat of dead meat, for it is used for caulking ships, daubing hides, and the people use it in their lamps?” He said: “No, it is unlawful.” Then the Messenger of Allâh ﷺ said: “May Allâh destroy the Jews, for Allâh forbade the fat to them, but they melted it, then they sold it and consumed its price.”
(...) Jábir bin 'Abdullâh said: "I heard the Messenger of Allah during the Year of the Conquest..." a Hadîth like that of Al-Laith (no. 4048).

72 - (1582) It was narrated that Ibn 'Abbâs said: "'Umar heard that Samurah was selling wine, and he said: 'May Allah destroy Samurah. Does he not know that the Messenger of Allah said: "May Allah curse the Jews; fat was forbidden to them but they melted it and sold it"?"

A similar report (as no. 4050) was narrated from 'Amr bin Dînâr with this chain.
It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "May Allâh destroy the Jews. Allâh forbade fat to them, so they sold it and consumed its price."

Chapter 14. Ribâ (Usury, Interest)

It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: “Do not sell gold for gold except like for like, and do not give more of one and less of the other. Do not sell silver except like for like, and do not give more of one and less of the other. And do not exchange something to be given later for something to be given now.”
Abû Sa‘eed Al-Khudrî narrated this from the Messenger of Allâh ﷺ - according to the report of Qutaibah, ‘Abdullâh and Nâfi‘ went with him; and according to the Hadîth of Ibn Rumh, Nâfi‘ said: “‘Abdullâh and Al-Laithi and I went with him” - “until he entered upon Abû Sa‘eed Al-Khudrî who said: ‘This one told me that you are narrating that the Messenger of Allâh ﷺ forbade selling silver for silver except like for like, and selling gold for gold except like for like.’ Abû Sa‘eed pointed to his eyes and ears and said: ‘My eyes saw, and my ears heard the Messenger of Allâh ﷺ saying: “Do not sell gold for gold, and do not sell silver for silver, except like for like, and do not give more of one and less of the other, and do not exchange something to be given later for something to be given now, except hand to hand.”

A Hadîth similar to that of Al-Laith from Nâfi‘ (no. 4055) was narrated from Abû Sa‘eed Al-Khudrî from the Prophet ﷺ.
(4057) 77 - (...) It was narrated from Abū Sa‘eed Al-Khudrî that the Messenger of Allâh ﷺ said: “Do not sell gold for gold, or silver for silver, except weight for weight, like for like, same for same.”

(4058) 78 - (1585) It was narrated from ‘Uthmân bin ‘Affân that the Messenger of Allâh ﷺ said: “Do not sell one Dînár for two Dînár, or one Dirham for two Dirham.”

Chapter 15. Exchange And Selling Gold For Silver On The Spot
(4059) 79 - (1586) It was narrated from Mâlik bin Aws bin Al-Ḥadathân that he said: “I was
going around saying: 'Who will exchange Dirham (for my gold)?'

Talhah bin 'Ubaidullâh, who was with 'Umar bin Al-Khaṭṭâb, said:

'Show us your gold, then come to us later, when our servant comes, and we will give you your silver.'

'Umar bin Al-Khaṭṭâb said: 'No, by Allah! Either give him his silver (now) or give him back his gold, for the Messenger of Allâh ﷺ said: “Silver for gold is Ribâ, unless it is exchanged on the spot; wheat for wheat is Ribâ, unless it is exchanged on the spot; barley for barley is Ribâ, unless it is exchanged on the spot; dates for dates is Ribâ unless it is exchanged on the spot.”

[4060] (...) It was narrated from Az-Zuhrî (a Hadîth similar to no. 4059) with this chain.

[4061] 80 - (1587) It was narrated that Abû Qilâbah said:

"I was in Ash-Shâm in a gathering where Muslim bin Yasâr was present, when Abû Al-Ash‘âth came." He said: "They said: ‘Abû Al-Ash‘âth.’ And I said: ‘Abû Al-Ash‘âth!’ He sat down and I said to him: 'Tell our brothers the Hadîth of 'Ubâdah bin As-Sâmit.’ He said: 'Yes. We went out on a campaign when Mu‘âwiyyah was in charge of the
people, and acquired a great deal of the spoils of war. Among the spoils we seized were some vessels of silver. Mu'âwiyah ordered a man to sell them, to be paid for when the people received their stipends, and the people hastened to buy them. News of that reached 'Ubâdah bin Aṣ-Ṣâmit and he stood up and said: I heard the Messenger of Allâh forbidding the sale of gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, salt for salt, except equal for equal, same for same. Whoever adds something more, or asks for something more, he has engaged in Ribâ.’ ”

“So the people returned what they had taken. News of that reached Mu'âwiyah and he stood up and delivered a speech, saying: ‘What is the matter with men who narrated Ahadîth from the Messenger of Allâh, when we were present with him and accompanied him, and we did not hear that from him?’

‘Ubâdah bin Aṣ-Ṣâmit stood up and repeated the story, then he said: ‘We will narrate what we heard from the Messenger of Allâh, even if Mu'âwiyah does not like it’ - or he said, ‘in spite of him. I do not care if I do not join his troops on a dark night.’” Hammâd (one of the narrators) said: “This, or something like this.”
A similar report (as no. 4061) was narrated from Ayyūb with this chain.

It was narrated that ‘Ubâdah bin Aṣ-Ṣâmit said: “The Messenger of Allah ﷺ said: “Gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, salt for salt, like for like, same for same, hand to hand. But if these commodities differ, then sell as you like, as long as it is hand to hand."

It was narrated that Abû Sa‘eed Al-‘UdrI said: “The Messenger of Allah ﷺ said: ‘Gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, salt for salt, like for like, same for same, hand to hand. Whoever gives more or asks for more, he has engaged in Ribâ, and the taker and the giver are the same.”
[4065] (...) It was narrated that Abū Sa'eed Al-Khudrī said: “The Messenger of Allah ﷺ said: ‘Gold for gold, like for like...’” a similar Hadīth (as no. 4064).

[4066] 83 - (1588) It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘Dates for dates, wheat for wheat, barley for barley, salt for salt, like for like, hand to hand. Whoever gives more or asks for more, he has engaged in Ribā, except in cases where the types differ.’”

[4067] (...) It was narrated from Fudail bin Ghazwān with this chain (a Hadīth similar to no. 4066), but he did not say, “hand to hand.”

[4068] 84 - (...) It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said:
'Gold for gold, weight for weight, like for like. And silver for silver, weight for weight, like for like. Whoever adds more or asks for more, that is Ribâ.'"

[4069] 85 - (...) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Dīnār for Dīnār with no difference between them; and Dirham for Dirham with no difference between them.”

[4070] (...) Mūsā bin Abī Tamīm narrated a similar report (as Ḥadīth no. 4069) with this chain.

Chapter 16. The Prohibition Of Selling Silver For Gold To Be Paid At A Later Date

[4071] 86 - (1589) It was narrated that Abū Al-Minhâl said: Sharîk sold some silver for me, to be paid for during the Hajj season. He came to me and told me, and I said: “This is not good.” He said: “I sold it in the market and no one objected.” I went to Al-Barâ’ bin ‘Āzib and
asked him, and he said: “When the Prophet ﷺ came to Al-Madinah, we used to sell in this fashion, and he said: ‘Whatever is hand to hand, there is nothing wrong with it. But whatever is to be paid for later is Ribâ.’” Go to Zaid bin Arqam for he is more involved in trade than I am. So I went to him and asked him, and he said something similar.

[4072] 87 - (…) It was narrated from Habib that he head Abū Al-Minhāl say: “I asked Al-Barā’ bin ‘Āzib about exchanging (gold for silver or vice versa) and he said: ‘Ask Zaid bin Arqam, for he is more knowledgeable.’ I asked Zaid and he said: ‘Ask Al-Barā’, for he is more knowledgeable.’ Then they said: ‘The Messenger of Allāh ﷺ forbade selling silver for gold to be paid at a later date.’”

[4073] 88 - (1590) ‘Abdur-Rahmān bin Abī Bakrah narrated that his father said: “The Messenger of Allāh ﷺ forbade selling silver for silver and gold for gold, except like for like; and he told us to buy silver for gold however we wished, and to buy gold for silver however we wished.” He said: “A man asked him: ‘Hand to hand?’ He said: ‘That is what I heard.’”
The Messenger of Allah ﷺ forbade us...” a similar report (as no. 4073).

Chapter 17. Selling A Necklace In Which There Are Pearls And Gold

Fadâlah bin ‘Ubaid Al-Ansârî said: “When the Messenger of Allah ﷺ was in Khaibar, a necklace containing pearls and gold was brought to him. It was part of the spoils of war to be sold. The Messenger of Allah ﷺ ordered that the gold in the necklace be extracted. Then the Messenger of Allah ﷺ said to them: “Gold for gold, weight for weight.”

It was narrated that Fadâlah bin ‘Ubaid said: “On the Day of Khaibar, I bought a necklace for twelve Dînâr, which
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contained gold and pearls. I separated them and I found more than twelve Dinâr in it. I mentioned that to the Prophet ﷺ and he said: ‘It should not be sold until they are separated.’”

[4077] (...) A similar report (as no. 4076) was narrated from Sa‘eed bin Yazîd, with this chain.

[4078] 91 - (...) Faḍâlah bin ‘Ubayd said: “We were with the Messenger of Allâh ﷺ on the Day of Khaibar, trading with the Jews, an Uqiyah of gold for two or three Dinâr. The Messenger of Allâh ﷺ said: ‘Do not sell gold for gold, unless it is weight for weight.”

[4079] 92 - (...) It was narrated from Hanâsh that he said: “We were with Faḍâlah bin ‘Ubayd on a campaign, and there fell to my lot and that of my companions a necklace that contained gold, pearls and jewels. I wanted to buy it, so I asked Faḍâlah bin ‘Ubayd and he said: ‘Extract its gold and put it in one pan, and
put your gold in the other pan, and do not take it unless (you give) like for like, for I heard the Messenger of Allâh ﷺ say: "Whoever believes in Allâh and the Last Day, let him not take (anything) except like for like.”

Chapter 18. Selling Food Like For Like

[4080] 93 - (1592) It was narrated from Ma’mar bin ‘Abdullâh that he sent his slave with a Sâ’ of wheat and he said: “Sell it then buy barley.” The slave went and took a Sâ’ and part of a Sâ’ more. When he came to Ma’mar he told him about that, and Ma’mar said to him: “Why did you do that? Go and give it back, and do not take anything but like for like, for I used to hear the Messenger of Allâh ﷺ say: ‘Food for food, like for like.’ And our food at that time was barley. It was said to him: ‘It is not like it.’ He said: ‘I am afraid that it may be similar.’"
Abū Hurairah and Abū Sa‘eed Al-Khudrī narrated that the Messenger of Allāh ﷺ sent the brother of Banû ‘Adīyy Al-Anṣārī to collect revenue from Khaibar, and he brought fine-quality (Jānil) dates. The Messenger of Allāh ﷺ said to him: “Are all the dates of Khaibar like this?” He said: “No, by Allāh, O Messenger of Allāh. We bought one Sā‘ for two Sā‘ out of the total.” The Messenger of Allāh ﷺ said: “Do not do that. Rather (buy) like for like, or sell this and buy some of that with its price. And the same goes for weights.”

It was narrated from Abū Sa‘eed Al-Khudrī and Abū Hurairah that the Messenger of Allāh ﷺ appointed a man over Khaibar, and he brought some fine-quality dates. The Messenger of Allāh ﷺ said to him: “Are all the dates of Khaibar like this?” He said: No, by Allāh, O Messenger of Allāh. We take one Sā‘ of these in return for two Sā‘, and two Sā‘ for three Sā‘. The Messenger of Allāh ﷺ said: “Do not do that. Sell them
all for Dirham, then buy the fine-quality (Janīb) with the Dirham.”

[4083] 96 - (1594) Abū Sa‘eed said: Bilāl brought some good quality (Barnī) dates and the Messenger of Allāh ﷺ said to him: “Where are these from?” Bilāl said: “We had some poor-quality dates, so I sold two Ṣā‘ of them for one Ṣā‘, as food for the Prophet ﷺ.” At that, the Messenger of Allāh ﷺ said: “O! The essence of Ribā! Do not do that. If you want to buy dates, then sell them in a separate transaction, then buy them.”
[4084] 97 - (...) It was narrated that Abū Sa'eed Al-Khudrī said: “Some dates were brought to the Messenger of Allāh ﷺ and he said: ‘These are not our dates.’ The man said: ‘O Messenger of Allāh, we sold two Ṣā‘ of our dates for a Ṣā‘ of these.’ The Messenger of Allāh ﷺ said: ‘This is Ribā. Take them back, then sell our dates and buy some of these for us.’”

[4085] 98 - (1595) It was narrated that Abū Sa'eed said: “We were given dates of mixed quality at the time of the Messenger of Allāh ﷺ, and we used to sell two Ṣā‘ for one. News of that reached the Messenger of Allāh ﷺ and he said: ‘Do not sell two Ṣā‘ of dates for one, or two Ṣā‘ of wheat for one, or two Dirham for one.’”

said: “Is it hand to hand?” I said: “Yes. “He said: “There is nothing wrong with it.”” He said: ‘Did he say that? We will write to him and tell him not to give that ruling.’ He said: ‘By Allâh, one of the slaves of the Messenger of Allâh ﷺ brought some dates and he found them odd and said: “It seems that these are not the dates of our land.” He said: “Something happened to the dates of our land” - or “our dates” - “this year, so I took this and I gave more in return.” He said: “If you gave something more, you engaged in Ribâ. Do not do it again. If you think there is something wrong with your dates, sell them then buy whatever dates you want.”

[4087] 100 - (...) It was narrated that Abû Naďrah said: “I asked Ibn ‘Umar and Ibn ‘Abbâs about exchange, and they did not see anything wrong with it. I was sitting with Abû Sa’eed Al-Khudri and I asked him about exchange. He said: ‘Whatever is extra is Ribâ,’ and I did not accept it because of what they had said. He said: ‘I am only narrating to you what I heard from the Messenger of Allâh ﷺ. A man who was taking care of the Prophet’s date palms brought him a Ṣâ’ of fine dates and the dates of the Prophet ﷺ were not of this type. The Prophet ﷺ said...
to him: “Where did you get this?” He said: “I sold two Ṣā‘ and bought this Ṣā‘ with them. That is the price for this in the market.” The Messenger of Allāh ﷺ said: “Woe to you, you have engaged in Ribā. If you want to do that, sell your dates for another commodity and then buy whatever dates you want with it.”

Abū Sa‘eed said: ‘Dates for dates is closer to Ribā than silver for silver.’” He said: “I went to Ibn ‘Umar after that and he told me not to do that, and I did not go to Ibn ‘Abbās.” He said: “Abū Aṣ-Ṣahbā’ told me that he asked Ibn ‘Abbās about it in Makkah and he disapproved of it.”

[4088] 101 - (1596) It was narrated that Abū Salih said: “I heard Abū Sa‘eed Al-Khudrī say: ‘Dīnār for Dīnār, Dirham for Dirham, like for like; whoever gives more or asks for more has engaged in Ribā.’” I said to him: ‘Ibn ‘Abbās says something different.’ He said: ‘I met Ibn ‘Abbās and I said: ‘Do you think that what you say is something that you heard from the Messenger of Allāh ﷺ or found in the Book of Allāh?’” He said: “I did not hear it from the Messenger of Allāh ﷺ and I did not find it in the Book of Allāh, but Usāmah bin Zaid told me that the Prophet ﷺ said: ‘Ribā is in the case of delayed payment.’”
It was narrated from 'Ubaidullâh bin Abî Yazîd that he heard Ibn 'Abbâs say: “Usâmah bin Zaid told me that the Prophet ﷺ said: ‘Ribâ is only in the case of delayed payment.’”

It was narrated from Ibn ‘Abbâs, from Usâmah bin Zaid, that the Messenger of Allah ﷺ said: “There is no Ribâ in that which is hand to hand.”

‘Atâ’ bin Abî Rabâh narrated that Abû Sa‘eed Al-Khudrî met Ibn ‘Abbâs and said to him: “Do you think that what you said about exchange is something that you heard from the Messenger of Allah ﷺ, or something that you found in the Book of Allah?” Ibn ‘Abbâs said: “I do not say that it is either of
them. As for the Messenger of Allah ﷺ, you are more knowledgeable than me, and as for the Book of Allah, I do not know it better (than you), but Usâmah bin Zaid told me that the Messenger of Allah ﷺ said: ‘Indeed, Ribâ is only in the case of delayed payment.’”

Chapter 19. Cursing The One Who Consumes Ribâ And The One Who Pays It

[4092] 105 - (1597) It was narrated that ‘Abdullâh said: "The Messenger of Allah ﷺ cursed the one who consumes Ribâ and the one who pays it." I (the narrator) said: "And the one who writes it down and the two who witness it?" He said: "We only narrate what we heard."

[4093] 106 - (1598) It was narrated that Jâbir said: “The Messenger of Allah ﷺ cursed the one who consumes Ribâ and the one who pays it, the one who writes it down and the two who witness it,” and he said: “They are all the same.”
Chapter 20. Taking That Which Is Lawful And Leaving That Which Is Unclear

[4094] 107 - (1599) It was narrated that An-Nu'mân bin Bashîr said: "The Messenger of Allah ﷺ said - and An-Nu'mân pointed with his fingers to his ears - "That which is lawful is clear and that which is unlawful is clear, and between them are matters which are unclear which many people do not understand. Whoever guards against the unclear matters, he will protect his religion and his honor, but whoever falls into that which is unclear, he will soon fall into that which is unlawful. Like a shepherd who grazes his flock around the sanctuary; he will soon graze in it. Verily, every king has his prohibited land and verily, the prohibited land of Allah is that which He has forbidden. In the body there is a piece of flesh which, if it is healthy, the entire body will be healthy but if it is corrupt, the entire body will be corrupt. Verily it is the heart."

[4095] (...) Zakariyyâ narrated a similar report (as no. 4094) with this chain.

[4096]... - (...) This Hadîth was
narrated from An-Nu‘mân bin Bashîr from the Prophet ﷺ, except that the Hadîth of Zakariyyâ (no. 4094) is more complete and longer than their Hadîth.

[4097] 108 - (...) It was narrated from ‘Âmir Ash-Sha‘bî that he heard An-Nu‘mân bin Bashîr, the Companion of the Messenger of Allah ﷺ, addressing the people in Himîs. He said: “That which is lawful is clear and that which is unlawful is clear,” and he mentioned a Hadîth similar to that of Zakariyyâ from Ash-Sha‘bî (no. 4094), up to the words: “Soon he will fall into it.”

Chapter 21. Selling Camels And Stipulating That One May Ride Them

[4098] 109 - (715) Jâbir bin ‘Abdullâh narrated that he was riding on a camel which had grown weak, and he wanted to let
نعم، كان النبي ﷺ يسير على جملته له قعدة أعماق، فأراد أن يبيعها، قال: "للفقه في النحو النزي، فدعا لي ورضيته، فسار سيراً لم يسير مثله، قال: "إني يبيعه يوقيته" فقلت: لا، ثم قال: "إني يبيعه فبعضه يوقيته، واستلمته عليه خيالاته إلى أهلي، فلم يبلغه أئتمه بالأجمل، فب đèنه، ثم رفعه، فأرسل في أثري، قال: "أنزلت ما أمكنك لأخذ جملتك؟" قدراهمك، فهو لك. [راجع: 1656]

[4099] ( ... ) حدثنا عليه بن نصر: أخبرنا عيسى بن يحيى بن يونس عن زكريا، عن عامر: حديثي جابر بن عبد الله، يبلغ حديثي ابن نمير.

you: camel?' I said: 'It is fine; your blessing has reached it.' He said: 'Will you sell it to me?' I felt shy, and we did not have any camel but this one, so I said: 'Yes.' So I sold it to him, on the condition that I would ride it until I reached Al-Madinah. I said to him: 'O Messenger of Allâh, I am newly married,' and I asked him for permission to go on ahead, and he gave me permission. So I went ahead of the people until I reached Al-Madinah. There my maternal uncle met me and asked about the camel, and I told him what I had done with it, and he criticized me. And the Messenger of Allâh ﷺ said to me when I asked him for permission: 'Who did you marry, a virgin or a previously-married woman?' I said: 'I married a previously-married woman.' He said: 'Why not a virgin, so you could play with her and she could play with you?' I said to him: 'O Messenger of Allâh, my father has died' - or 'was martyred' - 'and I have young sisters. I did not want to marry one who was like them, who would not teach them manners and look after them. So I married a previously-married woman who would look after them and teach them manners.' When the Messenger of Allâh ﷺ came to Al-Madinah, I took the camel to him the next morning, and he gave me its price and returned it to me.'
[4101] 111 - (...) It was narrated that Jâbir said: “We came back from Makkah to Al-Madînah with the Messenger of Allâh ﷺ, and my camel grew weak...” and he quoted a similar Hadîth (as no. 4100), in which it says: “Then he said to me: ‘Sell this camel of yours to me.’ I said: ‘No, rather it is yours.’” He said: ‘No, sell it to me.’ I said: ‘No, rather it is yours, O Messenger of Allâh.’ He said: ‘No, sell it to me.’ So I said: ‘There is a man to whom I owe an Uqiyah of gold; it is yours in return for that.’ He said: ‘I will take it, but you may ride it until Al-Madînah.’ When I reached Al-Madînah, the Messenger of Allâh ﷺ said to Bilâl: ‘Give him an Uqiyah of gold, and a little more.’ So he gave me an Uqiyah of gold, and added a Qîrât.” He said: “I said: ‘The extra that the Messenger of Allâh ﷺ gave me never left me; it was in a (money) bag of mine until the people of A-hâm took it on the Day of A-Harrah.’”

[4102] 112 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “We were with the Prophet ﷺ on a journey, and my camel fell behind...” he quoted the same Hadîth (as no. 4101) and said: “The Messenger of Allâh ﷺ prodded it, then he said to me:

% flagship model
‘Ride, in the Name of Allâh.’”
And he also added: “He kept on giving me more and saying: ‘May Allâh forgive you.’”

[4103] 113 - (...) It was narrated that Jâbir said: “When the Prophet ﷺ came to me while my camel had grown weak, he prodded it and it jumped. After that, I was pulling on its reins (to slow it down) so that I could listen to what he was saying, but I could not manage it. The Prophet ﷺ caught up with me and said: ‘Sell it to me.’ So I sold it to him for five Uqiyah. I said: ‘On condition that I may ride it back to Al-Madinah.’ He said: ‘You may ride it back to Al-Madinah.’ When I came to Al-Madinah, I brought it to him and he gave me an extra Uqiyah, then he gave it to me.”

[4104] 114 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “I traveled with the Messenger of Allâh ﷺ on one of his journeys” - I (the narrator) think he said it was a military campaign - and he narrated the Hadîth (as no. 4103) and added: “He said: ‘O Jâbir, have you received the price in full?’ I said: ‘Yes.’ He said: ‘The price is yours and the camel is yours. The price is yours and the camel is yours.’”
Jâbir bin Abdullah said: “The Messenger of Allah ﷺ bought a camel from me for two Uqiyah and a Dirham or two Dirham. When we came to Shirâr, he ordered that a cow be slaughtered and they ate from it. When he came to Al-Madînah he told me to go to the Masjid and pray two Rak'ah, and he weighed out for me the price of the camel and gave me more.”

This report was narrated from Jâbir from the Prophet ﷺ (a Hadîth similar to no. 4105), except that he said: “He bought it from me for the price that he had stipulated,” but he did not mention two Uqiyahs and a Dirham or two Dirham. And he said: “He ordered that a cow be slaughtered when he distributed its meat.”

It was narrated from Jâbir that the Prophet ﷺ said to him: “I will take your camel for four Dirâhîm and you may ride it until Al-Madînah.”
Chapter 22. It Is Permissible To Lend Animals And It Is Recommended To Pay In Full, Giving Something Better Than That Which Is Owed

[4108] 118 - (1600) It was narrated from Abū Râfi' that the Messenger of Allâh ﷺ borrowed a young camel from a man, then some ṣadaqah camels were brought to him. He told Abū Râfi' to give the man back his camel, and Abū Râfi' came back to him and said: "I could not find anything among them but camels that were better and older." He said: "Give it to him, for the best of people are those who are best in paying off their debts."

[4109] 119 - (...) It was narrated that Abū Râfi', the freed slave of the Messenger of Allâh ﷺ, said: "The Messenger of Allâh ﷺ borrowed a young camel..." a similar report (as no. 4108), except that he said: "The best of the slaves of Allâh are those who are the best in paying off their debts."

[4110] 120 - (1601) It was narrated that Abū Hurairah said: "A man was owed something by the Messenger of Allâh ﷺ and he spoke to him in a harsh manner, so the Companions of the Prophet ﷺ wanted to go after him. The Prophet ﷺ said:
'The one who has a right is entitled to speak.' And he said to them: ‘Buy a camel for him and give it to him.’ They said: ‘We cannot find anything but a camel that is better than his.’ He said: ‘Buy it and give it to him, for among the best of you’ - or ‘the best of you’ - ‘are those who are the best in paying off debts.’

[4111] 121 - (...) It was narrated that Abü Hurairah said: “The Messenger of Allah ﷺ borrowed a camel, and gave back a camel that was better than it, and he said: ‘The best of you are those who are the best in paying off debts.’”

[4112] 122 - (...) It was narrated that Abü Hurairah said: “A man came asking the Messenger of Allah ﷺ to return a camel that he had borrowed, and he said: ‘Give him a camel that is better than his camel.’ And he said: ‘The best of you is the one who is best in paying off debts.’”

Chapter 23. The Permissibility Of Selling Animals For Animals Of The Same Kind And Of Different Quality

[4113] 123 - (1602) It was narrated that Jâbir said: “A slave came and swore allegiance to the
Prophet 
النبي، pledging to emigrate, 
وَخَاطِبًا عَنْ أَبِي الْبَرْتُمْ، غَرَّ جَابِر
and he did not realize that he 
فَجَاء عِبَادُ قَابِلِةَ الْبَيْتِ عَلَى
was a slave. Then his master 
وَلَمْ يُنْشَرِعَ أَنَّهُ عَبْدٌ، فَجَاء سَيِّدُهُ
came looking for him. The 
فَقَالَ لِلْبَيْتِ: "عَبْدَكَ" 
Prophet said: ‘Sell him to me,’ 
فَقَالَ الْبَيْتِ: "عَبْدَكَ" 
and he bought him for two black 
فَوْقَ سَيِّدُهُ بِعَبْدَيْنِ أَشْقَيْنِ، ثُمَّ لَمْ يُبَاعُ أَحَدًا بَعْدَهُ، حَتَّى يُسَأَلَهُ "أَعْبَدُ هَمُوَ؟"
slaves. Then after that he did not 
فَوْقَ سَيِّدُهُ بِعَبْدَيْنِ أَشْقَيْنِ، ثُمَّ لَمْ يُبَاعُ أَحَدًا بَعْدَهُ، حَتَّى يُسَأَلَهُ "أَعْبَدُ هَمُوَ؟"
accept the oath of allegiance of 
أَحَدًا بَعْدَهُ، حَتَّى يُسَأَلَهُ "أَعْبَدُ هَمُوَ؟"
anyone until he had asked: ‘Is he a slave?’”

Chapter 24. Pawning (Rahn) 
فِي الحِضْرَة كَالْسَّفِرٍ (التحفة ٤٥)
And Its Permissibility Whether 
أَلاِبَرُ الْرَّهْنِ وَجِوازهُ 
One Is Travelling Or Not

[4114] 124 - (1603) It was 
[٤١١٤] ١٢٤ - (١٦٠٣) حَدَّثَنَا
narrated that ‘Aishah said: “The 
يَحْيَى بْنُ يَحْيَى ذَوْي بَكْرِي بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءٍ - وَالْغَفَّار لَيْحَيَى - قَالَ يَحْيَى: أَخْبِرَنَا، وَقَالَ الْآخَرَانَ: حَدَّثَنَا
Messenger of Allâh ﷺ bought 
أَبُو مُعَارِيْنَ غَيْنَ الأَعْمَشَ، غَيْنَ إِبْرَاهِيمَ، 
some food on credit from a Jew, 
غَيْنَ إِبْرَاهِيمَ، غَيْنَ الأَسْوَدَ، غَيْنَ غَانِيَةَ قَالَ: اشْرَى رَسُولُ اللَّه ﷺ مِنْ يَهُودِيْ طَعَامًا يَسِيرًا، 
and he gave him a coat of mail of 
فَأَعْطَاهُ دِرْعًا لَهُ رَهْنًا.
his as collateral.”

[4115] 125 - (...) It was 
[٤١١٥] ١٢٥ - (١٦٠٥) حَدَّثَنَا
narrated that ‘Aishah said: “The 
إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْثِلْيِ بْنُ عِلْيَةْ بْنُ حَكْمَرَ قَالَ: أَخْبِرَنَا أَبُو مُعَارِيْنَ غَيْنَ الأَعْمَش، غَيْنَ إِبْرَاهِيمَ، غَيْنَ الأَسْوَدَ، غَيْنَ غَانِيَةَ قَالَ: اشْرَى رَسُولُ اللَّه ﷺ مِنْ يَهُودِيْ طَعَامًا يَسِيرًا، 
Messenger of Allâh ﷺ bought 
فَأَعْطَاهُ دِرْعًا لَهُ رَهْنًا.
some food from a Jew and gave 
وَفَرَضَتْ هُدَايًا مِنْ يَهُودُيْ طَعَامًا، وَرَهَنَتْ دِرْعًا لَهُ رَهْنًا.
him an iron coat of mail as 
فاَخْتَرَى رَسُولُ اللَّه ﷺ مِنْ يَهُودِيْ طَعَامًا يَسِيرًا،
[4116] 126 - (...) It was narrated from 'Aishah that the Messenger of Allah ﷺ bought some food from a Jew to be paid for at a later date, and he gave him an iron coat of mail of his as collateral.

[4117] (...) A similar report (as no. 4116) was narrated from 'Aishah from the Prophet ﷺ, but he (the narrator) did not mention iron.

Chapter 25. Salam (Payment In Advance)

[4118] 127 - (1604) It was narrated that Ibn 'Abbâs said: "When the Prophet ﷺ came to Al-Madinah, they used to pay one or two years in advance for fruits. He said: 'Whoever pays for fruits in advance, let him pay in advance for a specified measure and a specified weight, for a specified amount of time.'"
It was narrated that Ibn ‘Abbâs said: “When the Messenger of Allâh ﷺ came (to Al-Madinah), the people used to pay in advance. The Messenger of Allâh ﷺ said to them: ‘Whoever pays in advance, let him not pay in advance except for a specified measure and a specified weight.’”

A Hadîth like that of ‘Abdul-Wârith (no. 4119) was narrated from Ibn Abi Najîh with this chain, but he did not mention “until a specified time.”

A Hadîth (no. 4120) like that of Ibn ‘Uyaynah was narrated from Ibn Abl Najîh with their chain, and he mentioned: “until a specified time.”

Chapter 26. The Prohibition Of Hoarding Staple Foods

Sa‘eed bin Al-Mûsâyyab narrated that Ma‘mar said: “The Messenger of Allâh ﷺ said: ‘Whoever hoards is...
a sinner.” It was said to Sa’eed: “But you hoard.” Sa’eed said: “Ma’mar, the one who narrated this Hadith, used to hoard.”

[4123] 130 - (...) It was narrated from Ma’mar bin ‘Abdullâh that the Messenger of Allah ﷺ said: “No one hoards but a sinner.”

[4124] (...) It was narrated that Ma’mar bin Abî Ma’mar, one of Banû ‘Adiyy bin Ka’b, said: “The Messenger of Allah ﷺ said...” and he mentioned a Hadith like that of Sulaimân bin Bilâl from Yahyâ (no. 4122).

Chapter 27. The Prohibition Of Swearing Oaths When Selling

[4125] 131 - (1606) It was narrated from Ibn Al-Mûsâyyab that Abû Hurairah said: “I heard
the Messenger of Allâh ﷺ say: ‘Swearing helps one to sell the goods but it erases (the blessing of) the profit.’”

[4126] 132 - (1607) It was narrated from Abû Qatâdah Al-Ansârî that he heard the Messenger of Allâh ﷺ say: “Beware of swearing a great deal when selling, for it brings about a sale, then erases (the blessing).”

Chapter 28. Pre-Emption

[4127] 133 - (1608) It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘Whoever has a partner in property or palm trees, he should not sell until he notifies his partner; if he agrees he may take it, and if he disagrees he may leave it.’”
[4128] 134 - (...) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ decreed pre-emption in every partnership that has not been divided. Whether it is a dwelling or a garden. It is not permissible for him to sell it until he notifies his partner, and if he wishes, he may take it, and if he wishes, he may leave it. If he sells it and he did not give permission, then he has more right to it.”

[4129] 135 - (...) Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘There is pre-emption in every partnership in land, dwellings, or gardens. It is not right to sell until he offers it to his partner, who may take it or leave it. If he insists, then his partner has the greater right to it unless he notifies him.”

Chapter 29. Fixing A Piece Of Wood To A Neighbor’s Wall

[4130] 136 - (1609) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “No one of you should prevent his neighbor from fixing a piece of wood to his wall.”
Then Abū Hurairah said: “Why do I see you objecting to it? By Allāh, I will keep reminding you of it.”

[4131] (...) A similar report (as no. 4130) was narrated from Az-Zuhri with this chain.

Chapter 30. The Prohibition Of Wrongdoing, Seizing Land Unlawfully, Etc

[4132] 137 - (1610) It was narrated from Sa’eed bin Zaid bin ‘Amr bin Nufail that the Messenger of Allāh ﷺ said: “Whoever seizes a handspan of land unlawfully, Allāh will shackle his neck with it, to seven earths on the Day of Resurrection.”

[4133] 138 - (...) It was narrated from Umar bin Muḥammad, that his father narrated to him from
Sa‘eed bin Zaid bin ‘Amr bin Nufail, that Arwâ disputed with him about part of his house and he said: “Let her take it, for I heard the Messenger of Allâh ﷺ say: ‘Whoever seizes a handspan of land unlawfully, his neck will be shackled to seven earths on the Day of Resurrection.’ O Allâh, if she is lying, take away her sight and make her grave in her house.”

He said: “I saw her blind, clinging to the walls and saying: ‘The supplication of Sa‘eed bin Zaid afflicted me.’ While she was walking in the house, she came to a well in the house and fell in, and it became her grave.”

[4134] 139 - (...) It was narrated from Hîshâm bin ‘Urwah, from his father, that Arwâ bint Uwais claimed that Sa‘eed bin Zaid had taken some of her land, and she referred her dispute with him to Marwân bin Al-A‘Hakam. Sa‘eed said: “Would I take any of her land after what I heard from the Messenger of Allâh ﷺ?” He said: “What did you hear from the Messenger of Allâh ﷺ?” He said: “I heard the Messenger of Allâh ﷺ say: ‘Whoever takes a handspan of land unlawfully, his neck will be shackled to seven earths.’” Marwân said to him: “I will not ask you for any proof after this.” He (Sa‘eed) said: “O Allâh, if she is lying then...”
make her eyes blind and cause her
to die in her own land.” And she did
not die until her sight was gone,
then while she was walking on her
land she fell into a pit and died.

[4135] 140 - (...) It was
notated that Sa’eed bin Zaid
said: “I heard the Prophet
say: ‘Whoever seizes a handspan of
land unlawfully, his neck will be
shackled to seven earths on the
Day of Resurrection.’”

[4136] 141 - (1611) It was
notated that Abü Hurairah said:
“The Messenger of Allâh ﷺ said:
‘No one seizes a handspan of
land unlawfully, but Allâh will
shackle his neck to seven earths
on the Day of Resurrection.’”

[4137] 142 - (1612) It was
notated from Muhammad bin
Ibrâhîm that Abû Salamah, who
had a dispute with his people
concerning some land, told him
that he entered upon ‘Aihah and
told her about that. She said: “O
Abû Salamah, stay away from this
land, for the Messenger of Allâh ﷺ
said: ‘Whoever wrongs another with regard to (even) a
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handspan of land, his neck will be shackled to seven earths.”

[4138] (…) Abû Salamah narrated that he entered upon ‘Âishah... a similar report (as no. 4137).

Chapter 31. The Width Of The Road If There Is A Dispute About It

[4139] 143 - (1613) It was narrated from Abû Hurairah that the Prophet said: “If you dispute concerning the road, make its width seven cubits.”
23. The Book Of The Shares Of Inheritance

Chapter... A Muslim Does Not Inherit From A Disbeliever And A Disbeliever Does Not Inherit From A Muslim

[4140] 1 - (1614) It was narrated from Usâmah bin Zaid that the Prophet ﷺ said: “A Muslim does not inherit from a disbeliever and a disbeliever does not inherit from a Muslim.”

Chapter 1. Give The Shares Of Inheritance To Those Who Are Entitled To Them, And Whatever Is Left Goes To The Closest Male Relative

[4141] 2 - (1615) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said: ‘Give the shares of inheritance to those who are entitled to them, and whatever is left, then it is for the closest male relative.’”

[4142] 3 - (...) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ said:
“Give the shares of inheritance to those who are entitled to them, and whatever is left of inheritance, then it is for the closest male relative.”

[4143] 4 - (...) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh said: ‘Divide the wealth among those who are entitled to a share of inheritance according to the Book of Allâh, the Most High, and whatever is left then it is for the closest male relative.”

[4144] (...) A Ḥadîth like that of Wuhaib and Rawh bin Al-Qâsim (nos. 4141, 4142) was narrated from Ibn Tâwûs with this chain.

Chapter 2. Inheritance Of The Kalâlah[1]

[4145] 5 - (1616) Jâbir bin ‘Abdullâh said: “I fell sick and the Messenger of Allâh said: ‘Divide the wealth among those who are entitled to a share of inheritance according to the Book of Allâh, the Most High, and whatever is left then it is for the closest male relative.”

[1] Scholars differ over the meaning of Kalâlah, what is popular is that it refers to the person who dies, leaving no parent or child. For details see the Tafsîr of Ibn Kâtîr published by Darussalam, Sûrat An-Nisâ’ 4:12, and 176.
Abū Bakr came walking to visit me. I lost consciousness, and the Messenger of Allāh performed Wudū’ then poured some of the water on me, and I regained consciousness. I said: ‘O Messenger of Allāh, how should I dispose of my wealth?’ He did not give me any answer until the Verse of inheritance was revealed: They ask you for a legal verdict. Say: Allāh directs (thus) about Al-Kalâlah (those who leave neither descendants nor ascendants as heirs).’’[1]

[4146] 6 - (...) It was narrated that Jābir bin ‘Abdullāh said: "The Prophet and Abū Bakr came walking to visit me in Banū Salamah, and they found me unconscious. He called for water and performed Wudū’, then he sprinkled some of it on me, and I regained consciousness. I said: 'What should I do with my wealth, O Messenger of Allāh?' And the Verse “Allāh commands you as regards your children’s (inheritance): To the male, a portion equal to that of two females’’[2] was revealed.”

[4147] 7 - (...) Jābir bin ‘Abdullāh said: “The Messenger of Allāh visited me while I was sick, and Abū Bakr was with him. (They came) walking and found me

unconscious. The Messenger of Allah ﷺ performed Wudu'. Then he poured some of the water on me, and I regained consciousness, and saw the Messenger of Allah ﷺ there. I said: 'O Messenger of Allah, what should I do with my wealth?' He did not give me any reply until the Verse of inheritance was revealed.'

[4148] 8 - (...) Jábir bin 'Abdullâh said: “The Messenger of Allah ﷺ entered upon me while I was sick and unconscious. He performed Wudu’ and they poured some of the water over me, and I regained consciousness. I said: ‘O Messenger of Allah, I have no ascendants or descendents to inherit from me.’ Then the Verse of inheritance was revealed.” I [Shu’bah (a narrator)] said to Muhammad bin Al-Munkadir: “Was it: ‘They ask you for a legal verdict. Say: Allah directs (thus) about Al-Kalâlah (those who leave neither descendants nor ascendants as heirs)’? 1 He said: “Thus it was revealed.”

[4149] (...) It was narrated from Shu'bah (a Hadith similar to no. 4148, with a different chain of

In the Hadith of Wahb bin Jarir it says: “The Verse of the shares of inheritance was revealed.” In the Hadith of An-Nadr and Al-'Aqadi it says: “The Verse of the share of inheritance.” None of their reports mention what Shu'bah said to Ibn Al-Munkadir.

[4150] 9 - (1617) It was narrated from Ma'dân bin Abî Tālîhah that ‘Umar bin Al-Khaṭṭâb delivered a Khutbah one Friday. He mentioned the Prophet of Allah ﷺ and he mentioned Abû Bakr. Then he said: “I am not leaving behind me any problem more difficult than that of Kalâlah. I did not ask the Messenger of Allah ﷺ about any matter more than I asked him about Kalâlah, and he never appeared to be more annoyed by my asking any question than he did regarding this matter, until he poked me in the chest with his finger and said: ‘O ‘Umar, is not the Verse that was revealed in summer at the end of Sûrat An-Nisâ‘ sufficient for you?’ If I live I will give a verdict concerning it which would enable those who read the Qur'ân and those who do not read it to know about this.”

[4151] (…) A similar report (as
no. 4150) was narrated from Qatâdah with this chain.

Chapter 3. The Last Verse To Be Revealed Was The Verse Of Kalâlah

[4152] 10 - (1618) It was narrated that Al-Barâ’ said: “The last Verse of the Qur’ân to be revealed was: ‘They ask you for a legal verdict. Say: Allah directs (thus) about Al-Kalâlah (those who leave neither descendants nor ascendants as heirs)...’”[1]

[4153] 11 - (...) Al-Barâ’ bin ‘Âzib said: “The last Verse to be revealed was the Verse of Kalâlah, and the last Sûrah to be revealed was Barâ’ah (i.e., Sûrat At-Taubah)”

[4154] 12 - (...) It was narrated from Al-Barâ’ that the last Sûrah to be revealed in full was Sûrat At-Taubah and the last Verse to be revealed was the Verse of Kalâlah.

(4155) (...) A similar report (as no. 4154) was narrated from Al-Barâ', except that he said: “The last Sûrah to be revealed completely.”

(4156) 13 - (...) It was narrated that Al-Barâ’ said: “The last Verse to be revealed was: ‘They ask you for a legal verdict....’”

Chapter 4. Whoever Leaves Behind Wealth, It Is For His Heirs

(4157) 14 - (1619) It was narrated from Abû Hurairah that a deceased man who owed debts would be brought to the Messenger of Allah. He would ask: “Did he leave behind anything to pay off his debt?” If he was told that he had left behind something to pay off his debt, he would offer the funeral prayer for him, otherwise he would say: “Pray for your companion.” When Allah granted him conquests, he said: “I am closer to the believers than their own selves. Whoever dies owing a debt, I will repay it, and whoever

leaves behind wealth, it is for his heirs.”

[4158] (...) This Hadith (similar to no. 4157) was narrated from Az-Zuhri with this chain.

[4159] 15 - (...) It was narrated from Abu Hurairah that the Prophet said: “By the One in Whose Hand is the soul of Muhammad! There is no believer on earth but I am the closest of people to him. Whoever among you leaves behind a debt or destitute children, I will take care of them. And whoever among you leaves behind wealth, it is for his heirs, whoever they are.”

[4160] 16 - (...) It was narrated that Hammâm bin Munabbih said: “This is what Abu Hurairah
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narrated to us from the Messenger of Allah ﷺ, and he mentioned a number of Ahadîth, including the following: “The Messenger of Allah ﷺ said: ‘I am the closest of people to the believers according to the Book of Allah, the Mighty and Sublime. Whoever among you leaves behind a debt or destitute children, call me, and I will take care of them. Whoever among you leaves behind wealth, let his wealth be given to his heirs, whoever they are.’”

[4161] 17 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Whoever leaves behind wealth, it is for his heirs, and whoever leaves behind children, it is for us (to take care of them).”

[4162] (...) Shu‘bah narrated (a Hadîth similar to no. 4161) with this chain, except that in the Hadîth of Ghundar it says: “Whoever leaves behind children, I will take care of them.”
Chapter 1. It Is Disliked For A Man To Buy What He Gave In Charity From The One To Whom He Gave It

[4163] 1 - (1620) It was narrated from Zaid bin Aslam, from his father, that 'Umar bin Al-Khattâb said: “I donated a fine horse (to be ridden in Jihâd) in the cause of Allâh, and its owner neglected it. I thought that he would sell it for a cheap price, and I asked the Messenger of Allâh ﷺ about that. He said: ‘Do not buy it, and do not take back your charity, for the one who takes back his charity is like the dog that returns to its vomit.’”

[4164] (...) It was narrated from Mâlik bin Anas (a Hadîth similar to no. 4163) with this chain, and he added: “Do not buy it even if he gives it to you for a Dirham.”

[4165] 2 - (...) It was narrated from 'Umar that he donated a horse (to be ridden in Jihâd) in the cause of Allâh, and he found it with its owner who had
neglected it. He was of poor means and ‘Umar wanted to buy it, so he went to the Messenger of Allâh ﷺ and told him about that. He said: “Do not buy it, even if he gives it to you for a Dirham, for the likeness of the one who takes back his charity is that of the dog who returns to his vomit.”

[4166] (...) It was narrated from Ibn Abî ‘Umar that Suﬁyân narrated from Zaid bin Aslam (a Hadîth similar to no. 4165), but the Hadîth of Mâlik (no. 4163) and Rawh (no. 4165) is more complete and in detail.

[4167] 3 - (1621) It was narrated from Ibn ‘Umar that ‘Umar bin Al-Khattâb donated a horse (to be ridden in Jihâd) in the cause of Allâh, and he found it offered for sale. He wanted to buy it, and he asked the Messenger of Allâh ﷺ about that. He said: “Do not buy it; do not take back your charity.”

[4168] (...) A Hadîth like that of Mâlik (no. 4167) was narrated from Ibn ‘Umar, from the Prophet ﷺ.
It was narrated from Ibn ‘Umar that ‘Umar donated a horse (to be ridden in Jihâd) in the cause of Allâh, then he saw it being offered for sale and he wanted to buy it. He asked the Prophet ﷺ. The Messenger of Allâh ﷺ said: “Do not take back your charity, O ‘Umar.”

Chapter 2. The Prohibition Of Taking Back One’s Charity After It Has Been Accepted, Except In The Case Of What A Father Gives To A Son Or Grandson

It was narrated from Ibn ‘Abbâs that the Prophet ﷺ said: “The likeness of the one who takes back his charity is that of a dog which vomits then returns to its vomit to eat it.”

Muhammad bin ‘Ali bin Al-Ḥuṣain mentioned a similar report (as Hadîth no. 4170) with this chain.
‘Abdur-Rahmân bin ‘Amr narrated that Muhammad, the son of Fâtimah, the daughter of the Messenger of Allah, narrated a similar Hadîth (as no. 4170) with this chain.

[4172] 6 - (...) Sa'eed bin Al-Mûsâyyab said: “I heard Ibn ‘Abbâs say: ‘I heard the Messenger of Allah say: ‘The likeness of the one who gives charity then takes his charity back is that of a dog which vomits, then eats its vomit.”

[4173] 7 - (...) It was narrated from Ibn ‘Abbâs that the Prophet said: “The one who takes back his gift is like the one who returns to his vomit.”

[4174] 7 - (...) A similar report (as no. 4174) was narrated from Qatâdah with this chain.

[4175] (...) (He is Muhammad bin Ali bin Al-Âs-haín the great grandson of Fâtimah.)
It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: “The one who takes back his gift is like the dog that vomits then returns to its vomit.”

Chapter 3. It Is Disliked To Favor Some Of One’s Children Over Others In Gift-Giving

It was narrated that An-Nu’mân bin Bashîr said that his father brought him to the Messenger of Allâh ﷺ and said: “I have given this son of mine a slave that belonged to me. The Messenger of Allâh ﷺ said: ‘Have you given a similar gift to all your children?’ He said: ‘No.’ The Messenger of Allâh ﷺ said: ‘Then take it back.’”

It was narrated that An-Nu’mân bin Bashîr said: “My father brought me to the Messenger of Allâh ﷺ and said: ‘I have given this son of mine a slave.’ He said: ‘Have you given a gift to all your children?’ He said: ‘No.’ He said: ‘Then take him (the slave) back.’”
[4179] 11 - (...) It was narrated from Az-Zuhri with this chain (a Hadith similar to no. 4178).

[4180] 12 - (...) It was narrated from Hishâm bin ‘Urwah that his father said: “An-Nu’mân bin Bashîr told us that his father gave him a slave, and the Prophet ﷺ said to him: ‘What is this slave?’ He said: ‘My father gave him to me.’ He ﷺ said (to my father): ‘Did you give to all his brothers what you gave to this one?’ He said: ‘No.’ He said: ‘Then take him back.’”
It was narrated that An-Nu'mân bin Bashîr said: “My father gave me some of his wealth and my mother, 'Amrah bint Rawâhah, said: ‘I will not approve until you ask the Messenger of Allah to bear witness.’ So my father went to the Prophet to ask him to bear witness to my gift. The Messenger of Allah said to him: ‘Have you done this for all your children?’ He said: ‘No.’ He said: ‘Fear Allah and treat your children fairly.’ My father came back and took back the gift.”

An-Nu'mân bin Bashîr narrated that his mother, the daughter of Rawâhah, asked his father to give a gift to her son, and he kept delaying it for a year, then he decided to do that. She said: “I will not approve until you ask the Messenger of Allah to bear witness to what you have given to my son.” So my father took me by the hand, and I was a young boy at that time. He went to the Messenger of Allah and said: “O Messenger of Allah, the mother of this boy, the daughter of Rawâhah, would like you to bear witness to that which
I have given to her son.” The Messenger of Allah ﷺ said: “O Bashîr, do you have any other children?” He said: “Yes.” He said: “Have you given to all of them like you have given to this one?” He said: “No.” He said: “Then do not ask me to bear witness for I will not bear witness to injustice.”

[4183] 15 - (…) It was narrated from An-Nu‘mân bin Bashîr that the Messenger of Allah ﷺ said: “Do you have any other sons besides him?” He said: “Yes.” He said: “Have you given to all of them like you have given to this one?” He said: “No.” He said: “I will not bear witness to injustice.”

[4184] 16 - (…) It was narrated from An-Nu‘mân bin Bashîr that the Messenger of Allah ﷺ said to his father: “Do not ask me to bear witness to injustice.”

[4185] 17 - (…) It was narrated that An-Nu‘mân bin Bashîr said: “My father took me to the Messenger of Allah ﷺ and said: ‘O Messenger of Allah, bear witness that I have given to this
son of mine such and such of my wealth.’ He said: ‘Have you given to all your sons the like of what you have given to An-Nu’mân?’ He said: ‘No.’ He said: ‘Then ask someone else to bear witness to this.’ Then he said: ‘Would you not like them all to honor you equally?’ He said: ‘Of course.’ He said: ‘Then do not do it.’”

[4186] 18 - (...) It was narrated that An-Nu’mân bin Bashîr said: “My father gave me a gift, then he brought me to the Messenger of Allah ﷺ to bear witness to it. He said: ‘Have you given this to all of your children?’ He said: ‘No.’ He said: ‘Would you not like them all to honor you as you want this one to?’ He said: ‘Of course.’ He said: ‘Then I will not bear witness.”’
Ibn ‘Awn said: “I narrated it to Muhammad and he said: ‘I was told that he (ﷺ) said: “Treat your children similarly.””

[4187] 19 - (1624) It was narrated that Jâbir said: “The wife of Bashîr said: ‘Give your
slave to my son, and ask the Messenger of Allâh to bear witness for me.’ So he went to the Messenger of Allâh and said: ‘The daughter of so-and-so asked me to give my slave to her son, and she said: “Ask the Messenger of Allâh to bear witness for me.”’ He said: ‘Does he have any brothers?’ He said: ‘Yes.’ He said: ‘Have you given to all of them something like that which you have given to him?’ He said: ‘No.’ He said: ‘This is not right. I will not bear witness to anything but that which is right and proper.”

Chapter 4. The ‘Umrâ (Lifelong Gift)

[4188] 20 - (1625) It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh said: “Any man who is given a gift for life, it belongs to him and his heirs. It belongs to the one to whom it is given, and does not go back to the one who gave it, because he has given it in such a way that it is subject to the rules of inheritance.”

[4189] 21 - (...) It was narrated that Jâbir bin ‘Abdullâh said: ‘I heard the Messenger of Allâh say: ‘Whoever gives a man a gift for life, it belongs to him and his
children. His words ended his right to it and it belongs to the one to whom it was given for life and to his heirs.’’

Yahyâ said at the beginning of his Hadîth: “Any man who is given a gift for life, it belongs to him and his children.”

[4190] 22 - (...) Jâbir bin ‘Abdullâh Al-Ansârî narrated that the Messenger of Allâh ﷺ said: “Any man who gives a man a gift for life, it belongs to him (the latter) and to his heirs.” He said:[1] “I have given it to you and your heirs so long as any one of you is still alive, then it belongs to the one to whom it was given, and it does not go back to the giver because he has given it in such a way that it is subject to the rules of inheritance.”

[4191] 23 - (...) It was narrated that Jâbir said: “The kind of gift for life that the Messenger of

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[1] This could be part of the Hadîth as it appears to be in the narration of it with this chain recorded by Ahmad (3:399). Or, it could be an explanation of Abû Salamah as it appears in no. 4192.
Allāh allowed is only when a person says: ‘It is for you and your children.’ But if he says it is yours as long as you live, then it goes back to its owner.”

Ma’mar said: “Az-Zuhrī used to issue fatwas to that effect.”

[4192] 24 - (…) It was narrated from Jābir, who is (Jābir) bin ‘Abdullāh, that the Messenger of Allāh ﷺ ruled concerning one who is given a gift for life that it belongs to him and his children, and it belongs to him absolutely, and it is not permissible for the giver to stipulate any conditions or make any exceptions.

Abū Salamah said: “Because he has given it in such a way that it is subject to the rules of inheritance, therefore any conditions that he may stipulate are overruled by the rules of inheritance.”

[4193] 25 - (…) Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘A gift for life belongs to the one to whom it is given.””

[4194] (…) It was narrated from
Jâbir bin 'Abdullâh that the Prophet of Allâh ﷺ said... a similar report (as no. 4194).

[4195] (...) It was narrated from Jâbir who attributed it to the Prophet ﷺ (a Hadîth similar to no. 4194).

[4196] 26 - (...) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘Keep your wealth and do not squander it, for whoever gives a gift for life, it belongs to the one to whom it was given, during his lifetime and after his death, and to his children.’”

[4197] 27 - (...) A Hadîth like that of Abû Khaithamah (no. 4196) was narrated from Jâbir from the Prophet ﷺ. In the Hadîth of Ayyûb it adds: “The Ansâr started to give gifts for life to the Muhâjirin, and the Messenger of Allâh ﷺ said: ‘Keep your wealth.’”
28 - (...) It was narrated from Abū Az-Zubair, that Jābir said: ‘A woman in Al-Madīnah gave a garden of hers as a gift for life to a son of hers, then he died and she died after him, and he left behind a son, but he also had brothers who were the sons of the woman who had given the gift for life. The children of the woman who had given the gift said: ‘The garden should come back to us.’ But the sons of the one to whom it had been given said: ‘No, it belonged to our father in life and in death.’ They referred the dispute to Tāriq, the freed slave of ‘Uthmān, and he called Jābir, who bore witness that the Messenger of Allāh ﷺ had said, that a gift for life belonged to the one to whom it was given. Tāriq ruled on that basis, then he wrote to ‘Abdul-Malik and told him about that, and he told him of Jābir’s testimony. ‘Abdul-Malik said: ‘Jābir spoke the truth.’ So Tāriq issued a ruling on that basis, and that garden still belongs to the descendents of the one to whom it was given for life, to this day.”

29 - (...) It was narrated from Sulaimān bin Yasār that Tāriq ruled that a gift given for life belongs to the heir, because of what Jābir bin ‘Abdullāh narrated from the Messenger of Allāh ﷺ.
[4200] 30 - (…) It was narrated from Jâbir bin ‘Abdullâh that the Prophet ﷺ said: “A gift for life is permissible.”

[4201] 31 - (…) It was narrated from Jâbir that the Prophet ﷺ said: “A gift for life is part of the estate of its owner.”

[4202] 32 - (1626) It was narrated from Abû Hurairah that the Prophet ﷺ said: “A gift for life is permissible.”

[4203] (…) It was narrated from Qatâdah (a Hadîth similar to no. 4201) with this chain, except that he said: “part of the estate of its owner” or he said, “permissible.”
Chapter... A Man’s Will Should Be Written With Him

[4204] 1 - (1627) It was narrated from Ibn ‘Umar that the Messenger of Allah ﷺ said: “It is not right for a Muslim man who has anything that he wants to bequeath, to stay for more than two nights without having his will written with him.”

[4205] 2 - (...) It was narrated from ‘Ubaidullâh (a Hadîth similar to no. 4204) with this chain, except that they (the narrators) said: “Who has anything to be bequeathed.” And they did not say, “Anything that he wants to bequeath.”

[4206] 3 - (...) A Hadîth like that of ‘Ubaidullâh (no. 4205) was narrated from Nâfi’ from Ibn ‘Umar, from the Prophet ﷺ, and they said: “Who has anything to be bequeathed.” But in the Hadîth of Ayyüb it says: “that he wants to
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bequeath,” like the report of Yahyâ from ‘Ubaidullâh.

[4207] 4 - (...) It was narrated from Sâlim, from his father, that he heard the Messenger of Allâh say: “It is not right for a Muslim man who has anything to be bequeathed to stay for three nights without having his will written down with him.”

‘Abdullâh bin ‘Umar said: “Since I heard the Messenger of Allâh say that, no night passed but I had my will with me.”

[4208] (...) A Hadîth like that of ‘Amr bin Al-Hârith (no. 4207) was narrated from Az-Zuhri with this chain.
Chapter 1. Bequeathing One-Third

It was narrated from 'Amir bin Sa'd that his father said: “The Messenger of Allâh visited me during the Farewell Pilgrimage, when I fell sick with a sickness that brought me close to death. I said: ‘O Messenger of Allâh, you can see how bad my sickness is, and I am wealthy, and no one will inherit from me except one daughter of mine. Can I give two-thirds of my wealth in charity?’ He said: ‘No.’ I said: ‘Can I give half of it in charity?’ He said: ‘No.’ (Give) one-third, and one-third is a lot. If you leave your heirs rich and wealthy, that is better for them than leaving them dependent and asking from people. You will never spend on maintenance, seeking thereby the Face of Allâh, but you will be rewarded for it, even a morsel that you put in your wife’s mouth.’ I said: ‘O Messenger of Allâh, will I be left
behind my companions?’ He said: ‘You will never be left behind by them and do a good deed, seeking thereby the Face of Allâh, but it will increase you in status. Perhaps you will live until some people benefit from you and others are harmed by you. O Allâh, complete the emigration of my Companions and do not cause them to turn back on their heels.’ How unfortunate Sa’d bin Khawlah was.’

He said: “The Messenger of Allâh ﷺ felt sorry for him because he died in Makkah.”

[4210] (...) A similar report (as no. 4209) was narrated with this chain.

[4211] (...) It was narrated that Sa’d said: “The Prophet ﷺ entered upon me to visit me (when I was sick)...” and he narrated a Ḥadîth like that of Az-Zuhri (no. 4210), but he did not mention what the Prophet ﷺ said about Sa’d bin Khawlah, but he said: “He did not want to die in a land from which he had emigrated.”
[4212] 6 - (...) Muṣʿab bin Saʿd narrated that his father said: “I fell sick and I sent word to the Prophet ﷺ. I said: ‘Let me divide my wealth as I wish,’ but he refused. I said: ‘Then half?’ And he refused. I said: ‘Then one-third?’” He (the narrator) said: “He remained silent after one-third.” He said: “After that, one-third was permissible.”

[4213] (...) A similar report (as no. 4212) was narrated from Simâk with, but he did not say: “After that, one-third was permissible.”

[4214] 7 - (...) It was narrated from Muṣʿab bin Saʿd that his father said: “The Prophet ﷺ visited me (when I was sick) and I said: ‘I will bequeath all my wealth.’ He said: ‘No.’ I said: ‘Then one-half.’ He said: ‘No.’ I said: ‘One-third?’ He said: ‘Yes, but one-third is a lot.’”
It was narrated from three of the sons of Sa'd, from their father, that the Prophet entered upon Sa'd to visit him (when he was sick) in Makkah, and he wept. He said: "Why are you weeping?" He said: "I am afraid that I will die in the land from which I emigrated, as Sa'd bin Khawlah died." The Prophet said: "O Allah, heal Sa'd. O Allah, heal Sa'd," three times. He said: "O Messenger of Allah, I have a lot of wealth, and only my daughter will inherit from me. Should I bequeath all my wealth?" He said: "No." He said: "Then two-thirds?" He said: "No." He said: "Then half?" He said: "No." He said: "Then one-third?" He said: "One-third, but one-third is a lot. What you give of your wealth is charity, what you spend on your family is charity, what you give to your wife to eat from your wealth is charity. If you leave your family well off, that is better for you than leaving them asking from people," and he gestured with his hand.

It was narrated that three of the sons of Sa'd said: "Sa'd fell sick in Makkah, and the Messenger of Allâh came to visit him..." a Hadîth like that of Ath-Thaqafi (no. 4215).
[4217] (...) Three of the sons of Sa'd bin Mâlik narrated, each of them narrating a Hadîth like that of the others, that Sa'd fell sick in Makkah and the Prophet came to visit him... a Hadîth like that of 'Amr bin Sa'eed from Humaid Al-Himyari (no. 4215).

[4218] 10 - (1629) It was narrated that Ibn 'Abbâs said: "Would that the people would reduce it from one-third to one-quarter, for the Messenger of Allah said: 'One-third, and one-third is a lot.'"

Chapter 2. The Reward For Charity Reaches The Deceased

[4219] 11 - (1630) It was narrated from Abû Hurairah that
a man said to the Prophet ﷺ:
"My father died and he left behind some wealth but he did not make a will. Will it expiate for him if charity is given on his behalf?" He said: "Yes."

[4220] 12 - (1004) It was narrated from 'Aishah that a man said to the Prophet ﷺ: "My mother died suddenly and I think that if she could have spoken, she would have given charity. Will I have a reward if I give charity on her behalf?" He said: "Yes."

[4221] (...) It was narrated from 'Aishah that a man came to the Prophet ﷺ and said: "O Messenger of Allah, my mother died suddenly and she did not leave a will. I think that if she could have spoken she would have given charity. Will she have a reward if I give charity on her behalf?" He said: "Yes."

[4222] 13 - (...) It was narrated from Hishâm bin 'Urwah (a Hadîth similar to no. 4221) with this chain. As for Abû Usâmah and Rawh, in their Hadîth it says: "Will I have a reward?" as Yahyâ bin Sa'eed said. As for Shu'aib and Ja'far, in their Hadîth it says: "Will she have a reward?" as in the Hadîth of Ibn Bishr.
Chapter 3. What Reward Reaches A Man After His Death

[4223] 14 - (1631) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: "When a man dies, all his good deeds come to an end except three: Ongoing charity, beneficial knowledge, or a righteous son who will pray for him."

Chapter 4. Waqf (Endowment)

[4224] 15 - (1632) It was narrated that Ibn ‘Umar said: “Umar was given a share of land in Khaibar, and he came to the Prophet ﷺ to consult him about it. He said: ‘O Messenger of Allāh, I have been given a share of land at Khaibar and I have never been given any wealth that is more precious to me than it."
What do you command me to do with it?' He said: ‘If you wish, you can ‘freeze’ it and give it in charity.’ So ‘Umar gave it in charity and stipulated that it was not to be sold, given as a gift or inherited, and he gave it in charity to the poor, relatives and slaves, for the cause of Allâh and for wayfarers and guests; and there was no sin on the one appointed to look after it if he ate from it on a reasonable basis, and fed a friend without storing anything for the future.”

He said:[1] “I narrated this Hadith to Muḥammad, when I reached the words “without storing anything for the future,” Muḥammad said: Without storing it with a view to becoming rich.

Ibn ‘Awn said: “The one who read this book, he told me, that in it are the words: ‘Without storing it with a view to becoming rich.’”

[4225] (...) A similar report (as no. 4224) was narrated from Ibn ‘Awn with this chain, except that in the Hadith of Ibn Abī Zā’idah and Azhar it ends at the words: “And feed a friend without storing anything for the future.” And he did not mention what comes after that. The Hadith of Ibn Abī ‘Adiyy includes what is mentioned by Sulaim: “I narrated this Hadith to Muḥammad...”

[1] That is Ibn ‘Awn, the narrator and the Muḥammad is Ibn Sirīn.
It was narrated from Ibn 'Umar that 'Umar said: "I was given a share of the land of Khaibar, and I came to the Messenger of Allah and said: 'I have been given a share of the land of Khaibar, and I have never acquired any wealth that is dearer to me or more precious than that..."" and he quoted a similar Hadith (as no. 4224), but he did not mention (the words): "I narrated it to Muhammad," and what comes after that.

Chapter 5. Not Making A Will For One Who Has Nothing To Be Bequeathed

It was narrated that Talhah bin Musârrif said: "I asked 'Abdullâh bin Abi Awfa: 'Did the Messenger of Allah leave a will?' He said: 'No.' I said: 'Why is making a will prescribed for the Muslims, or why are they commanded to make wills?' He said: 'His final guidance was adherence to the Book of Allâh.'"

A similar report was narrated from Mâlik bin Maghwal (as no. 4227), except that in the Hadith of
Waki' it says: “I said: ‘How come the people were commanded to make wills?’” In the Hadîth of Ibn Numair it says: “How come it is prescribed for the Muslims to make wills?”

[4229] 18 - (1635) It was narrated that 'Àishah said: “The Messenger of Allâh ﷺ did not leave behind a Dînâr, a Dirham, a sheep nor a camel, and he did not bequeath anything.”

[4230] (...) A similar report (as no. 4229) was narrated from Al-A'mash with this chain.

[4231] 19 - (1636) It was narrated that Al-Aswad bin Yazid said: “They said in the presence of 'Àishah that 'Ali was bequeathed something by the Prophet ﷺ. She said: ‘When did
he make a will for him? He was leaning on my chest' - or she said: 'in my lap - and he called for a bowl, then he fell into my lap and I did not realize that he had died. So when did he make a will for him?"

[4232] 20 - (1637) It was narrated that Sa‘eed bin Jubair said: "Ibn ‘Abbâs said: ‘Thursday and what a Thursday!’ Then he wept until his tears wet the pebbles. I said: ‘O Abû ‘Abbâs, what about Thursday?’ He said: ‘The Messenger of Allâh ﷺ took a turn for the worse, and he said: ‘Come to me and I will dictate for you a document, so you will not go astray after I am gone.’ But they argued (about that), and it is not appropriate to argue in the presence of a Prophet. They said: ‘What is the matter with him? Is he delirious? Try to find out what he means.’ He said: ‘Let me be. The state in which I am now is better. I urge you to do three things: Expel the idolators from the Arabian Peninsula, and reward the delegations as I used to do.’

That is, some of them thought that it was better that he not be bothered with that, due to the strain on his condition, while others thought that it should be considered an order from him. Then some of them asked the others whether they thought that there was something wrong with him; maybe they thought he was delirious, and that is why they did not want him to write? And then they told them that rather, they should listen to what he is saying and try to understand it. See Minnat Al-Man‘im.
Then he remained silent about the third, or he said it, and I was caused to forget it.”

Abû Ishâq [Ibrâhîm] said: “Al-Hasan bin Bishr told us, Sufyân told us...” this Hadîth.

[4233] 21 - ( ... ) It was narrated from Sa’d bin Jubair that Ibn ‘Abbâs said: “Thursday and what a Thursday!” Then his tears started to flow until I saw what looked like strings of pearls on his cheeks. He said: “The Messenger of Allâh said: ‘Bring me a shoulder blade and an inkpot’ - or ‘a tablet and an inkpot’ - and I will dictate for you a document after which you will never go astray.’ They said: ‘The Messenger of Allâh is in a state of delirium.’”

[4234] 22 - ( ... ) It was narrated that Ibn ‘Abbâs said: “When the Messenger of Allâh was dying, there were men in the house among whom was ‘Umar bin Al-Khattab. The Prophet said: ‘Come, let me dictate for you a document after which you will not go astray.’ ‘Umar said: ‘The Messenger of Allâh is...”
overcome with pain, and you have the Qur’ân; the Book of Allah is sufficient for us.’ The people in the house disagreed, and they argued. Some of them said: ‘Come close and let the Messenger of Allah dictate for you a document after which you will not go astray.’ Others agreed with what ‘Umar said. When their idle talk and argument in the presence of the Messenger of Allah became too much, the Messenger of Allah said: ‘Get up and leave.”

‘Ubaidullah said: “Ibn ‘Abbas used to say: ‘What a calamity it was when the Messenger of Allah was prevented from dictating that document for them because of their disagreement and noise.’”
Chapter 1. The Command To Fulfill Vows

[4235] 1 - (1638) It was narrated that Ibn 'Abbâs said: "Sa'd bin 'Ubâdah asked the Messenger of Allah ﷺ about a vow that his mother had made, but she died before she could fulfill it. The Messenger of Allah ﷺ said: 'Fulfill it on her behalf.'"

[4236] (...) A similar Hadith (as no. 4235) was narrated from Az-Zuhri with the chain of Al-Laith.
Chapter 2. The Prohibition Of Vows, And Confirmation That They Do Not Avert Anything

[4237] 2 - (1639) It was narrated that ‘Abdullâh bin ‘Umar said: “One day the Messenger of Allâh starting telling us not to make vows, and he said: ‘They do not avert anything, all they do is get something out of a stingy person.’”

[4238] 3 - (...) It was narrated from Ibn ‘Umar that the Prophet said: “A vow does not bring anything forward nor delay it, all it does is get something out of a miser.”

[4239] 4 - (...) It was narrated from Ibn ‘Umar that the Prophet forbade vows, and said: “They do not bring anything good, all they do is get something out of a miser.”
A Hadith like that of Jarir (no. 4237) was narrated from Mansûr with this chain.

5 - (1640) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Do not make vows, for a vow is of no avail against the Divine Decree; all it does is get something out of a miser.”

6 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ forbade vows and said: “They do not avert the Divine Decree; all they do is get something out of a miser.”

7 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “A vow does not
bring closer to the son of Âdam something that Allâh has not decreed for him, but a vow sometimes coincides with the Divine Decree. And thus it gets from a miser something that the miser did not want to give.”

A similar report (as no. 4243) was narrated from ‘Amr bin Abî ‘Amr with this chain.

Chapter 3. There Is No Fulfillment Of A Vow That Involves Disobedience Towards Allâh, Or A Vow Concerning That Which A Person Does Not Own

It was narrated that ‘Imrân bin Husain said: “Thaqîf were allies of Banû ‘Uqail, and Thaqîf captured two of the Companions of the Messenger of Allâh. And the Companions of the Messenger of Allâh captured a man from Banû ‘Uqail, and along with him they caught (the camel) Al-‘Aḍbâ’. The Messenger of Allâh
passed by him when he was in chains. He said: ‘O Muḥammad!’ So he came to him and said: ‘What is the matter with you?’ He said: ‘Why did you capture me, and why did you capture the one who precedes the pilgrims (the camel)?’ He said: ‘I captured you because of the wrongdoing of your allies Thaqīf.’ Then he turned away, and he called out to him, saying: ‘O Muḥammad!’ The Messenger of Allāh was compassionate and kind, so he came back to him and said: ‘What is the matter with you?’ He said: ‘I am a Muslim.’ He said: ‘If you had said that when you were still in control of your affairs, you would have gained every success.’ Then he turned away, and he called him, saying: ‘O Muḥammad! O Muḥammad!’ He came to him and said: ‘What is the matter with you?’ He said: ‘I am hungry, feed me, and I am thirsty, give me to drink.’ He said: ‘That is what you need,’ and he ransomed him for the two (Muslim) men.”

He said: “And a woman of the Anṣār was taken captive and Al-‘Aḍbā’ was captured, and the woman was put in chains. The people were letting their animals graze in front of their houses. She escaped from her chains one night and went to the camels. Every time she came near a camel it groaned, so she left it...
alone, until she came to Al-'Adbâ', which did not groan. She was a docile camel, so the woman sat on her back and prodded her, and she moved off. They were alerted about her and they looked for her, but she got away from them. She vowed to Allâh that if Allâh saved her by means of (the camel), she would sacrifice her. When she reached Al-Madînah, the people saw her and said: ‘Al-'Adbâ’, the she-camel of the Messenger of Allâh ﷺ.’ She said that she had vowed that if Allâh saved her by means of her, she would sacrifice her. They came to the Messenger of Allâh ﷺ and told him about that, and he said: ‘Subhân-Allâh, what a bad reward! She vowed to Allâh that if Allâh saved her by means of her, she would sacrifice her. There is no fulfillment of a vow that involves sin, or a vow that involves something that a person does not own.”

According to the report of Ibn Hujr: “There is no vow in that which involves disobedience towards Allâh.”

A similar report (as no. 4245) was narrated from Ayyûb with this chain. In the Hadîth of Hammâd it says: “Al-'Adbâ’ belonged to a man of Banû 'Uqail, and she was one of those that preceded the pilgrims.” In his Hadîth it also says: “She came to a camel that was submissive and
well-behaved.” In the Hadith of Ath-Thaqafi it says: “She was a well-trained camel.”

Chapter 4. One Who Vows To Walk To The Ka’bah

[4247] 9 - (1642) It was narrated from Anas that the Prophet اس ﷺ saw an old man being supported between two of his sons. He said: “What is the matter with this one?” They said: “He vowed to walk.” He said: “Allâh has no need of this man’s torturing himself.” And he ordered him to ride.

[4248] 10 - (1634) It was narrated from Abû Hurairah that the Prophet ﷺ caught up with an old man who was walking between his two sons, leaning on them. The Prophet ﷺ said: “What is the matter with him?” His sons said to him: “O Messenger of Allâh, he made a vow.” The Prophet ﷺ said: “Ride, O old man, for Allâh has no need of you and your vow.”
A similar report (as no. 4248) was narrated from Ibn Abī ‘Amr with this chain.

It was narrated from Yazid bin Abī Ḥabīb, from Abul-Khair, that ‘Uqbah bin ‘Amir said: “My sister vowed to walk to the House of Allāh barefoot, and she told me to ask the Messenger of Allāh about that for her. So I asked the Messenger of Allāh and he said: ‘Let her walk and let her ride.’”

It was narrated from Yazid bin Abī Ḥabīb, that Abul-Khair narrated to him from ‘Uqbah bin ‘Amir Al-Juhani, that he said: “My sister made a vow...” and he mentioned a Hadīth like that of Mufaḍḍal (no. 4250), but he did not mention in the Hadīth: “barefoot,” and he added: “Abul-Khair did not leave ‘Uqbah.”
Chapter 5. Expiation For Breaking A Vow

[4252] (…) Yazid bin Abi Habib narrated a Hadith like that of ‘Abdur-Razzâq (no. 4251) with this chain.

[4253] 13 - (1645) It was narrated from ‘Uqbah bin ‘Amir that the Messenger of Allah نـ اسـ له said: “The expiation for breaking a vow is Kafârat-Yamin (the expiation for breaking an oath).”
Chapter 1. The Prohibition Of Swearing By Something Other Than Allâh

[4254] 1 - (1646) It was narrated from Sâlim bin ‘Abdullâh, that his father said: “I heard ‘Umar bin Al-Khattâb say: ‘The Messenger of Allâh ﷺ said: “Allah, may He be exalted, forbids you to swear by your fathers.”

‘Umar said: “By Allâh, I have not sworn by them since I heard the Messenger of Allâh ﷺ forbid that, whether on my own behalf or narrating it from someone else.”

[4255] 2 - (...) A similar report (as no. 4254) was narrated from Az-Zuhri with this chain, except that in the Hadîth of ‘Uqail it says: “I have not sworn by them since I heard the Messenger of Allâh ﷺ forbidding it, and I have not spoken of it.” He did not say: “Whether on my own behalf or narrating it from someone else.”
It was narrated from Sâlim that his father said: “The Prophet ﷺ heard ‘Umar swearing by his father...” a report like that of Yûnis and Ma’mar (no. 4254, 4255).

It was narrated from ‘Abdullâh that the Messenger of Allah ﷺ caught up with ‘Umar bin Al-Khaṭṭâb among a group of riders when ‘Umar was swearing by his father, and the Messenger of Allah ﷺ told them not to do that and said: “Allâh forbids you to swear by your fathers. Whoever wants to swear, let him swear by Allâh or else remain silent.”

A similar report (as no. 4257) was narrated from Ibn ‘Umar from the Prophet ﷺ.
It was narrated from 'Abdullâh bin Dînâr that he heard Ibn 'Umar say: “The Messenger of Allah said: ‘Whoever wants to swear, let him not swear by anything but Allah.’ The Quraish used to swear by their fathers.” But he said: “Do not swear by your fathers.”

Chapter 2. Whoever Swears By Al-Lât And Al-'Uzza, Let Him Say Lâ Illâha Illallâh

Abû Hurairah said: “The Messenger of Allah said: ‘Whoever among you swears and says in his oath ‘By al-Lât,’ let him say Lâ Illâha Illallâh. And whoever says

[4259] (...) It was narrated from 'Abdullâh bin Dînâr that he heard Ibn 'Umar say: “The Messenger of Allah said: ‘Whoever wants to swear, let him not swear by anything but Allah.’ The Quraish used to swear by their fathers.” But he said: “Do not swear by your fathers.”
to his companion: ‘Come, I will gamble with you,’ let him give charity.”

[4261] (...) It was narrated from Az-Zuhri with this chain (a Hadīth similar to no. 4260), and the Hadīth of Ma’mar is like the Hadīth of Yūnus, except that he said: “Let him give something in charity.” In the Hadīth of Al-Awzā’ī it says: “Whoever swears by al-Lāt and Al-‘Uzza.”

Abū Al-Husain Muslim said: This phrase - meaning: “Come, I will gamble with you” - was not narrated by anyone except Az-Zuhri. Az-Zuhri had approximately ninety phrases which he narrated from the Prophet ﷺ and no one else narrated them with any reliable chain of narrators.

[4262] 6 - (1648) It was narrated that ‘Abdur-Rahmān bin Samurah said: “The Messenger of Allāh ﷺ said: ‘Do not swear by false gods or by your fathers.’”
Chapter 3. It Is Recommended For The One Who Swears An Oath Then Sees That Something Else Is Better Than It, To Do That Which Is Better And Offer Expiation For His Oath

[4263] 7 - (1649) It was narrated that Abû Mûsâ Al-Asha'î said: “I came to the Prophet among a group of the Asha'îs to ask him for mounts. He said: ‘By Allâh, I will not give you mounts, and I do not have anything to give you as mounts.’ As much time as Allâh willed passed, then some camels were brought, and he ordered that we be given three camels with white humps. When we set out we said” - or “we said to one another” - ‘Allâh will not bless us. We came to the Messenger of Allâh to ask him for mounts and he swore that he would not give us mounts, then he gave us mounts.” So they went to him and told him, and he said: “It was not me who gave you mounts, rather Allâh gave you mounts. By Allâh, if Allâh wills, I do not swear an oath then see something better than that, but I expiate my oath and do that which is better.”

[4264] 8 - (…) It was narrated that Abû Mûsâ said: “My companions sent me to the
Messenger of Allâh ﷺ to ask him for mounts for them, because they were with him in the army of hardship - meaning, the campaign to Tabûk. I said: 'O Prophet of Allâh, my companions have sent me to you, so that you might give them mounts.' He said: 'By Allâh, I will not give you anything to ride.' It so happened that I came to him when he was angry and I did not realize it. So I went back saddened by the refusal of the Messenger of Allâh ﷺ, and I was worried that the Messenger of Allâh ﷺ was upset with me. So I went back to my companions and told them what the Messenger of Allâh ﷺ had said. Only a short time passed, then I heard Bilâl calling: 'O 'Abdullâh bin Qais!' So I answered him, and he said: 'Go to the Messenger of Allâh ﷺ, he is calling you.' When I came to the Messenger of Allâh ﷺ, he said: 'Take this pair and this pair and this pair' - six camels that he had bought from Sa'd at that time. 'Take them to your companions and say: “Allâh” - or “the Messenger of Allâh” - has provided you with these mounts so ride them.”

Abû Mûsâ said: “So I took them to my companions and I said: ‘The Messenger of Allâh ﷺ has given you these to ride, but by Allâh I will not leave you until some of you come with me to one who heard what the Messenger of
Allāh said, when I asked him (for mounts) for you and he refused at first, then he gave them to me after that. Do not think that I have told you anything that he did not say.’ They said to me: ‘By Allāh, you are truthful in our opinion, but we will do what you wish.’’ So Abū Mūsā went with a group of them until they came to those who had heard what the Messenger of Allāh had said when he refused to respond to their request, then gave them something after that, and they told them the same as Abū Mūsā had told them.

[4265] 9 - (...) Ayyūb said: “The Hadīth of Al-Qâsim is better known to me than the Hadīth of Abū Qilâbah. He said: ‘We were with Abū Mūsā and he called for his food, and there was some chicken there. A man from Banū Taimullâh came in who was of reddish complexion and looked like a freed slave. He said: “Come and join me.” The man hesitated, so he said: “Come, for I saw the Messenger of Allāh eating this.” The man said: “I saw it eating something and I found it repugnant, and I swore that I would not eat it.” He said: “Come, I will tell you something about that (the oath).” “I came to the Messenger of
Allāh with a group of Ash’arīs to ask him for mounts, and he said: ‘By Allāh, I will not give you mounts, and I have nothing to give to you as mounts.’ As much time passed as Allāh willed, then some spoils of war consisting of camels, was brought to the Messenger of Allāh. He called us, and ordered that we be given five of the camels with white humps. When we set out, we said to one another: ‘We made the Messenger of Allāh forget his oath, and we will not be blessed.’ So we went back to him and said: ‘O Messenger of Allāh, we came to you and asked you for mounts, and you swore that you would not give us mounts, then you gave us mounts. Did you forget, O Messenger of Allāh?’ He said: ‘By Allāh, if Allāh wills, I do not swear an oath then see that something else is better than it, but I do that which is better and offer expiation. Go, for it is Allāh Who has given you mounts.’”

It was narrated that Zahdam Al-Jarmī said: “There was love and brotherhood between this clan of Jarm and the Ash’arīs. We were with Abū Mūsā Al-Asha’rī, and some food containing chicken was brought to him...” and he narrated something similar (as Hadīth no. 4265).
[4267] (...) It was narrated that Zahdam Al-Jarmi said: “We were with Abû Mûsâ...” and they all narrated a Hadîth like that of Hammâd bin Zaid (no. 4265).

[4268] (...) Zahdam Al-Jarmi said: “I entered upon Abû Mûsâ when he was eating chicken...” and he quoted a Hadîth like theirs (no. 4264, 4265), and he added: “He (ﷺ) said: ‘By Allâh, I did not forget it.’”

[4269] 10 - (...) It was narrated that Abû Mûsâ Al-Asha’rî said: “We came to the Messenger of Allâh ﷺ to ask him for mounts, and he said: ‘I do not have anything to give to you as
mounts, and by Allāh I will not give you mounts.’ Then the Messenger of Allāh (ﷺ) sent to us three camels with white humps. We said: ‘We came to the Messenger of Allāh (ﷺ) and asked him for mounts, and he swore that he would not give us mounts.’ So we went back to him and told him, and he said: ‘I do not swear an oath, then see that something else is better than it, but I do that which is better.’”

[4270] (...) It was narrated that Abū Mūsā said: “We were on foot, then we came to the Prophet of Allāh (ﷺ) and asked him for mounts...” a Hadīth like that of Jarir (no. 4269).

[4271] 11 - (1650) It was narrated that Abū Hurairah said: “A man came to the Prophet (ﷺ) late at night, then he went back to his family and found that his children had gone to sleep. His wife brought him his food, but he swore that he would not eat because of his children, then he decided to eat. He came to the Messenger of Allāh (ﷺ) and told him about that, and the Messenger of Allāh (ﷺ) said: ‘Whoever swears an oath then sees that something else is better than it, let him do that, and offer expiation for his oath.’”
[4272] 12 - (...) It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said: "Whoever swears an oath, then sees that something else is better than it, let him offer expiation for his oath and do it."

[4273] 13 - (...) It was narrated that Abū Hurairah said: "The Messenger of Allah ﷺ said: 'Whoever swears an oath, then sees that something else is better than it, let him do that which is better, and offer expiation for his oath.'"

[4274] 14 - (...) Suhail narrated a Hadīth like that of Mālik (no. 4272) with a different chain of narrators, (reporting the Messenger of Allah ﷺ saying: "Let him offer expiation for his oath and do that which is better.

[4275] 15 - (1651) It was narrated that Tamīm bin Tarafah said: "A man came to 'Adiyy bin Ḥātim and asked him for the price of a servant, or part of the price of a servant. He said: 'I do
not have anything to give you except my coat of mail and my helmet, but I will write to my family and tell them to give you these two things.' He did not accept that, and 'Adiyy got angry. He said: 'By Allah, I will not give you anything!' Then the man accepted it, and he said: 'By Allah, were it not that I heard the Messenger of Allāh ﷺ say: “Whoever swears an oath then sees something that is more favored by Allāh the Mighty and Sublime, than it, let him do that which is more favored by Allāh,” I would not have broken my oath.'"

[4277] 17 - (...) It was narrated from Tamīm At-Tā'ī that 'Adiyy said: ‘The Messenger of Allāh ﷺ said: ‘If one of you swears an oath, then he sees something that is better than it, let him offer expiation for it then do that which is better than it.”'
[4278] (...) It was narrated from 'Adiyy bin Hâtim that he heard the Prophet saying that (a Hadîth similar to no. 4277).

[4279] 18 - (...) It was narrated that Tamîm bin Ṭarafah said: “I heard ‘Adiyy bin Hâtim say, when a man came to him asking him for a hundred Dirham: ‘Are you asking me for a hundred Dirham when I am the son of Hâtim? By Allah, I will not give it to you.’ Then he said: ‘Were it not that I heard the Messenger of Allah say: ‘Whoever swears an oath, then sees something better than it, let him do that which is better.’"

[4280] (...) Tamîm bin Ṭarafah said: “I heard ‘Adiyy bin Hâtim, when a man asked him...” he mentioned a similar report (as no. 4279) and added: “You may have four hundred from me.”

me: 'O 'Abdur-Rahmân bin Samurah, do not seek authority, for if you are given it when you ask for it, you will be left on your own without the support of Allâh. But if you are given it without asking for it, you will be helped (by Allâh). If you swear to do something then see that something else is better than it, then offer expiation for your oath and do that which is better.'”

[4282] (...) It was narrated from Al-Hasan, from 'Abdur-Rahmân bin Samurah, from the Prophet ﷺ with this chain (a Hadîth similar to no. 4281), but in the Hadîth of Al-Mu'tamir from his father there is no mention of authority.
Chapter 4. An Oath Is Judged On The Intention Of The One Who Asks For It To Be Sworn

[4283] 20 - (1653) It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘Your oath is according to what your companion believes.”

[4284] 21 - (...) It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘The oath is according to the intention of the one who asks for it to be sworn.”

Chapter 5. Saying: “If Allāh wills” When Swearing Oaths And At Other Times

[4285] 22 - (1654) It was narrated that Abū Hurairah said: “Sulaimān had sixty women and he said: ‘I will go around to all of them tonight, and each of them will become pregnant, and each of them will give birth to a boy who will become a knight who will fight in the cause of Allāh.”
But none of them became pregnant except one, who gave birth to a malformed child.” The Messenger of Allah ﷺ said: “If he had said: ‘If Allah wills,’ each of them would have given birth to a boy who would become a knight who would fight in the cause of Allah.”

[4286] 23 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Sulaimân bin Dâwûd, the Prophet of Allah, said: ‘Tonight I will go around to seventy women, each of whom will give birth to a boy who will fight in the cause of Allah.’ His companion, or the Angel, said: ‘Say: “If Allah wills.”’ But he did not say it, or he was caused to forget, and none of his women gave birth to a child except one, who gave birth to a deformed child.” The Messenger of Allah ﷺ said: “If he had said: ‘If Allah wills,’ he would not have broken his oath, and that would have been a means of attaining what he hoped for.”

[4287] (...) A similar report (as no. 4286) was narrated from Abû Hurairah, from the Prophet ﷺ.
[4288] 24 - (…) It was narrated that Abû Hurairah said: “Sulaimân bin Dâwûd said: ‘Tonight I will go around to seventy women and each of them will give birth to a boy who will fight in the cause of Allâh.’ It was said to him: ‘Say: “If Allâh wills,”’ but he did not say it. He went around to them, but none of them gave birth except one woman, who gave birth to an malformed child.” The Messenger of Allâh ﷺ said: “If he had said ‘If Allâh wills,’ he would not have broken his oath, and that could have been a means of fulfilling his wish.”

[4289] 25 - (…) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Sulaimân bin Dâwûd said: ‘Tonight I will go around to ninety women, and each of them will give birth to a knight who will fight in the cause of Allâh.’ His companion said to him: ‘Say “If Allâh wills.”’ But he did not say ‘If Allâh wills,’ and he went round to all of them. None of them became pregnant except one woman, who gave birth to a deformed child. By the One in Whose Hand is the soul of Muhammad, if he had said ‘If Allâh wills,’ they would all have been knights, striving in the cause of Allâh.”
Chapter 6. The Prohibition Of Persisting In An Oath That Will Harm The Family Of The One Who Swears It, So Long As Not Persisting In It Does Not Involve Anything Unlawful

[4291] 26 - (1655) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ.” He mentioned a number of Ahadîth including the following: “The Messenger of Allâh ﷺ said: ‘By Allâh, if one of you persist in an oath concerning his family, that is more sinful before Allâh than offering the expiation that has been enjoined by Allâh.’”

Chapter 7. The Vow Of A Disbeliever, And What He Should Do About It If He Becomes A Muslim

[4292] 27 - (1656) It was narrated from Ibn ‘Umar that ‘Umar said: “O Messenger of Allâh, during the Jâhiliyyah I vowed that I would spend a night in I’tikâf in Al-Masjid Al-Harâm.” He said: “Fulfill your vow.”
This Hadith (which is similar to no. 4291) was narrated from Ibn 'Umar. As for Abû Usâmah and Abî Thaqafi, their Hadîth mentions I'tikât for one night. As for Shu'bah, he said: “He obliged himself to spend a day in I'tikât.” In the Hadîth there is no mention of a day or a night.

‘Abdullah bin ‘Umar narrated that ‘Umar bin Al-Khaṭṭâb asked the Messenger of Allâh, when he was in Al-Jirânah, after he had come back from At-Tâ’if: “O Messenger of Allâh, during the Jâhiliyyah I
vowed that I would spend a day in *I'tikâf* in *Al-Masjid Al-Harâm*. What do you think?” He said: “Go and spend a day in *I'tikâf*."

He said: “And the Messenger of Allah ﷺ had given him a slave woman from the *Khums*, but when the Messenger of Allah ﷺ freed the captives, ‘Umar bin Al-Khaṭṭāb heard their voices saying: ‘The Messenger of Allah ﷺ has set us free.’ He said: ‘What is this?’ They said: ‘The Messenger of Allah ﷺ has set the prisoners free.’ ‘Umar said: ‘O ‘Abdullâh, go to that slave woman and set her free.’”

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[4295] (...). It was narrated that Ibn ‘Umar said: “When the Prophet ﷺ came back from Hunain, ‘Umar asked the Messenger of Allah ﷺ about a vow that he had made during the *Jâhiliyyah*, to observe *I’tikâf* for one day.” Then he mentioned a Hadîth like that of Jarîr bin Hâzim (no. 4294).

[4296] (...). It was narrated that Nâfi’ said: “Mention was made in the presence of Ibn ‘Umar of the *Umrah* of the Messenger of Allah ﷺ from Al-Jir’ânah. He
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said: ‘He did not perform ‘Umrah from there.’ He said: ‘And ‘Umar had made a vow during the Jâhiliyyah to observe I’tikâf for one night.’” Then he mentioned a Hadîth like that of Jarîr bin Hâzîm and Ma‘mar, from Ayyûb (no. 4294, 4295).

[4297] (...) This Hadîth about vows was narrated from Ibn ‘Umar (a Hadîth similar to no. 4294). In both their Ahadîth it mentions I’tikâf for one day.

Chapter 8. Treatment Of Slaves, And The Expiation Of One Who Slaps His Slave

[4298] 29 - (1657) It was narrated that Zadân bin Abî ‘Umar said: “I came to Ibn ‘Umar who had freed a slave. He picked up a stick or something from the ground and said: ‘There is no more reward in it than the equivalent of this, but I heard the Messenger of Allah say: “Whoever slaps his slave or beats him, his expiation is to manumit him.”
[4299] 30 - (…) It was narrated from Zadân that Ibn ‘Umar called a slave of his and he saw marks on his back. He said to him: “Have I caused you pain?” He said: “No.” He said: “You are free.”

Then he picked up something from the ground and said: “I will not have any reward for it, not even the weight of this. I heard the Messenger of Allah ﷺ say: ‘Whoever beats a slave without him having done anything to deserve it, or slaps him, his expiation is to manumit him.’”

[4300] - (…) It was narrated from Fîrâs with the chain of Shu‘bah and Abû ‘Awânah (a Hadîth similar to no. 4299). As for the Hadîth of Ibn Mahdî, it says: “Without him having done anything to deserve it”. In the Hadîth of Wâkî it says: “Whoever slaps his slave” and does not mention “Without him having done anything to deserve it.”

[4301] 31 - (1658) It was narrated that Mu‘âwiyyah bin Suwaid said: “I slapped a freed slave of ours and he ran away. Then I came just before Zuhr and prayed behind my father. He called him, and called for me, then he said: ‘Do to him what he
did to you,’ but he let me go. Then he said: ‘At the time of the Messenger of Allah  س , we Banū Muqarrin had only one servant. One of us slapped her and news of that reached the Prophet  س . He said: ‘Manumit her.’ They said: ‘They do not have any other servant.’ He said: ‘Then let them keep her, and when they no longer need her, they should let her go.’”

[4302] 32 - (…). It was narrated that Hilâl bin Yasâf said: “An old man got angry and slapped a servant of his. Suwaid bin Muqarrin said to him: ‘Could you not find any part other than her face? I remember when I was the seventh of seven sons of Banû Muqarrin and we had no servant but one woman. The youngest of us slapped her and the Messenger of Allah  س  commanded us to manumit her.””

[4303] (…). It was narrated that Hilâl bin Yasâf said: “We used to sell cloth in the house of Suwaid bin Muqarrin, the brother of An-Nu’mân bin Muqarrin. A slave woman came out and said something to one of us, and he slapped her and Suwaid got angry…” a Hadith like that of Ibn Idrîs (no. 4302).
Shu'bah narrated: “Muhammad bin Al-Munkadir said to me: ‘What is your name?’ I said: ‘Shu'bah.’ Muhammad said: ‘Abū Shu’bah Al-'Irāqī narrated to me from Suwaid bin Muqarrin that someone slapped a slave woman of his. Suwaid said to him: Do you not know that hitting the face is unlawful? He said: I remember when I was the seventh of my brothers, with the Messenger of Allah, and we only had one servant. One of us went and slapped him, and the Messenger of Allah commanded us to manumit him.”

It was narrated from Wahb bin Jarir: “Shu’bah told us: ‘Muhammad bin Al-Munkadir said to me: What is your name?’” And he mentioned a Hadīth like that of ‘Abdus-Samad (no. 4304).

It was narrated from Ibrāhīm At-Taimī that his father said: ‘Abū Mas'ūd Al-Badrī said: “I was beating a slave of mine with a whip when I heard a voice behind me (saying): ‘You should realize, Abū Mas'ūd!’ But I did not understand the voice because I was so angry. When he came close to me, I saw that it was..."
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the Messenger of Allâh ﷺ and he was saying: ‘You should realize, Abû Mas‘ûd! ‘You should realize, Abû Mas‘ûd!’ I threw down the whip that was in my hand and he said: ‘You should realize, Abû Mas‘ûd, that Allâh has more power over you than you have over this slave.’ I said: ‘I will never beat a slave again after this.’”

[4307] (...) A similar Hadîth (as no. 4306) was narrated from Al-A'mash with this chain, except that in the Hadîth of Jarîr it says: “The whip fell from my hand, out of awe towards him.”

[4308] 35 - (...) It was narrated that Abû Mas‘ûd Al-Anṣârî said: “I was beating a slave of mine, and I heard a voice behind me (saying): ‘You should realize, Abû Mas‘ûd, that Allâh has more power over you than you have over him.’ I turned around, and I saw the Messenger of Allâh ﷺ. I said: ‘O Messenger of Allâh, he is
free for the Face of Allah.' He said: 'If you had not done that, the Fire would have scorched you,' or 'the Fire would have touched you.'"

[4309] 36 - (...) It was narrated from Abû Mas'ûd that he was beating a slave of his, and he (the slave) started saying: "I seek refuge in Allâh." He carried on beating him, so he said: "I seek refuge in the Messenger of Allâh, and he stopped beating him." The Messenger of Allâh ﷺ said: "By Allâh, Allâh has more power over you than you have over him." Then he set him free.

[4310] (...) It was narrated from Shu'bah with this chain (a Hadîth similar to no. 4309), but he did not mention the words: "I seek refuge in Allâh, I seek refuge in the Messenger of Allâh."

Chapter 9. Stern Warning Against Accusing A Slave Of Fornication

[4311] 37 - (1660) Abû Hurairah said: Abul-Qâsim ﷺ said: "Whoever accuses his slave of fornication, the Hadd punishment
will be carried out against him on the Day of Resurrection, unless he is as he said.”

[4312]... - (...) It was narrated from Fuđail bin Ghazwân (a Hadîth similar to no. 4311) with this chain. In their Hadîth it says: “I heard Abul-Qâsim ﷺ, the Prophet of repentance.”

Chapter 10. Feeding A Slave
What One Eats And Clothing Him As One Clothes Oneself, And Not Burdening Him With More Than He Can Bear

[4313] 38 - (1661) It was narrated that Al-Ma'rûr bin Suwaid said: “We passed by Abû Dharr in Ar-Rabadhah. He was wearing a Burd and his slave was wearing something similar. We said: ‘O Abû Dharr, if you put them together it would be a Hullah.’ He said: ‘There was an exchange of words between myself and one of my brothers whose mother was a non-Arab, and I insulted him because of his mother. He complained about
me to the Prophet ﷺ, then I met
the Prophet ﷺ and he said: “O
Abū Dharr, you are a man in
whom there is some ignorance.” I
said: “O Messenger of Allâh, if
someone insults people, they will
insult his father and mother.” He
said: “O Abū Dharr, you are a
man in whom there is some
ignorance. They are your
brothers whom Allâh has placed
under your control, so feed them
what you eat, and clothe them
with what you wear, and do not
burden them with more than they
can bear; if you do burden them,
then help them.”

[4314] 39 - (…). It was narrated
from Al-A‘mash (a Hadîth similar
to no. 4313) with this chain. In
the Hadîth of Zuhair and Abû
Mu‘âwiyyah after the words “You
are a man in whom there is some
ignorance” it adds: “I said: ‘Even
up to this time of old age?’ He
said: ‘Yes.’” In the Hadîth of Abû
Mu‘âwiyyah it says: “Yes, even up
to this time of old age.” In the
Hadîth of ‘Eisâ it says: “If he
burdens him with more than he
can bear, let him sell him.” In the
Hadîth of Zuhair it says: “Let
him help him with it.” In the
Hadîth of Abû Mu‘âwiyyah it does
not say: “Let him sell him” or
“let him help him.” It ends with
the words “and do not burden
him with more than he can bear.”
It was narrated that Al-Ma'rûr bin Suwaid said: “I saw Abû Dhar wearing a Hullah and his slave was wearing something similar. I asked him about that and he said that he had insulted a man at the time of the Messenger of Allah, criticizing him because of his mother. The man went to the Prophet and told him about that, and the Prophet said: ‘You are a man in whom there is still some ignorance. (They are) your brothers and servants whom Allah has placed under your control, so whoever has his brother under his control, let him feed him what he eats and clothe him with what he wears. And do not burden them with more than they can bear, and if you do that, then help them.’”

It was narrated from Abû Hurairah that the Prophet said: “A slave is entitled to his food and clothing, and he should not be burdened except with that which he can bear.”

It was narrated from Abû Hurairah that the Messenger of Allah said:
“When the servant of any one of you brings food which he had looked, worked hard and endured heat and smoke, let him invite him to eat with him, and if the food runs a little short, he should still put a morsel or two of it in his hand.”

Chapter 11. The Reward Of A Slave Who Is Sincere Towards His Master And Worships Allâh Properly

[4318] 43 - (1664) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ said: “If a slave is sincere towards his master and worships Allâh properly, he will have a twofold reward.”

[4319] (...) A Hadîth similar to that of Mâlik (4318) was narrated from Nâfi‘, from Ibn ‘Umar, from the Prophet ﷺ.
It was narrated that Ibn Shihâb said: I heard Sa'eed bin Al-Mûsâyyab say: 'Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The faithful slave will have two rewards.' By the One in Whose Hand is the soul of Abû Hurairah, were it not for Jihâd in the cause of Allâh, Hajj and honoring my mother, I would have liked to die a slave.

He said: "We heard that Abû Hurairah did not perform Hajj until his mother died, because he kept her company."

[4321] (...) It was narrated from Ibn Shihâb (a Hadîth similar to no. 4340) with this chain, but he did not mention: "We heard..." etc.

[4322] 45 - (1666) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If a slave fulfills his duty towards Allâh and towards his master, he will have two rewards.'" He said: "I narrated it to Ka'b and Ka'b said (adding): 'He will not be brought to account, and neither will the poor believer.'"
[4323] (...) It was narrated from Al-A’m ash with this chain (a Hadith similar to no. 4322).

[4324] 46 - (1667) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allah ﷺ.” He mentioned a number of Ahadîth, including the following: “The Messenger of Allah ﷺ said: ‘How good it is for a slave, if he dies worshipping Allah well and keeping good company with his master. How good it is for him.’”

Chapter 12. One Who Frees His Share In A Slave

[4325] 47 - (1501) It was narrated that Ibn ‘Umar said: “The Messenger of Allah ﷺ said: ‘If a person frees his share of a slave, and has enough money to pay the full price of the slave, a fair price should be worked out for the slave, and his partners should be paid for their shares, then he should free the slave, otherwise he has freed only what he has freed.’”

[4326] 48 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allah ﷺ said: ‘Whoever frees his share of a
slave, has to free him completely, if he has enough money to pay the full price; if he does not have enough money then he has freed only what he has freed.’”

[4327] 49 - (...) It was narrated that ‘Abdullâh bin ‘Umar said: “The Messenger of Allah ﷺ said: ‘Whoever frees his share of a slave and has enough money to pay the full price for him, a fair price should be worked out, otherwise he has freed only what he has freed.’”

[4328] (...) This Hadith was narrated from Ibn ‘Umar, (similar to no. 4326) from the Prophet ﷺ, but in their Hadith it does not say: “If he does not have enough money then he has freed only what he has freed.” But in the Hadith of Ayyüb and Yahyâ bin Sa’eed, they mentioned this phrase but they said: “We do not know whether it is part of the Hadith or is something that was said by Nâfi’ (a narrator).” It does not say in the Hadith of any of them: “I heard the Messenger of Allah ﷺ say,” except in the Hadith of Al-Laith bin Sa’d.
It was narrated from Sâlim bin 'Abdullâh, from his father, that the Messenger of Allah ﷺ said: “Whoever frees a slave who is owned by him and another person, a fair price should be worked out for him, without cheating, underestimating or overestimating, then he should free him from his own wealth if he is well off.”

It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Whoever frees his share in a slave should (also) free the rest with his own money, if he has enough money to pay the price of the slave.”
[4331] 52 - (1502) It was narrated from Abú Hurairah that the Prophet said concerning a slave who is owned by two men, one of whom manumits (his share): “He is responsible (for manumitting the other share).”

[4332] 53 - (1503) Shu’bah narrated with this chain (a Hadīth similar to no. 4331): He said: “Whoever frees a share of a slave, he should be freed using his wealth.”

[4333] 54 - (...) It was narrated from Abū Hurairah that the Prophet said: “Whoever manumits his share of a slave, let him manumit him completely with his own money if he has money, and if he does not have money, let the slave work for his manumission, without being overburdened.”

[4334] 55 - (...) It was narrated from Ibn Abī ‘Arūbah with (a different chain, a Hadīth similar to no. 4333). In the Hadīth of ‘Eisa it says: “Then let him work
for the manumission of the part that has not been freed, without being overburdened.”

[4335] 56 - (1668) It was narrated from ‘Imrân bin Husain that a man declared that six slaves of his would be set free when he died, but he did not have any other wealth apart from them. The Messenger of Allâh ﷺ called for them and divided them into three groups, then he cast lots among them, freeing two and leaving four as slaves, and he spoke harsh words to him.

[4336] 57 - (...) It was narrated from Ayyûb with this chain (a Ḥadîth similar to no. 4335). As for Hammâd (a narrator), his Ḥadîth is like the report of Ibn ‘Ulayyah (no. 4335). As for Ath-Thaqafi, in his Ḥadîth it says: “That a man from among the Ansâr left instructions that when he died, his six slaves would be set free.”

[4337] (...) A Ḥadîth like that of Ibn ‘Ulayyah and Hammâd (no. 4336) was narrated from ‘Imrân bin Husain, from the Prophet ﷺ.
Chapter 13. Permissibility Of Selling A *Mudabbar*[^1]

[4338] 58 - (997) It was narrated from Jâbir bin ‘Abdullâh that a man among the *Anṣâr* declared that a slave of his would become free after he died, and he did not own any other wealth apart from the slave. News of that reached the Prophet ﷺ and he said: “Who will buy him from me?” Nu’aim bin ‘Abdullâh bought him for a price of eight hundred Dirham, and he gave it to him. ‘Amr said: “I heard Jâbir bin ‘Abdullâh say: ‘He was a Coptic slave who died last year.’”

[4339] 59 - (...) Sufyân bin ‘Uyaynah narrated: “‘Amr heard Jâbir say: ‘A man among the *Anṣâr* declared that a slave of his would become free after he died, and he did not own any other wealth apart from him. The Messenger of Allâh ﷺ sold him.’”

[^1]: *Mudabbar*: A slave whose master has declared he will become free after he dies.
Jâbir said: "Ibn An-Nahhâm bought him, a Coptic slave who died last year, during the governorship of Ibn Az-Zubair."

[4340] (...) A Hadîth like that of Ḥammâd from ‘Amr bin Dînâr (no. 4338) was narrated from Jâbir, from the Prophet  concerning the Mudâbbar.

[4341] (...) It was narrated from ‘Atâ’ bin Abî Rabâḥ, Ibn Az-Zubair and ‘Amr bin Dînâr that Jâbir bin ‘Abdullâh told them about the sale of a Mudâbbar. All of them said, - a Hadîth like that of Ḥammâd and Ibn ‘Uyaynah from ‘Amr from Jâbir (no. 4338, 4339).
Chapter 1. Qasâmah (Oaths)

[4342] 1 - (1669) It was narrated from Sahl bin Abi Hâthmah - Yahyâ said: “I think he said: ‘And from Râfi’ bin Khadij’” - that they said: “‘Abdullâh bin Sahl bin Zaid and Mu‘aisah bin Mas‘ûd bin Zaid went out, and when they were in Khai bar they parted. Then Mu‘aisah found ‘Abdullâh bin Sahl slain, so he buried him. Then he came to the Messenger of Allah ﷺ along with Huwaisah bin Mas‘ûd and ‘Abdur-Rahmân bin Sahl, who was the youngest of the people. ‘Abdur-Rahmân began to speak before his two companions, and the Messenger of Allah ﷺ said to him: ‘Let the eldest speak.’ So he fell silent and his two companions spoke, and he spoke with them. They told the Messenger of Allah ﷺ about the killing of ‘Abdullâh bin

28. The Book Of Oaths (Qasâmah),
Muhâribîn,[1] Qasâs (Retaliation)
And Diyât (Blood Money)

[1] Muhâribîn: These are aggressors who transgress against society or the legitimate state, as mentioned in the Verse: “The recompense of those who wage war against Allâh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter” [Al-Mâ‘idah 5:33]
Sahl, and he said to them: ‘Will you swear fifty times so that you may be entitled to (blood money) for your companion?’ They said: ‘How can we swear when we did not witness (what happened)?’ He said: ‘Then let the Jews swear fifty oaths that they are innocent.’ They said: ‘How can we accept the oaths of a disbelieving people?’ When the Messenger of Allah ﷺ saw that, he paid the blood money himself.’

[4343] 2 - (…) It was narrated from Sahl bin Mas‘ūd and Râfi’ bin Khādīj, that Muḥaisah bin Mas‘ūd and ‘Abdullâh bin Sahl went to Khāibar, where they parted among the palm trees. ‘Abdullâh bin Sahl was killed, and they accused the Jews. His brother ‘Abdur-Rahmân and his two cousins Ḥuwaiṣah, and Muḥaisah, came to the Prophet ﷺ and ‘Abdur-Rahmân began to speak about his brother, but he was the youngest of them, so the Messenger of Allah ﷺ said: “Let the eldest speak” or he ﷺ said “Let the eldest speak first.” So they spoke about their companion’s case, and the Messenger of Allah ﷺ said: “Let fifty of you swear against one of them, then he will be handed over to you.” They said: “It is something that we did not witness; how can we swear?” He said: “Then let the Jews swear fifty oaths that they are innocent.”
They said: “O Messenger of Allâh, they are a disbelieving people.” So the Messenger of Allâh ﷺ paid the blood money himself.

Sahl said: “I entered a Mirbad (camel pen) of theirs one day, and a she-camel among those camels (that were given as blood money) kicked me.”

[4344] (...) A similar report (as no. 4343) was narrated from Sahl bin Abî Ḥathmah from the Prophet ﷺ, and in his Hadîth he said: “The Messenger of Allâh ﷺ paid the blood money himself,” but he did not say in his Hadîth: “A she-camel kicked me.”

[4345] (...) A Hadîth similar to theirs (no. 4343) was narrated from Sahl bin Abî Ḥathmah.

[4346] 3 - (...) It was narrated from Bushair bin Yasâr that ‘Abdullâh bin Sahl bin Zaid and Muḥaiṣah bin Mas‘ûd bin Zaid, two Ansârî men from the tribe of Banû Ḥârithah, went out to Khaibar during the time of the Messenger of Allâh ﷺ. At that time there was a peace treaty, and its people were Jews. They parted to go about
their business, and ‘Abdullâh bin Sahl was killed. He was found slain in a water tank. His companion buried him, then he came to Al-Madinah. The brother of the slain man, ‘Abdur-Rahmân bin Sahi, along with Muḥaiṣah and Huwâisâh, went and told the Messenger of Allâh ﷺ about ‘Abdullâh, and where he was killed. Bushâir, who narrated this Hadîth from one of the Companions of the Messenger of Allâh ﷺ whom he met, said that he (رسول الله ﷺ) said to them: “Will you swear fifty oaths so that you will be entitled to the blood money?” They said: “O Messenger of Allâh, we did not witness anything and we were not present.” And he said, that he (رسول الله ﷺ) said: “Will you let the Jews swear fifty times that they are innocent?” They said: “O Messenger of Allâh, how can we accept the oaths of a disbelieving people?” Bushâir said that the Messenger of Allâh ﷺ paid the blood money himself.

[4347] 4 - (...) It was narrated from Bushâir bin Yâsâr, that an Anṣârî man from Banû Ḥarîthah who was called ‘Abdullâh bin Sahl bin Zaid, went with a cousin of his who was called Muḥaiṣah bin Mas‘ûd bin Zaid... and he quoted a Hadîth like that of Al-Laith, up to the words: “And the Messenger of Allâh ﷺ paid the blood money himself.”
Yahyâ said: “Busâhir bin Yasâr told me: ‘Sahl bin Abî Ḥathmah told me: One of those camels (that were given as blood money) kicked me in the Mirbad (camel pen).’”

[4348] 5 - (...) It was narrated from Sahl bin Abî Ḥathmah Al-Ansârî that some of them went to Khâibâr, where they parted, and they found one of their number slain. He quoted the Hadîth (a Hadîth similar to no. 4346), in which he said: “The Messenger of Allâh did not want his blood to have been shed in vain, so he paid one hundred camels from the Zakâh as blood money.”

[4349] 6 - (...) It was narrated from Sahl bin Abî Ḥathmah that some of the elders of his people told him, that ‘Abdullâh bin Sahl and Muhaïsâh went out to Khâibâr, because of some problem. Then Muhaïsâh came and said that ‘Abdullâh bin Sahl had been killed and thrown into a shallow well or ditch. He went to the Jews and said: “You killed him, by Allâh.” They said: “By Allâh, we did not kill him.” Then he went to his people and told them about that. Then he came with his brother Huwanîsâh, who was older than him, and ‘Abdur-Raḥmân bin Sahl. Muhaïsâh
began to speak, as he was the one who had been in Khaibar, but the Messenger of Allâh ﷺ said to Mu'âdh: “Let the oldest speak.” So Huwaïsah spoke, then Mu'âdh spoke, and the Messenger of Allâh ﷺ said: “They should pay the *Diyah* for your companion or else expect war.” The Messenger of Allâh ﷺ wrote to them about that, and they wrote back (saying): “By Allâh we did not kill him.” The Messenger of Allâh ﷺ said to Huwaïsah, Mu'âdh, and 'Abdur-Rahmân: “Will you swear, so that you will be entitled to *Diyah* for the blood of your companion?” They said: “No.” He said: “Then should the Jews swear for you?” They said: “They are not Muslims.” So the Messenger of Allâh ﷺ paid the blood money for him, and sent one hundred camels to them.

Sahl said: “A red she-camel among them kicked me.”

[4350] 7 - (1670) Abû Salamah bin 'Abdur-Rahmân and Sulaimân bin Yasâr, the freed slave of Maimûnah, the wife of the Prophet ﷺ, narrated from an *Anṣârî* man among the Companions of the Messenger of Allâh ﷺ, that the Messenger of Allâh ﷺ confirmed...
Chapter 2. The Ruling On Muhāribīn And Apostates

[4353] 9 - (1671) It was narrated from Anas bin Mālik that some people from ‘Uraynah came to the Messenger of Allāh ﷺ in Al-Madīnah, but they found that the climate did not suit them
(and they fell sick). The Messenger of Allah said to them: “If you wish, you may go out to the camels from Sadaqah and drink their milk and urine.” So they did that and got better. Then they went to the herdsmen and killed them, and apostatized from Islam, and drove off the camels of the Messenger of Allah. News of that reached the Prophet and he sent men after them. They were brought, and he had their hands and feet cut off, and their eyes poked out, and he left them in Al-Harrah until they died.

[4354] 10 - (...) It was narrated from Abū Qilābah: “Anas told me that eight men from ‘Ukl came to the Messenger of Allāh, and they swore allegiance as Muslims, but they found that the land (i.e., the climate) did not suit them and they fell sick. They complained about that to the Messenger of Allāh, and he said: ‘Why don’t you go out with our herdsmen to the camels and get some of their milk and urine?’ They said: ‘Yes.’ So they went out and drank some of their milk and urine, and they got better. Then they killed the herdsmen and drove away the camels. News of that reached the Messenger of Allāh, and he
sent men after them. They were caught and brought, and he ordered that their hands and feet be cut off and their eyes be branded, then they were left in the sun until they died.”

[4355] 11 - (...) Anas bin Mālik narrated: “Some people from ‘Ukl or ‘Uraynah came to the Messenger of Allāh ﷺ, but Al-Madinah did not suit them (and they fell sick), so the Messenger of Allāh ﷺ told them to go to some milch camels and drink their milk and urine...” a Hadīth like that of Hajjâj bin Abī ‘Uthmān (no. 4354).

He said: “Their eyes were branded and they were left in Al-Harrah, asking for water, but they were not given any water.”

[4356] 12 - (...) It was narrated that Abū Qilâbah said: “I was sitting behind ‘Umar bin ‘Abdul-‘Azīz, and he said to the people: ‘What do you say about Qasámah?’ ‘Anbasah said: ‘Anas bin Mālik told us such-and-such.’ I said: ‘Anas told
me that some people came to the Prophet ﷺ...” and he quoted a Hadith like that of Ayyūb and Hajjāj (no. 4354 and 4355). Abū Qilābah said: “When I had finished, ‘Anbasah said: ‘Subhān Allāh!’ Abū Qilābah said: “I said: ‘Are you suspecting me (of lying), O ‘Anbasah?’ He said: ‘No, this is what Anas bin Mālik told us.’ You will still be fine, O people of Ash-Shām, so long as this man, or one like him, is among you.”

[4357] (...) It was narrated from Abū Qilābah, that Anas bin Mālik said: “Eight men from ‘Ukl came to the Messenger of Allāh ﷺ...” a Hadith like theirs (i.e., Ayyūb and Hajjāj, no. 4354, 4355) and he added: “And he did not cauterize them.”

[4358] 13 - (...) It was narrated that Anas bin Mālik said: “Some
people from 'Uraynah came to the Messenger of Allâh ﷺ, and they become Muslim and swore allegiance to him. Then Al-Madînah was stricken with Al-Mâm - and it is pleurisy - ..." and he mentioned a Ḥadîth like theirs (no. 4354, 4355), and added: "There were twenty young men of the Ansâr with him, so he sent them to them, and he sent with them a tracker to follow their tracks."

[4359] (...) It was narrated from Anas, and in the Ḥadîth of Hammâm (a sub-narrator it says): "Some people from 'Uraynah came to the Prophet ﷺ..." In the Ḥadîth of Sa'eed it says: "From 'Ukl and 'Uraynah," a similar Ḥadîth (as no. 4358).

[4360] 14 - (...) It was narrated that Anas said: "The Prophet ﷺ had the eyes of those people poked out because they had poked out the eyes of the herdsman."
Chapter 3. Confirmation Of Qisas In The Case Of Killing With A Rock and Other Sharp Or Heavy Objects, And The Killing Of A Man For A Woman

[4361] 15 - (1672) It was narrated from Anas bin Mâlik that a Jew killed a girl for her silver ornaments, and he killed her with a rock. She was brought to the Prophet ﷺ when there was still some life in her, and he said to her: “Did so-and-so kill you?” She gestured with her head saying no. He asked her again and she gestured with her head saying no. Then he asked her a third time and she said: Yes, gesturing with her head, so the Messenger of Allâh ﷺ had him killed between two rocks.

[4362] (...) A similar report (as Hadîth no. 4361) was narrated from Shu’bah with this chain. In the Hadîth of Idrîs (a sub-narrator) it says that his head was crushed between two rocks.

[4363] 16 - (...) It was narrated from Anas that a Jewish man killed an Anṣârî girl for her
jewelry, then he threw her into a well and crushed her head with rocks. He was caught and brought to the Messenger of Allah ﷺ, who ordered that he be stoned to death, so he was stoned to death.

[4364] (...) A similar report (as Hadith no. 4361) was narrated from Ayyûb with this chain.

[4365] 17 - (...) It was narrated from Anas bin Mâlik that a girl was found with her head crushed between two rocks. They asked her: “Who did this to you? Was it so-and-so? Was it so-and-so?” Until they mentioned that Jew, and she nodded her head. The Jew was caught and he admitted it, so the Messenger of Allah ﷺ ordered that his head be struck with rocks.

Chapter 4. If A Person Attacks Another Person’s Life And Limb, And The Other Defends Himself And Kills Him Or Injures Him, There Is No Penalty On Him

[4366] 18 - (1673) It was narrated that 'Imrân bin Ḥusain said: “Ya'la bin Munyah or Ibn
Umayyah fought a man. One of them bit the other, and he tried to pull his hand away from his mouth, and his incisor fell out - Ibn Al-Muthannah said that two incisors fell out. They referred their dispute to the Prophet and he said: "Would one of you bite as a male camel bites?" There is no $Diyah$ for him.

[4367] (...) A similar report (as no. 4366) was narrated from Ya'la, from the Prophet.

[4368] 19 - (...) It was narrated from 'Imran bin Husain that a man bit the arm of another man, who pulled it away and his incisor fell out. The matter was referred to the Prophet who dismissed the claim and said: "Did you want to eat his flesh?"

[4369] 20 - (1674) It was narrated from Safwan bin Ya'la that a servant of Ya'la bin Munyah bit another man on the arm, and he pulled it away and his incisor fell out. The matter was referred to the Prophet...
who dismissed the claim and said: "Did you want to bite him as a male camel bites?"

[4370] 21 - (1673) It was narrated from 'Imrân bin Huṣain that a man bit the hand of another man, who pulled his hand away and one or more of his incisors fell out. He referred the matter to the Messenger of Allâh ﷺ and the Messenger of Allâh ﷺ said: "What do you want me to do? Do you want me to order him to put his hand in your mouth so that you can bite it like a male camel? Give him your hand so that he can bite it, then you can pull it away"

[4371] 22 - (1674) It was narrated from Šafwân bin Ya’lā bin Munyah that his father said: "A man came to the Prophet ﷺ. He had bitten a man’s hand, who had pulled his hand away and his incisors had fallen out.” He said: “The Prophet ﷺ dismissed the claim and said: ‘Did you want to bite him as a camel bites?’"
The Book Of Oaths Retaliation...

The Prophet on the campaign to Tâbûk. He said: ‘Ya’la used to say: “That campaign was the best of my deeds, in my view.” ’Aṭâ’ said: “Ṣafwân said: ‘Ya’la said: “I had a servant who fought with another man and one of them bit the hand of the other” - Ṣafwân said: “He told me which of them bit the other - the one who was bit pulled his hand away from the one who bit him, and pulled out one of his incisors. They came to the Prophet, who dismissed his claim for his tooth.”

Chapter S. The Validity Of Qiṣâṣ For Teeth And The Like

Ibn Juraij narrated a similar report (as no. 4372) with this chain.

24 - (1675) It was narrated from Anas that the sister of Ar-Ruba’i Umm Hârithah, injured a person. They referred the dispute to the Prophet and the Messenger of Allâh said: “Qiṣâṣ, Qiṣâṣ.” Umm Ar-Rabi’ said: “O Messenger of Allâh, will Qiṣâṣ be taken from So-and-so? By Allâh, no Qiṣâṣ will be taken from her!” The Prophet said: “Subhân-Allâh, O Umm Ar-Rabi’! Qiṣâṣ is a command in the Book of
Allāh.” She said: “No, by Allāh, no Qīsās will ever be taken from her.” She kept saying it until they accepted the Ḍiyāh. The Messenger of Allāh ﷺ said: “Among the slaves of Allāh are those who, if they swear by Allāh that something will happen or not happen, then their oaths will be fulfilled.”

Chapter 6. When It Is Permissible To Shed The Blood Of A Muslim

[4375] 25 - (1676) It was narrated that ‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘It is not permissible to shed the blood of a Muslim who testifies that none has the right to be worshiped but Allāh and that I am the Messenger of Allāh, except in one of three cases: A married (or previously married) adulterer, a life for a life, or one who forsakes his religion leaving the Jamā‘ah (the congregation of Muslims).”

[4376] (...) A similar report (as Ḥadīth no. 4375) was narrated from Al-A‘mash with this chain.
[4377] 26 - (…) It was narrated that 'Abdullâh said: “The Messenger of Allâh ﷺ stood up among us and said: ‘By the One besides Whom none has the right to be worshiped! It is not permissible to shed the blood of a Muslim man who testifies that none has the right to be worshiped but Allâh and that I am the Messenger of Allâh, except in three cases: One who leaves Islam abandoning the Jamâ'ah (the congregation of Muslims), a married (or previously married) adulterer, and a life for a life.”

Al-A'mash said: I narrated it to Ibrâhim, and he narrated a similar report from Al-Aswad, from 'Aishah.

[4378] (…) A Ḥadîth like that of Sufyân (no. 4377) was narrated from Al-A'mash with both chains, but he did not mention in his Ḥadîth the words: “By the One besides Whom none has the right to be worshiped.”

Chapter 7. The Sin Of The One Who Set The Precedent Of Killing

[4379] 27 - (1677) It was narrated that 'Abdullâh said: ‘The Messenger of Allâh ﷺ said: ‘No
soul is killed unlawfully, but there is a share of the sin on the first son of Adam, because he was the first one to set the precedent of killing.’”

[4380] (...) It was narrated from Al-A’mash with this chain (a Hadīth similar as no. 4379). In the Hadīth of JarIr and “Eisa bin Yūnus (sub-narrators): “because he killed” and it does not say “the first one.”

Chapter 8. The Punishment For Bloodshed In The Hereafter, And Bloodshed Will Be The First Thing Concerning Which Judgment Is Passed Among The People On The Day Of Resurrection

[4381] 28 - (1678) It was narrated that ‘Abdullâh said: “The Messenger of Allâh said: ‘The first thing concerning which judgment will be passed among the people on the Day of Resurrection will be bloodshed.’”
A similar report (as no. 4381) was narrated from ‘Abdullâh from the Prophet ﷺ:

[4382] (...)


[4383] 29 - (1679) It was narrated from Abû Bakrah that the Prophet ﷺ said: “Time has returned to its original order as it was on the day when Allâh created the heavens and the earth. The year is twelve months, of which four are sacred: Three consecutive months; Dhul-Qa‘dah, Dhul-Hijjah and Muḥarram - and Rajab, the month of Muḥādar, which comes...
between Jumâda and Sha'bân.” Then he said: “What month is this?” We said: “Allâh and His Messenger know best.” He remained silent until we thought that he was going to call it by another name. He said: “Is it not Dhul-Hijjah?” We said: “Yes indeed.” He said: “What land is this?” We said: “Allâh and His Messenger know best.” He remained silent until we thought that he was going to call it by another name. He said: “Is it not Al-Balad (the city of Makkah)?” We said: “Yes indeed.” He said: “What day is this?” We said: “Allâh and His Messenger know best.” He remained silent until we thought that he was going to call it by another name. He said: “Is it not the Day of Sacrifice?” We said: “Yes indeed, O Messenger of Allâh.” He said: “Your blood and your wealth” - Muḥammad (a narrator) said: “and I think he said: ‘your honor’ - “are sacred to you, as sacred as this day of yours, in this land of yours, in this month of yours. You will meet your Lord, and He will ask you about your deeds, so do not turn back misguided after I am gone, striking one another’s necks. Let those who are present convey it to those who are absent; perhaps some of those to whom it is conveyed will understand it better than some of those who hear it.” Then he said: “Have I not conveyed (the message)?”
Ibn Ḥabīb said in his report: "And Rajab of Mudar."
Abī Bakr (a narrator) said: "Do not turn back after me."

[4384] (30) It was narrated from ‘Abdur-Raḥmān bin Abī Bakrah that his father said: "On that day, he (ﷺ) sat on his camel and someone took hold of its nose-ring, and he said: 'Do you know what day this is?' They said: 'Allāh and His Messenger know best,' until we thought that he was going to call it by another name. He said: 'Is it not the Day of Sacrifice?' We said: 'Yes indeed, O Messenger of Allāh.' He said: 'What month is this?' We said: 'Allāh and His Messenger know best.' He said: 'Is it not Dhul-Hijjah?' We said: 'Yes indeed, O Messenger of Allāh.' He said: 'What land is this?' We said: 'Allāh and His Messenger know best,' until we thought that he was going to call it by another name. He said: 'Is it not Al-Baldah (the city of Makka? We said: 'Yes indeed, O Messenger of Allāh.' He said: 'Your blood, your wealth and your honor are sacred to you, as sacred as this day of yours, in this month of yours, in this land of yours. Let those who are present convey it to those who are absent.' Then he turned towards two speckled black and white rams and sacrificed them, and to a flock of
sheep which he distributed amongst us.

[4385] (...) ‘Abdur-Rahmân bin ‘Abî Bakrah narrated that his father said: “When that day came, the Prophet ﷺ sat on a camel and a man was holding on to its rope or reins...” and he mentioned a Hadîth like that of Yazîd bin Zur‘î (no 4384).

[4386] 31 - (...) It was narrated that Abî Bakrah said: “The Messenger of Allâh ﷺ addressed us on the Day of Sacrifice and said: ‘What day is this?’... they quoted a Hadîth like that of Ibn ‘Awn (no. 4385), except that he did not mention: “Your honor” and he did not mention: “Then he turned towards two speckled black and white rams,” etc. And in his Hadîth he said: “As sacred as this day of yours, in this month of yours, in this land of yours, until the Day you meet your Lord. Have I not conveyed (the message)?” They said: “Yes.” He said: “O Allâh, bear witness.”
Chapter 10. A Confession To Murder Is Valid And The Heir Of The Victim Is Entitled To Qisâs, But It Is Recommended To Ask Him To Let Him Go

[4387] 32 - (1680) It was narrated that ‘Alqamah bin Wâ’il narrated that his father told him:

"I was sitting with the Prophet ﷺ when a man came leading another on a rope. He said: ‘O Messenger of Allah, this man killed my brother.’ The Prophet ﷺ said: ‘Did you kill him?’ He said: ‘If he does not admit it, I will establish proof against him.’ He said: ‘Yes, I killed him.’ He said: ‘How did you kill him?’ He said: ‘He and I were striking leaves from a tree, and he insulted me so I got angry and struck him with the axe on the side of his head and killed him.’ The Prophet ﷺ said to him: ‘Do you have anything with which to pay the Diyah for yourself?’ He said: ‘I have no property except my cloak and my axe.’ He said: ‘Perhaps your
people will pay your ransom?’ He said: ‘I am too insignificant among my people for that.’ He threw the rope to him and said: ‘Take your companion away.’ The man took him away, and when he turned away, the Messenger of Allah ﷺ said: ‘If he kills him he will be like him.’ He came back and said: ‘O Messenger of Allah, I have heard what you said: “If he kills him he will be like him,” but I took him at your command.’ The Messenger of Allah ﷺ said: ‘Don’t you want him to carry your sin and the sin of your companion?’ He said: ‘O Prophet of Allah, yes.’ He said: ‘If so, then let it be,’ and he threw the rope down and let him go.”

[4388] 33 - (...) It was narrated from ‘Alqamah bin Wâ’il that his father said: “A man who had killed another man was brought to the Messenger of Allah ﷺ by the heir of the one who had been killed, and (the Messenger of Allah ﷺ gave the heir the right to retaliate). He took him away with a rope around his neck by which he was leading him. When he left, the Messenger of Allah ﷺ said: ‘The killer and the slain are both in Hell.’ A man went to that man and told him what the Messenger of Allah ﷺ had said, so he let him go.”

Ismâ’îl bin Sâlim said: “I mentioned that to Ḥabîb bin Abî Thâbit and he said: ‘Ibn Ashwa’
told me that the Prophetﷺ asked him to let him go and he refused.”

Chapter 11. The Diyah For A Fetus; And The Diyah For Accidental Killing And The Ambiguous Killing Must Be Paid By The ‘Aqilah[1] Of The Killer

[4389] 34 - (1681) It was narrated from Abü Hurairah that there were two women from Hudail, one of whom threw a stone at the other and caused her to miscarry. The Prophetﷺ ordered that a slave, male or female, be given as Diyah.

[4390] 35 - (...) It was narrated that Abü Hurairah said: “The Messenger of Allāh ﷺ ruled that a slave, male or female, be given as Diyah for the fetus of a woman from Banū Liḥyān who was miscarried and born dead. Then the woman who was ordered to give the slave had died, and the Messenger of Allāh ﷺ ruled that her estate be given to her sons and husband, and that the Diyah be paid by her ‘Aṣabah.[2]

[4391] 36 - (...) Abū Hurairah said: “Two women from Hudail fought and one of them threw a

1. ‘Aqilah: The relatives who must pay the ‘Aql or Diyah (blood money), meaning, the male relatives on the father’s side.

2. ‘Aṣabah: The male relatives on the father’s side.
rock at the other and killed her and the child in her womb. They referred the matter to the Messenger of Allah سلام عليه، and the Messenger of Allah سلام عليه ruled that the *Diyah* for her fetus was a slave, male or female, and he ruled that the *Diyah* for the woman be paid by her (the killer’s) ‘Aqilah, and that her children and those who were with her would inherit her estate.

Hamal bin An-Nâbighah Al-Hudhalî said: ‘O Messenger of Allah, how can a penalty be paid for one who did not drink or eat, or speak or make any sound (he said so rhyming the words in a poetic way)? Such a one should be overlooked.’ The Messenger of Allah سلام عليه said: ‘This man is one of the brothers of the soothsayers,’ because of the rhymed speech with which he spoke.”

[4392] (...) It was narrated that Abû Hurairah said: “Two women fought...” and he quoted the Hadîth (as no. 4390), but he did not mention: “Her children and those who were with her would inherit her estate.” And he said: “Someone said: ‘Why should we pay the *Diyah’?” But he did not mention Hamal bin Mâlik by name.

[4393] 37 - (1682) It was narrated that Al-Mughîrah bin Shu’bah said: “A woman struck...
pregnant co-wife with a tent pole, killing her. One of the women was from the tribe of Liḥyān. The Messenger of Allāh ﷺ ruled that the Diyyah for the one who had been killed was to be paid by the ‘Asabah of the killer, and a slave, male or female, should be given (as Diyyah) for the fetus in her womb. A man from the ‘Asabah of the killer said: ‘Should we pay the Diyyah for one who did not eat or drink or make any sound? Such a one should be overlooked.’ The Messenger of Allāh ﷺ said: ‘Is this rhymed speech like that of the Bedouin?’

He said: “And he (ﷺ) imposed the Diyyah on them.”

[4394] 38 - (...) It was narrated that Al-Mughīrah bin Shu‘bah said: “A woman killed her co-wife with a tent pole. Her case was brought to the Messenger of Allāh ﷺ and he ruled that her ‘Aqilah should pay the Diyyah. She was pregnant, so he also ruled that a slave be given as Diyyah for the fetus. One of her ‘Asabah said: ‘Should we pay Diyyah for one who did not eat or drink or cry or make any sound? Such a one should be overlooked.’ He said: ‘Is this rhymed speech like that of the Bedouin?”’
A Hadith like that of Jarîr and Mufaddal (no. 4393, 4394) was narrated from Mansûr with this chain.

This Hadith was narrated from Mansûr with their chain, except that it says: “She miscarried, and the matter was referred to the Prophet  who ruled that a slave be given (as Diyah).” And he imposed that on the relatives of the woman; but in this Hadith it does not mention the Diyah for the woman.

It was narrated that Al-Miswar bin Makhramah said: “‘Umar bin Al-Khaṭṭâb consulted the people about Diyah for a woman’s miscarriage. Al-Mughirah bin Shu’bâh said: ‘I saw the Prophet  ruling that a slave, male or female, should be given.’ ‘Umar said: ‘Bring me someone who can testify with you.’ He (the narrator) said: ‘Muḥammad bin Maslamah testified with him.”
1 - (1684) It was narrated that ‘Aishah said: “The Messenger of Allah ﷺ would cut off the thief’s hand for one-quarter of a Dīnār or more.”

A similar report (as no. 4398) was narrated from Az-Zuhrī with this chain.

[4399] 2 - (...) It was narrated from ‘Aishah that the Messenger of Allah ﷺ said: “The hand of a thief should not be cut off, except for one-quarter of a Dīnār or more.”

Chapter 1. The Ḥadd For Stealing And The Minimum Threshold

The Book Of Hudūd

Chapter 1. The Hadd For Stealing And The Minimum Threshold

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[4400] 2 - (...) It was narrated from ‘Aishah that the Messenger of Allah ﷺ said: “The hand of a thief should not be cut off, except for one-quarter of a Dīnār or more.”

[1] Hudūd: Plural; Ḥadd: Singular
Aishah narrated that she heard the Messenger of Allah say: "The hand should not be cut off except for one-quarter of a Dinar or more."

It was narrated from Aishah that she heard the Prophet say: "The hand of the thief should not be cut off except for one-quarter of a Dinar or more."

A similar report (as no. 4402) was narrated from Yazid bin `Abdullâh bin Al-Hâdî with this chain.
5 - (1685) It was narrated that 'Aishah said: “At the time of the Messenger of Allah the hand of a thief was not cut off for less than the price of a shield made of leather or iron (steel?), both of which were valuable.”

(...) A Hadith like that of Ibn Numair from Humaid bin 'Abdur-Rahmân Ar-Ru'âsî (no. 4404) was narrated from Hishâm with this chain. In the Hadith of 'Abdur-Rahirn and Abû Usâmah it says: “At that time it was valuable.”

6 - (1686) It was narrated from Ibn 'Umar that the Messenger of Allah cut off the hand of a thief for a shield, the value of which was three Dirham.

(...) A Hadith like that of Yahyâ bin Mâlik (no. 4406) was narrated from Nâfi' from Ibn 'Umar, from the Prophet, except that some of them
said: ‘Its value,’ and some of them said: “Its price was three Dirham.”

It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said:
"May Allâh curse the thief, for he steals an egg and his hand is cut off, or he steals a rope and his hand is cut off."

[4409] (...) A similar report (as no. 4408) was narrated from Al-A'mash with this chain, except that he said: "If he steals a rope, if he steals an egg."

Chapter 2. Cutting off the hand of a thief from the nobility and others; the prohibition of interceding with regard to Hudûd punishments

[4410] 8 - (1688) It was narrated from 'Âishah that Quraish were concerned about the case of the Makhzûmî woman who had stolen. They said: "Who will speak to the Messenger of Allâh concerning her?" Then they said: "Who would dare to do that but Usâmah, the beloved of the Messenger of Allâh?" So Usâmah spoke to him, and the Messenger of Allâh said: "Are you interceding about one of the Ijadd punishments of Allâh?" Then he stood up and delivered a speech in which he said: "O people, those who came before you were doomed because if a nobleman among them stole, they let him off, but if a lowly..."
person stole, they carried out the punishment on him. By Allâh, if Fâtimah the daughter of Muhammad were to steal, I would cut off her hand.”

[4411] 9 - (...) It was narrated from ‘Aîshah, the wife of the Prophet ﷺ, that Quraish were concerned about the case of the woman who had stolen, at the time of the Messenger of Allâh ﷺ, during the conquest of Makkah. They said: “Who will speak to the Messenger of Allâh concerning her?” Then they said: “No one would dare to do that but Usâmah bin Zaid, the beloved of the Messenger of Allâh ﷺ.” She was brought to the Messenger of Allâh ﷺ, and Usâmah bin Zaid spoke concerning her. The color of the face of the Messenger of Allâh ﷺ changed, and he said: “Are you interceding concerning one of the Hadd punishments of Allâh?” Usâmah said to him: Pray for forgiveness for me, O Messenger of Allâh! When evening came, the Messenger of Allâh ﷺ stood up and delivered a speech. He praised Allâh as He deserves to be praised, then he said: “Those who came before you were doomed because, if a nobleman among them stole, they
would let him off, but if a lowly person stole, they would carry out the *Hadd* punishment on him. By the One in Whose Hand is my soul, if Fāṭimah the daughter of Muḥammad were to steal, I would cut off her hand.” Then he ordered that the hand of that woman who had stolen be cut off.

Yūnus said: Ibn Shihāb said: ‘Urwhah said: ‘Āishah said: “She repented properly after that, and got married, and after that she used to come and speak to me, and I would convey what she said to the Messenger of Allāh ﷺ.”

[4412] 10 - (...) It was narrated that ‘Āishah said: “A Makhzūmī woman used to borrow things and then deny it. The Prophet ﷺ ordered that her hand be cut off, and her family came to Usāmah bin Zaid and spoke to him, and he spoke to the Messenger of Allāh ﷺ about her...” then he (the sub-narrator) mentioned a *Hadīth* like that of Al-Laith and Yūnus (no. 4411).

[4413] 11 - (1689) It was narrated from Jūbair that a woman from Banū Makhzūm stole, and she was brought to the Prophet ﷺ. She sought refuge with Umm Salamah, the wife of the Prophet ﷺ, but the Prophet ﷺ said: “If Fāṭimah were to steal I would cut off her hand.” And her hand was cut off.
Chapter 3. The *Hadd* punishment for *Zinâ* (fornication, adultery)

[4414] 12 - (1690) It was narrated that ‘Ubâdah bin Aṣ-Ṣâmit said: “Learn from me, learn from me, learn from me (the *Hadd* punishment for *Zinâ*). Allâh has ordained a way for them. For an unmarried person with an unmarried person, one hundred lashes and exile for one year. For a married person with a married person, one hundred lashes and stoning.”

[4415] (...) Mansûr narrated a similar report (as no. 4414) with this chain.

[4416] 13 - (...) It was narrated that ‘Ubâdah bin Aṣ-Ṣâmit said: “When the Revelation came upon him, the Prophet ﷺ would feel some distress because of that, and his face would change color. It came to him one day, and he felt that distress, then when it was over, he said: ‘Learn from me (the *Hadd* punishment for *Zinâ*). Allâh has ordained a way for them, for a married person with a married person and for an unmarried person with an unmarried person. For a married person, one hundred lashes then...
stoning, and for an unmarried person, one hundred lashes then exile for one year.”

[4417] 14 - (...) It was narrated from Qatâdah with this chain (a Hadîth similar to no. 4416), except that in their (the sub-narrators) Hadîth it says: “An unmarried person should be whipped then exiled, and a married person should be whipped then stoned” and they did not mention (exile for) one year or one hundred (lashes).

Chapter 4. Stoning of a married person for Zinâ

[4418] 15 - (1691) It was narrated that ‘Abdullâh bin ‘Abbâs said: “‘Umar bin Al-Khattâb said, when he was sitting on the Minbar of the Messenger of Allâh ﷺ: Allâh sent Muhammad ﷺ with the truth, and He revealed the Book to him. One of the things that Allâh revealed to him was the Verse of stoning. We recited it, memorized it and understood it, The Messenger of Allâh ﷺ stoned (adulterers) and we stoned them after him. But I am afraid that with the passage of time, people will say, we do not find (the Verse of) stoning in the Book of Allâh, so they will go astray and forsake an
obligation that Allâh revealed. Stoning (is mentioned) in the Book of Allâh as a duty which much be carried out on those who commit Zinâ if they are married, men and women alike, if proof is established or if there is pregnancy or a confession.”

[4419] (...) It was narrated from Az-Zuhri (a Hadîth similar to no. 4418) with this chain.

Chapter 5. One who confesses to Zinâ

[4420] 16 - (...) It was narrated that Abû Hurairah said: “A Muslim man came to the Messenger of Allâh when he was in the Masjid and called out to him, saying: O Messenger of Allâh, I have committed Zinâ. He turned away from him, so he came around to face him and said to him: O Messenger of Allâh, I have committed Zinâ. He turned away from him, until he had repeated that four times. When he had testified against himself four times, the Messenger of Allâh called him and said: ‘Are you insane?’ He said: No. He said: ‘Are you married?’ He said: Yes.
The Messenger of Allâh ﷺ said: ‘Take him and stone him.’"

Ibn Shihâb said: “Someone told me that he heard Jâbir bin ‘Abdullâh say: I was one of those who stoned him. We stoned him in the prayer place, and when the stones hurt him he ran away. We caught up with him in the Ĥarrah and we stoned him.”

[4421] (...) A similar report (as no. 4420) was narrated from Ibn Shihâb.

[4422] (...) Ibn Shihâb said: "Someone told me that he heard Jâbir bin ‘Abdullâh say...” a report like that mentioned by ‘Uqail (no. 4420).

[4423] (...) It was narrated from Jâbir bin ‘Abdullâh from the Prophet ﷺ - a report like that of ‘Uqail from Az-Zuhrî, from Sa‘eed, from Abû Salamah, from Abû Hurairah (no. 4420).
It was narrated that Jâbir bin Samurah said: "I saw Mâ'îz bin Mâlik when he was brought to the Prophet ﷺ, a short, well built man who was not wearing a Ridâ’ (upper garment). He testified against himself four times, saying that he had committed Zinâ, and the Messenger of Allah ﷺ said: 'Perhaps you (kissed her or embraced her)?' He said: 'No, by Allah, this ignoble one has committed Zinâ.' So he stoned him, then he gave a speech in which he said: 'Every time we set out on a campaign for the sake of Allah, one of them stayed behind and bleated like a male goat, and gave a small amount of milk or food (in return for sexual favors). By Allah, if I get hold of one of them I will certainly make an example of him.'"

Jâbir bin Samurah said: "A short man, muscular, with unkempt hair who was wearing an Izâr (lower garment) and who had committed Zinâ was brought to the Messenger of Allah ﷺ. He turned him away twice, then he ordered that he be stoned. The Messenger of Allah ﷺ
said: ‘Every time we went out on a campaign for the sake of Allāh, one of you stayed behind and bleated like a male goat, and gave a small amount of milk or food (in return for sexual favors). If Allāh enables me to get hold of one of them, I will make an example of him.”

He (the narrator) said: I narrated it to Sa‘eed bin Jubair and he said: He turned him away four times.

[4426] (…) A Hadīth like that of Ibn Ja‘far (no. 4425) was narrated from Jābir bin Samurah from the Prophet ﷺ. Shabâbah agreed with his saying: he turned him away twice. “In the Hadīth of Abū ‘Ámir it says: “He (ﷺ) turned him away two or three times.”

[4427] 19 - (1693) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ said to Mā‘īz bin Mâlik: “Is it true what I have heard about you?” He said: “What have you heard about me?” He said: “I heard that you committed Zinā with the slave woman of the family of so-and-so.” He said: “Yes.” He (the narrator) said: “He testified to that four times, then he (ﷺ) ordered that he be stoned.”
It was narrated from Abû Sa'eed that a man from Aslam who was called Mâ'iz bin Mâlik came to the Messenger of Allâh ﷺ and said: “I have committed an immoral deed, carry out (the punishment) on me.” The Prophet ﷺ turned him away (from him) several times, then he asked his people about him, and they said: “We do not know of anything wrong with him, except that he has done something, and we think that he feels there is no way out except having the Hadd punishment carried out on him.” He went back to the Messenger of Allâh ﷺ, and he commanded us to stone him. We took him to Baqi' Al-Gharqad, and we did not tie him up or dig a pit for him. We threw bones, clods of earth and pebbles at him, and he ran away, so we ran after him, until he reached the stony ground of the Harrah. He stopped there for us, and we threw the heavy stones of the Harrah at him until he stopped moving. Then the Messenger of Allâh ﷺ stood up and delivered a speech in the evening and said: “Every time we went out on a campaign for the sake of Allâh, a man would stay behind amongst our families and bleat like a male goat. It is my duty, if a man who has done that is brought to me, to make an example of him.” And he (ﷺ) did not pray for forgiveness for him or curse him.
[4429] 21 - (...) Dāwūd narrated a similar report (as no. 4428) with this chain, and he said in the Ḥadīth: “The Prophet stood up in the afternoon and praised and glorified Allāh, then he said: ‘What is the matter with people who, when we go out on a campaign, one of them stays behind and bleats like a male goat?’ and he did not say: ‘Who stays behind amongst our families.’”

[4430] (...) Part of this Ḥadīth was narrated from Dāwūd (as Ḥadīth no. 4429) with this chain, except that in the Ḥadīth of Sufyān (a sub-narrator) it says: “He confessed to Zinā three times.”

[4431] 22 - (1695) It was narrated from Sulaimān bin Buraidah that his father said: “Māʾīz bin Mālik came to the Prophet and said: ‘O Messenger of Allāh, purify me!’ He said: ‘Woe to you, go back and seek forgiveness from Allāh and repent to Him.’ He came back shortly after that and said: ‘O Messenger of Allāh, purify me!’ He said: ‘Woe to you, go back and seek forgiveness from
Allāh and repent to Him.' He came back shortly after that and said: 'O Messenger of Allāh, purify me!' The Prophet ﷺ said something similar, then when it was the fourth time the Messenger of Allāh ﷺ said to him: 'From what should I purify you?' He said: 'From Zinā.' The Messenger of Allāh ﷺ asked, 'Is he insane?' and he was told that he was not insane. He said: Has he drunk wine? A man got up and smelt his breath, and he did not find any smell of wine. The Messenger of Allāh ﷺ said: 'Did you commit Zinā?' He said: 'Yes.' So he ordered that he be stoned. The people were of two minds about him. Some said: 'He is doomed, he has been encompassed by his sin.' Others said: 'There is no repentance better than that of Mā'iz; he came to the Prophet ﷺ and put his hand in his, and said: Kill me with stones.' This (controversy) carried on for two or three days, then the Messenger of Allāh ﷺ came when they were sitting. He greeted them with Salām then sat down, and said: 'Pray for forgiveness for Mā'iz bin Mālik.' They said: 'May Allāh forgive Mā'iz bin Mālik.' The Messenger of Allāh ﷺ said: 'He has repented in such a way that if it were to be divided among a nation it would be sufficient for them.'
“Then a woman from Ghâmid from Al-Azd came to him and said: ‘O Messenger of Allâh, purify me.’ He said: ‘Woe to you! Go back and seek forgiveness from Allâh and repent to Him.’

She said: I think that you want to turn me away as you turned Mâ’îz away. He said: ‘Why is that?’ She said: “I am pregnant as a result of Zinâ.” He said: ‘You have done that?’ She said: ‘Yes.’ He said to her: ‘Not until you give birth to that which is in your womb.’ A man among the Ansâr sponsored her until she gave birth, then he came to the Prophet ﷺ and said: ‘The Ghâmidi woman has given birth.’

He said: ‘We will not stone her and leave her young child with no one to breast-feed him.’ A man among the Ansâr said: ‘I will take responsibility for his breast-feeding, O Prophet of Allâh.’ Then he had her stoned.”

[4432] 23 - (...) ‘Abdullâh bin Buraidah narrated from his father that Mâ’îz bin Mâlik Al-Aslami came to the Messenger of Allâh ﷺ and said: “O Messenger of Allâh, I have wronged myself and committed Zinâ, and I want you to purify me.” But he turned him away. The next day he came to him and said: “O Messenger of Allâh, I have committed Zinâ;” but he turned him away a second time, and the Messenger of Allâh ﷺ sent word to his
people saying: “Do you know whether there is anything wrong with his mind?” They said: “All we know is that he is of sound mind, and he is one of our righteous men as far as we can tell.” He came to him (ﷺ) a third time, and he sent word to them again asking them, and they told him: “There is nothing wrong with him or his mind.” When he came a fourth time, he had a pit dug for him then he ordered that he be stoned.

Then the Ghâmidī woman came and said: “O Messenger of Allâh, I have committed Zînâ, purify me;” but he turned her away. The next day she said: “O Messenger of Allâh, why are you turning me away? Perhaps you are turning me away as you turned Mâ‘îz away. But by Allâh, I am pregnant.” He said: “Then no (not now), go away until you give birth.” When she gave birth, she brought the child to him wrapped in a cloth, and said: “Here he is, I have given birth.” He said: “Go away and breastfeed him until he is weaned.” When she had weaned him, she brought the boy to him, with a piece of bread in his hand and said: “Here, O Prophet of Allâh, I have weaned him, and he is eating food.” He handed the boy over to one of the Muslim men, then he ordered that a pit be dug for her, up to her chest, and he
ordered the people to stone her. Khâlid bin Al-Walîd came forward with a stone, which he flung at her head. The blood spurted onto Khâlid's face and he cursed her. The Prophet of Allâh heard him cursing her and he said: "Calm down, 0 Khâlid! By the One in Whose Hand is my soul, she has repented in such a manner that if the Maks[1] collector repented like that, he would be forgiven."

Then he ordered that the funeral prayer be offered for her, and she was buried.

[4433] 24 - (1696) It was narrated from `Imrân bin Huṣain that a woman from Juhainah came to the Prophet of Allâh and she was pregnant as the result of Zinā. She said: O Prophet of Allâh, I have done something that incurs a Hadd punishment, so carry it out on me. The Prophet of Allâh called her guardian and said: "Treat her well, then when she has given birth, bring her to me." He did that, and the Prophet of Allâh ordered that her clothes be tied around her, then he ordered that she be stoned. Then he offered the funeral prayer for her, and `Umar said to him: "Will you offer the funeral prayer for her, O Prophet of Allâh, when she has committed Zinâ?" He said:

"She has repented in such a manner that if it were divided among seventy of the people of Al-Madinah, it would be sufficient for them. Have you seen any repentance better than that of one who sacrificed herself to Allâh, Exalted is He?"

[4434] (....) Yaḥyâ bin Abî Kathîr narrated a similar report (as Hadîth no. 4433) with this chain.

[4435] 25 - (1697/1698) It was narrated that Abî Hurairah and Zaid bin Khâlid Al-Juhâni said: "A man from among the Bedouin came to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, I adjure you by Allâh to judge me according to the Book of Allâh.’ The second claimant - who was wiser than him - said: ‘Yes, judge between us according to the Book of Allâh, but let me speak.’ The Messenger of Allâh ﷺ said: ‘Speak.’ He said: ‘My son was employed by this man, and he committed Zînâ with his wife. I was told that my son should be stoned, but I ransomed him for one hundred sheep and a slave girl. I asked the people of knowledge and they told me that my son should be given one hundred lashes and be exiled for one year, and that this man’s wife should be stoned.’ The Messenger of Allâh ﷺ said: ‘By the One in Whose Hand is my..."
soul, I will judge between you according to the Book of Allâh. The slave girl and the sheep should be given back, and your son should be given one hundred lashes and exiled for one year. Tomorrow, O Unais, go to the wife of this man, and if she admits it, then stone her.

"The next day he went to her, and she admitted it, so the Messenger of Allâh ṣ ordered that she be stoned."

[4436] (...) A similar report (as no. 4435) was narrated from Az-Zuhrî with this chain.

Chapter 6. Stoning Jews and Ahl Adh-Dhimmah for Zinâ

[4437] 26 - (1699) ‘Abdullâh bin ‘Umar narrated that a Jewish man and Jewish woman who had committed Zinâ were brought to the Messenger of Allâh ṣ. The Messenger of Allâh ṣ went to the Jews and said: "What do you find in the Tawrât (Torah) about

Chapter 6. Stoning Jews and Ahl Adh-Dhimmah for Zinâ
the one who commits Zinâ?” They said: “We make them sit backwards (on mounts) and parade them around.” He said: “Bring the Tawrât (Torah) if you are telling the truth.” They brought it and read it, and when they reached the Verse of stoning, the person who was reading placed his hand over the Verse of stoning and read that which came before it and that which came after it. ‘Abdullâh bin Salâm - who was with the Messenger of Allâh ﷺ - said to him: “Tell him to lift his hand,” so he lifted it, and there beneath it was the Verse of stoning. So the Messenger of Allâh ﷺ ordered that they be stoned.

“‘Abdullâh bin ‘Umar said: ‘I was among those who stoned them, and I saw him shielding her from the stones with his body.”

[4438] 27 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ stoned two Jews, a man and a woman, for Zinâ. The Jews brought them to the Messenger of Allâh ﷺ and he quoted a similar Ḥadîth (as no. 4437).
It was narrated from Ibn ‘Umar that the Jews brought a man - of their own people - and a woman who had committed Zinâ, to the Messenger of Allâh ﷺ... and he quoted a Hadîth like that of ‘Ubaidullâh from Nâfi’ (no. 4437).

It was narrated that Al-Barâ’ bin ‘Azib said: A Jew whose face had been blackened and who had been whipped passed by the Messenger of Allâh ﷺ. He called them and said: “Is this how you find the punishment for Zinâ in your Book?” They said: “Yes.” He called one of their scholars and said: “I adjure you by Allâh Who sent down the Tawrât (Torah) to Mûsâ, is this how you find the punishment for Zinâ in your Book?” He said: “No. Had you not adjured me (by Allâh), I would not have told you. We find (that the punishment) is stoning, but it became common among our nobles, so, if we caught a noble we would let him go, but if we caught a lowly person we would carry out the punishment on him. We said: Come, let us agree on something that we can impose on noble and lowly alike. So we made (the punishment of) blackening of the face and whipping instead of stoning.” The Messenger of Allâh ﷺ said: “O Allâh, I am the first to
revive Your command which they had made dead.” Then he ordered that he be stoned, and Allâh revealed: “O Messenger! Let not those who hurry to fall into disbelief grieve you... If you are given this, take it...” (Al-Mâ‘idah 5:41). He (the Jew) said: Go to Muhammad (s), and if he orders you to blacken the face and whip him, then accept it, but if he tells you to stone him, then beware. Then Allâh revealed the words: “And whosoever does not judge by what Allâh has revealed, such are the disbelievers (Al-Mâ‘idah 5:44), ‘...And whosoever does not judge by that which Allâh has revealed, such are the wrongdoers (Al-Mâ‘idah 5:45), “And whosoever does not judge by what Allâh has revealed (then) such (people) are the rebellious to Allâh” (Al-Mâ‘idah 5:47), all concerning the disbelievers.

[4441] (...) Al-A‘amsh narrated a similar Hadîth (as no. 4440) with this chain, as far as the words: “Then the Prophet ordered that he be stoned,” and he did not mention what comes after that about the revelation of the Verse.

[4442] 28B - (1701) Jâbir bin ‘Abdullâh said: The Prophet
stoned a man from Aslam, and a Jewish man and his wife.

[4443] (...) Ibn Juraij narrated a similar report (as no. 4442) with this chain, except that he said: “And a woman.”

[4444] 29 - (1702) It was narrated that Ishâq Ash-Shaibânî said: “I asked ‘Abdullâh bin Abî Awfa: ‘Did the Messenger of Allâh ﷺ stone anyone?’ He said: ‘Yes.’ I said: Was that after the Verse in Sârat An-Nâr or before it? ‘He said:’ I do not know.”

[4445] 30 - (1703) It was narrated that Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say: ‘If the slave woman of one of you commits Zinâ and it becomes clear, then carry out the Hadd punishment of whipping on her, but do not rebuke her. Then if she commits Zinâ (a second time) and it becomes clear, then
carry out the *Hadd* punishment of whipping on her, but do not rebuke her. Then if she commits *Zinâ* a third time, and it becomes clear, sell her, even for a rope of hair.”

[4446] 31 - (...) It was narrated from the Prophet ﷺ concerning the whipping of a slave woman (a *Hadîth* similar to no. 4445) if she commits *Zinâ* three times: “Then let him sell her the fourth time.”

[4447] 32 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ was asked...
about a slave woman who commits Zinā and is not married. He said: “If she commits Zinā, whip her; then if she commits Zinā (again), whip her; then if she commits Zinā, whip her, then sell her, even if it is for a rope.”

Ibn Shihāb said: I do not know whether it (the selling) was after the third time or the fourth.

[4448] 33 - (1704) It was narrated from Abû Hurairah and Zaid bin Khâlid Al-Juhanî that the Messenger of Allâh ﷺ was asked about a slave woman... a similar report (as no. 4447).

[4449] (...) A Ḥadîth like that of Mâlik (no. 4448) was narrated from Abû Hurairah and Zaid bin Khâlid Al-Juhanî from the Prophet ﷺ. The uncertainty as to whether she is to be sold after the third time or the fourth appears in all the reports.
Chapter 7. Delaying the Hadd punishment in the case of women who have just given birth

[4450] 34 - (1705) It was narrated that Abū ‘Abdur-Rahmān said: “‘Alī (may Allāh honor his face) gave a speech and said: ‘O people, carry out the Hadd punishments on your slaves, those who are married and those who are not married. A slave woman of the Messenger of Allāh committed Zinā, and he told me to whip her, but she had recently given birth, and I was afraid that if I whipped her, I would kill her. I mentioned that to the Prophet and he said: You have done well.’”

[4451] (...) It was narrated from As-Suddi with this chain (a similar Hadīth as no. 4450), but he did not mention: “Those who are married and those who are not married.” And he added in the Hadīth: “Leave her until she recovers.”
Chapter 8. Hadd punishment for drinking alcohol

[4452] 35 - (1706) It was narrated from Anas bin Mâlik that a man who had drunk wine was brought to the Prophet and he whipped him with two palm branches approximately forty times.

He said: “And Abû Bakr did that, but when ‘Umar was caliph he consulted the people and ‘Abdur-Rahmân said: ‘The least of the Hadd punishments is eighty,’ so ‘Umar enjoined that.”

[4453] (...) Qatâdah said: I heard Anas say: A man was brought to the Prophet ... and he mentioned a similar report (as no. 4452).”

[4454] 36 - (...) It was narrated from Anas bin Mâlik that the Prophet of Allah whipped people for drinking wine with palm branches and shoes, then Abû Bakr ordered that forty lashes be given, but when ‘Umar was caliph, the people drew near to countryside and cities. He said: “What do you think about whipping for drinking wine?” ‘Abdur-Rahmân bin ‘Awf said: “I think you should make it like the
lightest of the *Hadd* punishments" so ‘Umar ordered that eighty lashes be given.

[4455] (...) Hishâm narrated a similar report (as no. 4454) with this chain.

[4456] 37 - (...) It was narrated from Anas that the Prophet used to give forty lashes with palm branches and shoes for (drinking) wine; then he mentioned a similar *Hadîth* (as no. 4454), but he did not mention countryside and cities.

[4457] 38 - (1707) Hudayn bin Al-Mundhir Abû Sasân said: “I saw when Al-Walîd was brought to ‘Uthmân bin ‘Affân after he had led two Rak‘ah of Fajr prayer and then said: ‘Shall I lead you in further prayers?’ Two men bore witness against him. One of them was Humrân, who said that he had drunk wine, and the other testified that he had seen him vomiting. ‘Uthmân said: ‘He would not have vomited unless he drank it.’ He said: ‘O ‘Ali, get up and whip him.’ ‘Ali said: ‘O Hasan, get up and whip him. Al-Hasan said: ‘Let those who are enjoying the position of leadership carry out the punishment.’ It was as if he (‘Ali) got upset with him and he said: ‘Get up, O ‘Abdullâh bin
Ja'far! Get up and whip him.' So he whipped him, and 'Ali counted until he had reached forty, then he said: ‘Stop.’ Then he said: ‘The Prophet gave forty lashes, and Abū Bakr gave forty, and 'Umar gave eighty. All are Sunnah but this is dearer to me.’”

[4458] 39 - (...) It was narrated that 'Ali said: “I did not carry out any Hadd punishment on a person who died as a result, but I did not mind, except in the case of one who had drunk wine, because if he died I would pay the Diyah, because the Messenger of Allāh did not specify any number.”

[4459] (...) Sufyān narrated a similar report (as no. 4458), with this chain.
Chapter 9. Number of lashes in the case of Ta‘zîr

[4460] 40 - (1708) It was narrated from Abû Burdah Al-Ansârî that he heard the Messenger of Allâh ﷺ say: “No one should be given more than ten lashes except in the case of one of the Hadd punishments prescribed by Allâh.”

Chapter 10. The Hadd punishments are an expiation for those on whom they are carried out

[4461] 41 - (1709) It was narrated that ‘Ubâdah bin As-Sâmît said: “We were with the Messenger of Allâh ﷺ in a gathering, and he said: ‘Swear allegiance to me, pledging that you will not associate anything with Allâh, you will not commit Zinâ, you will not steal and you will not kill any soul whom Allâh has forbidden killing except in cases dictated by (Islamic) law. Whoever among you fulfills that, his reward will be with Allâh, and whoever does any of those things...”
and is punished for it, that will be an expiation for him. Whoever does any of those things and Allâh conceals him, his case will rest with Allâh: if He wills He will forgive him and if He wills He will punish him.”

[4462] 42 - (...) It was narrated from Az-Zuhri with this chain (a Hadîth similar to no. 4461). He added in the Hadîth: “And he recited to us the Verse of (Sûrat) An-Nisâ’: ‘...That they will not associate anything in worship with Allâh...’ (Al-Mumtahanah 60:12).

[4463] 43 - (...) It was narrated that ‘Ubâdah bin Aš-Šâmit said: “The Messenger of Allâh ﷺ took a pledge from us as he took from the women: That we would not associate anything in worship with Allâh, we would not steal, we would not commit Zînâ, we would not kill our children and we would not slander one another. (The Messenger of Allâh ﷺ would say:) among you fulfills that, his reward is with Allâh, and whoever among you does any of these things and is punished for it, that will be his expiation. If Allâh conceals anyone, his case will rest with Allâh: if He wills He will forgive him and if He wills He will punish him.”
Chapter 11. There is no *Diyah* for injuries caused by animals or by falling into a mine or well (المعجم 11) - (باب جرح الحجماء والمعدن والجرح جبار) (التحفة 22)

[4465] 45 - (1710) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There is no *Diyah* for injuries caused by animals. There is no *Diyah* for injuries caused by falling into a well. There is no *Diyah* for injuries suffered when working in a mine. And the *Khums* is due on buried treasure."

[4466] (...) A similar Hadîth (as no. 4465) was narrated from Az-Zuhri with the chain of Al-Laith.
A similar report (as no. 4465) was narrated from Abû Hurairah, from the Messenger of Allah ﷺ.

It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: “There is no Diyah for injuries caused by falling into a well. There is no Diyah for injuries suffered when working in a mine. There is no Diyah for injuries caused by an animal. And the Khums is due on buried treasure.”

A similar report (as no. 4468) was narrated from Abû Hurairah from the Prophet ﷺ.
Chapter 1. Oath should be sworn by the defendant

[4470] 1 - (1711) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ said: “If people were given on the basis of their claims, people would claim the lives and property of men. Rather the oath should be sworn by the defendant.”

Chapter 2. The obligation of judging on the basis of a witness and an oath

[4472] 3 - (1712) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ judged on the basis of a witness and an oath.
Chapter 3. The judgment of the judge does not change what happened

[4473] 4 - (1713) It was narrated that Umm Salamah said: The Messenger of Allâh ﷺ said: “You refer your disputes to me, but one of you may be more eloquent in arguing than the other, and I judge in his favor because of what I hear from him. If I allocate to a person something that is his brother’s right, let him not take it, for I have allocated him a piece of Fire.”

[4474] (...) A similar report (as no. 4473) was narrated from Hishâm with this chain.

[4475] 5 - (...) It was narrated from Umm Salamah, the wife of the Messenger of Allâh ﷺ, that the Messenger of Allâh ﷺ heard noise of a dispute by the door of his apartment. He went out to them and said: “I am only human. Disputants come to me
and one of them may be more eloquent than the other, so I think that he is telling the truth and I rule in his favor. If I rule in a person's favor concerning the rights of another Muslim, it is no more than a piece of Fire, so let him burden himself with it or forsake it.”

[4476] 6 - (...) A Hadith like that of Yūnus (no. 4475) was narrated from Az-Zuhri with this chain.

According to the Hadith of Ma‘mar: She (i.e., Umm Salamah) said: The Messenger of Allāh ῆ heard the sound of a dispute by her door.

Chapter 4. The case of Hind

[4477] 7 - (1714) It was narrated that ‘Aishah said: Hind bint ‘Utbah, the wife of Abū Sufyān, entered upon the Messenger of Allāh ῆ and said: O Messenger of Allāh, Abū Sufyān is a stingy man and he does not give me enough maintenance for myself and my children, unless I take from his wealth without his knowledge. Is there any sin on me for that? The
Messenger of Allâh ﷺ said: “Take from his wealth on a reasonable basis, whatever is sufficient for yourself and your children.”

[4478] (...) It was narrated from Hishâm with this chain (a similar Hadîth as no. 4477).

[4479] 8 - (...) It was narrated that ‘Âishah said: Hind came to the Prophet ﷺ and said: O Messenger of Allâh, by Allâh, there was no household on earth upon whom I would have loved to see Allâh bring disgrace more than your household, but now there is no household on earth upon whom I would love to see Allâh bring honor more than your household. The Prophet ﷺ said: “And that (love) will increase, by the One in Whose Hand is my soul.” Then she said: O Messenger of Allâh, Abû Sufyân is a niggardly man. Is there any sin on me if I spend on his children from his wealth without his knowledge? The
Prophet ﷺ said: “There is no sin on you if you spend on them on a reasonable basis.”

[4480] 9 - (...) ‘Urwah bin Az-Zubair narrated that ‘Aishah said: Hind bint ‘Utba’i ah came and said: O Messenger of Allâh, by Allâh there was no household on earth whom I would love to see humiliated more than your household, but now there is no household on earth whom I would love to see honored more than your household. The Messenger of Allâh ﷺ said: “And that (love) will increase, by the One in Whose Hand is my soul.” Then she said: O Messenger of Allâh, Abû Su’fîyân is a niggardly man. Is there any sin on me if I feed our children from what he has? He said: “No, but do that on a reasonable basis.”

Chapter 5. The Prohibition Of asking too much with no need. The prohibition Of withholding the rights of others and asking of them, which means refusing to give others their rights and asking for that to which one is not entitled

[4481] 10 - (1715) It was narrated that Abû Hurairah said: The Messenger of Allâh ﷺ said:
“Allâh likes three things for you and dislikes three things for you. He likes for you to worship Him and not associate anything with Him, and to hold fast to the rope of Allâh altogether and not be divided; and He dislikes for you to gossip, to ask too much and to waste money.”

[4482] 11 - (...) A similar report (as no. 4483) was narrated from Suhail with this chain, except that he said: (The Prophet ﷺ said:) He does not like three things for you. And he did not mention: and do not be divided.

[4483] 12 - (593) It was narrated from Al-Mughîrah bin Shu’bah that the Messenger of Allâh ﷺ said: “Allâh has forbidden to you disobedience to mothers, burying daughters alive, and withholding the rights of others and asking of them. And He dislikes three things for you: gossip, asking too much and wasting money.”

[4484] (...) A similar report (as no. 4483) was narrated from Manṣûr with this chain, except that he said: the Messenger of Allâh ﷺ forbade to you, and he did not say: Allâh forbade to you.
It was narrated from Ash-Sha'bi: The scribe of Al-Mughirah bin Shu'bah told me: Mushahwiyah wrote to Al-Mughirah (saying): Write for me something that you heard from the Messenger of Allah ﷺ. He wrote to him: I heard the Messenger of Allah ﷺ say: “Allāh dislikes three things for you: gossip, wasting money and asking too much.”

It was narrated that Warrād said: Al-Mughirah wrote to Mushahwiyah: I heard the Messenger of Allah ﷺ say: “Allāh has forbidden three things and disallowed three things. He has forbidden disobedience to parents, burying daughters alive and withholding the rights of others and asking of them; and He has disallowed three things: gossip, asking too much and wasting money.”

Chapter 6. The reward of the judge if he strives to reach a decision, whether he gets it right or wrong

It was narrated from ‘Amr bin Al-‘Ās
that he heard the Messenger of Allāh ﷺ say: “If a judge passes a judgment, having striven to reach a decision, and he gets it right, he will have two rewards. If he passes a judgment, having striven to reach a decision, and he gets it wrong, he will have one reward.”

[A4488] (...) A similar report (as no. 4487) was narrated from ‘Abdul-‘Azīz bin Mūhammad, and at the end of the Hadīth he added: Yazīd said: I narrated this Hadīth to Abū Bakr bin Mūhammad bin ‘Amr bin Ḥazm, and he said: This is what Abū Salamah narrated to me from Abū Hurairah.

[A4489] (...) Yazīd bin ‘Abdullāh bin Usāmah bin Al-Hād Al-Laithī narrated a Hadīth like that of ‘Abdul-‘Azīz bin Mūhammad (no. 4488), with both chains.

Chapter 7. It is Disliked for a judge to pass a judgment when he is angry

[4490] 16 - (1717) It was narrated that ‘Abdur-Rahmān bin Abī Bakrah said: My father wrote...
- and I wrote it down for him - to 'Ubaidullâh bin Abî Bakrah, who was the Qâzî of Sijistan, (telling him): Do not pass judgment between two people when you are angry, for I heard the Messenger of Allâh ﷺ say: “No one should pass judgment between two people when he is angry.”

[4491] (...) A Hadîth like that of Abû ‘Awânah (no. 4490) was narrated from ‘Abdur-Rahmân bin Abî Bakrah, from his father, from the Prophet ﷺ.

Chapter 8. Rejection of wrong rulings and of newly-invented matters

[4492] 17 - (1718) It was narrated that ‘Âishah said: The Messenger of Allâh ﷺ said:
“Whoever introduces something into this matter of ours that is not part of it will have it rejected.”

[4493] 18 - (...) It was narrated that Sa’d bin Ibrâhîm said: I asked Al-Qâsim bin Muhammad about a man who had three dwellings and left a will concerning one third of each dwelling. He said: That could all be combined in one dwelling. Then he said: ‘Āishah told me that the Messenger of Allâh ﷺ said: “Whoever does something that is not in accordance with this matter of ours will have it rejected.”

Chapter 9. The best of witnesses

[4494] 19 - (1719) It was narrated from Zaid bin Khâlid Al-Juhâni that the Prophet ﷺ said: “Shall I not tell you of the best of witnesses?” The one who gives his testimony before being asked for it.”
Chapter 10. Differences between Mujtahid

[4495] 20 - (1720) It was narrated from Abū Hurairah that the Prophet said: “There were two women who had their sons with them. The wolf came and took away the son of one of them, and she said to her companion: ‘The wolf has taken your son.’ The other said: No, it has taken your son. They referred for judgment to Dāwūd, and he ruled in favor of the elder woman. They went out to Sulaimān, the son of Dāwūd, and told him about that, and he said: ‘Bring me a knife and I will divide him between you.’ The younger woman said: ‘No, may Allah have mercy on you! He is her son.’ So he ruled in favor of the younger woman.”

[4496] (...) A Hadīth like that of Warqā’ (no. 4495) was narrated from Abū Az-Zinnād with this chain.
Chapter 11. It is recommended for a judge to reconcile between disputants

([4497] 21 - (1721)) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ. He mentioned a number of Ahâdîth, including the following: The Messenger of Allâh ﷺ said: “A man bought some property from another man, and the man who had bought the property found therein a jar full of gold. The one who had bought the property said to him: ‘Take your gold from me, for I only bought the land from you, and I did not buy the gold from you.’ The one who had sold the land said: ‘I sold you the land and whatever is in it.’ They referred to another man for judgment and one of them said: ‘I have a son.’ The other said: ‘I have a daughter.’ He said: ‘Let the son marry the daughter, and spend some of it on yourselves and give some in charity.’”

(المعجم 11 (باب استجواب

إصلاح الحاكم بين الحسمين

(التحفة 11)
31. The Book Of Lost Property

Chapter... [sic]. Memorizing the features of the bag and strap, and the ruling on lost sheep and camels

[4498] 1 - (1722) It was narrated that Zaid bin Khâlid Al-Juhanî said: A man came to the Prophet ﷺ and asked about picking up lost items. He said: “Memorize the features of its bag and strap, and announce it for a year. Then if its owner comes (give it to him), otherwise it is yours.” He said: What about a lost sheep? He (ﷺ) said: “It is either for you or your brother or for the wolf.” He said: What about a lost camel? He (ﷺ) said: “What have you to do with it? It has its water supply and its feet, and it can come to the water and eat from the trees, until its master finds it.”

[4499] 2 - (...) It was narrated from Zaid bin Khâlid Al-Juhanî that a man asked the Messenger of Аллâh ﷺ about picking up lost items. He (ﷺ) said: “Announce
it for one year, then memorize the features of its strap and bag, then spend from it. Then if its owner comes, pay him back.” He said: O Messenger of Allāh, what about a lost sheep? He (ﷺ) said: “Take it, for it will be either for you, for your brother or for the wolf.” He said: O Messenger of Allāh, what about a lost camel? He (the narrator) said: The Messenger of Allāh ﷺ became so angry that his cheeks turned red - or his face turned red - and he (ﷺ) said: “What have you to do with it? It has its feet and its water supply until its owner finds it.”

[4500] 3 - (...) Rabi‘ah bin ‘Abdur-Rahmān narrated a Ḥadīth like that of Mālik (no. 4498) with this chain, except that he added: A man came to the Messenger of Allāh ﷺ when I was with him and asked him about picking up lost items. And he said: ‘Amr said in the Ḥadīth: (The Prophet ﷺ said:) “If no one comes looking for it, then spend it.”

[4501] 4 - (...) Zaid bin Khālid Al-Juhānī said: A man came to the Messenger of Allāh ﷺ... and
he mentioned a Hadith like that of Ismā'il bin Ja'far (no. 4499), except that he said: His face and forehead turned red and he became angry. And after the words ‘Announce it for a year’ he (the sub-narrator) added, “then if its owner does not come, it is a trust with you.”

[4502] 5 - (...) It was narrated from Yazîd, the freed slave of Al-Munba'i'îth, that he heard Zaid bin Khâlid Al-Juhâni, the Companion of the Messenger of Allâh, say: The Messenger of Allâh was asked about picking up lost gold and silver. He (the sub-narrator) said: “Memorize the features of its strap and bag, then announce it for one year. If you do not find its owner then spend it, but it is a trust with you. If some day its owner comes looking for it, then pay him back.” And he asked him about a lost camel. He said: “What have you to do with it? Let it be, for it has its feet and water supply with it, and it seeks water and eats the trees, until its master finds it.” And he asked him about a lost sheep. He said: “Take it, for it is either for you, for your brother or for the wolf.”
It was narrated from Yazîd, the freed slave of Al-Munba‘îth, from Zaid bin Khâlid Al-Juhani, that a man asked the Prophet ﷺ about a lost camel. Rabî’ah added: He (ﷺ) became so angry that his cheeks turned red... and he quoted a Hadîth similar to their (no. 4502), and added (that the Prophet ﷺ said): “If its owner comes and recognizes its bag, amount and strap, then give it to him, otherwise it is yours.”

It was narrated that Zaid bin Khâlid Al-Juhani said: The Messenger of Allah ﷺ was asked about picking up lost items. He said: “Announce it for one year, then if it is not recognized (i.e., claimed), memorize the features of its bag and strap, then consume it, but if its owner comes, pay it back.”

Ad-Dâhkhân bin ‘Uthmân narrated it with this chain (a Hadîth similar to no. 4504), and he said in the Hadîth: “If it is recognized, then pay it
back, otherwise memorize the features of its strap, bag, container and amount.”

[4506] 9 - (1723) It was narrated that Salamah bin Kuhayl said: I heard Suwaid bin Ghafalah say: I went out with Zaid bin Suhân and Salmân bin Rabî‘ah on a campaign, and I found a whip and picked it up. They said to me: Leave it. I said: No, but I will announce it. If its owner comes (I will give it to him), otherwise I will make use of it. I refused (to pay heed to them). When we came back from our campaign, it was decreed that I would go for Hajj. I came to Al-Madinah and met Ubayy bin Ka‘b, and I told him about the whip and what they had said. He said: At the time of the Messenger of Allâh ﷺ I found a moneybag in which there was one hundred Dinâr. I brought it to the Messenger of Allâh ﷺ and he said: “Announce it for one year.” So I announced it, but no one came forward to claim it. I came to him again and he said: “Announce it for one year,” but no one came forward to claim it. Then I came to him again and he said, “Announce it for one year.” So I announced it, but no one came forward to claim it. Then he said: “Memorize its number, and the features of its bag and
strap, then if its owner comes (give it to him), otherwise make use of it.” So I made use of it.

I met him in Makkah after that and he said: I do not know if it was three years or one year.

[4507] (...) Suwaid bin Ghafalah said: I went out with Zaid bin Sūhān and Salmān bin Rabī’ah, and I found a whip... and he narrated a similar Hadīth (as no. 4506), up to the words: so I made use of it. Shu’bāh (a sub-narrator) said: And I heard him ten years later saying: I announced it for one year.

[4508] 10 - (...) A Hadīth like that of Shu’bāh (no. 4507) was narrated from Salamah bin Kuhayl with this chain. In the Hadīth of both of them it says: three years, except for Ḥammād bin Salamah, in whose Hadīth it says: for two or three years. In the Hadīth of Salmān and Zaid bin Abī Unaysah and Ḥammād bin Salamah it says: “If someone comes and describes to you its number, its bag and its strap, then give it to him.” Sufyān added in the report of Waki’i: “Otherwise, it is like your own property.” In the report of Ibn
Numair it says: “Otherwise, make use of it.”

Chapter 1. Picking up property lost by a pilgrim

[4509] 11 - (1724) It was narrated from ‘Abdur-Rahmân bin ‘Uthmân At-Taimî that the Messenger of Allâh said forbade picking up property lost by a pilgrim.

[4510] 12 - (1725) It was narrated from Zaid bin Khâlid Al-Juhânî that the Messenger of Allâh said: “Whoever finds a lost item is himself lost, unless he announces it.”
Chapter 2. Milking the animals is unlawful if the owner has not given permission

[4511] 13 - (1726) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: No one should milk the animals of another person without his permission. Would one of you like his store to be raided and his vessels to be broken into and his food to be taken? The udders of their livestock also store up food for them, so no one should milk the animals of another person without his permission.”

[4512] (...) A Hadith like that of Mâlik (no. 4511) was narrated from Nâfi' from Ibn 'Umar, from the Prophet ﷺ, except that in their Hadith it says: “...to be thrown on the floor,” except for Al-Laith bin Sa'd, in whose Hadith it says: “...or his food to be taken,” as in the report of Mâlik.
Chapter 3. Hospitality etc.

[4513] 14 - (48) It was narrated that Abū Shurayh Al-ʿAdawi said: My ears heard and my eyes saw, when the Messenger of Allāh  spoke and said: “Whoever believes in Allāh and the Last Day, let him honor his guest with full hospitality.” They said: What is full hospitality, O Messenger of Allāh? He said: “One day and one night, and hospitality is for three days, and anything beyond that is charity towards him.” And he (ﷺ) said: “Whoever believes in Allāh and the Last Day, let him speak well or else remain silent.”

[4514] 15 - (...) It was narrated that Abū Shurayh Al-Khuzâʿi said: The Messenger of Allāh  said: “Hospitality is for three
days, and full hospitality is for one day and one night. It is not permissible for a Muslim man to stay with his brother until he causes him to sin.” They said: O Messenger of Allah, how could he cause him to sin? He said: “When he stays with him until there is nothing left with which to entertain him.”

[4515] 16 - (...) Abû Shurayh Al-Khuzâ‘î said: My ears heard, my eyes saw and my heart understood, when the Messenger of Allah spoke of it... and he narrated a Hadîth like that of Al-Laith (no. 4513), in which he said: “It is not permissible for any one of you to stay with his brother until he causes him to sin,” as in the Hadîth of Wâkî’ (no.4514).

[4516] 17 - (1727) It was narrated that ‘Uqbah bin ‘Amîr said: We said: O Messenger of Allah, you send us and we stay with people who do not show us hospitality. What do you think? The Messenger of Allah said to us: “If you stay with a people and they order that you be offered what is befitting to a guest, then accept it, and if they do not do that, then take from
them the right of a guest that is due to him.”

Chapter 4. It is recommended to spend surplus wealth

[4517] 18 - (1728) It was narrated that Abû Sa‘eed Al-Khudrî said: Whilst we were on a journey with the Prophet ﷺ, a man came to him on a mount of his and started looking to his right and left. The Messenger of Allâh ﷺ said: “Whoever has a surplus mount, let him give it to one who has no mount, and whoever has surplus provisions, let him give them to one who has no provisions.”

He mentioned various kinds of wealth, until we thought that none of us had any right to any kind of surplus.

Chapter 5. It is recommended to mix provisions if they are few, and to share them out

[4518] 19 - (1729) Iyâs bin Salamah narrated that his father said: We went out with the Messenger of Allâh ﷺ on a
campaign, and we faced hardship, so much so that we thought of slaughtering some of our mounts. The Prophet of Allah ordered us to gather together our provisions, then we spread out a sheet of leather and he gathered together the people’s provisions on that leather sheet. I measured it and found that it was the size of a spot where a goat could sit, and we were fourteen hundred men. We ate until we were all had our hunger satisfied, then we filled our bags. The Prophet of Allah said: “Is there any water for Wudū’?” A man brought a small bucket in which there was a drop of water, and poured it into a bowl. We all did Wudū’, using water plentifully, fourteen hundred men. Then after that eight men came and said: Is there any water for Wudū’? And the Messenger of Allah said: “(The water for) Wudū’ is finished.”
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32. The Book Of Jihâd And Expeditions

Chapter 1. Permissibility Of Raiding The Kuffâr Who Have Been Reached With The Call Of Islam, Without Giving Prior Warning

[4519] 1 - (1730) It was narrated that Ibn ‘Awn said: I wrote to Nâfi‘ asking him about calling people (to Islam) before fighting. He wrote back to me (saying): That was only at the beginning of Islam. The Messenger of Allah raided Banû Al-Muṣṭalîq when they were unaware, and their cattle were drinking at the water. He killed their warriors and took their women and children captive. On that day - Yahyâ said: I think he said - Juwayriyyah, the daughter of Al-Hârith, fell to his lot.

He said: And ‘Abdullâh bin ‘Umar narrated this Hadîth to me, and he was one of that army.

[4520] (...) A similar report (as no. 4519) was narrated from Ibn
‘Awn with this chain, and he said: Juwayriyah bint Al-Ḥârith, with no uncertainty.

Chapter 2. Ruler Appointing Leaders Of Expeditions And Advising Them Of The Etiquette Of War, Etc.

[4521] 2 - (1731) Sufyân said: He dictated (the etiquette of warfare) to us.

[4522] 3 - (…) It was narrated from Sulaimân bin Buraidah that his father said: When the Messenger of Allah ﷺ appointed commanders for an army or expedition, he would advise them personally to fear Allah, exalted and glorified is He, and to be good to those of the Muslims who were under their command. Then he said: “Fight in the Name of Allah, for the sake of Allah. Fight those who disbelieve in Allah. Fight but do not steal from the war booty, do not break your promises, do not mutilate (the dead enemy) and do not kill children. When you meet your enemy among the idolaters, offer them three options, and whichever one they choose, accept it from them and refrain from..."
(fighting) them. Invite them to Islam and if they respond, then accept it from them and refrain from (fighting) them. Then invite them to migrate from their land to the land of the Muhājirīn (Al-Madīnah), and tell them that if they do that, they will have the same rights and duties as the Muhājirīn have. If they refuse to leave, then tell them that they are like the Muslim Bedouin and subject to the same rulings as the believers, but they will have no share of the booty and spoils of war, unless they strive alongside the Muslims. If they refuse, then ask them to pay Jizyah. If they respond, then accept it from them and refrain from (fighting) them. If they refuse that, then seek the help of Allāh and fight them. If you lay siege to a stronghold, and the people ask you to promise them the protection of Allāh and His Prophet, do not give them the promise of the protection of Allāh and His Prophet; rather give them your promise of protection and that of your companions, for then if you break your promise and that of your companions, that is less serious than if the promise of Allāh and His Messenger is broken. If you besiege a stronghold and the people want to make a deal on the basis of the ruling of Allāh, do not make a deal on the basis of the ruling of Allāh, rather make a deal on the basis of your own ruling, for
you cannot be certain that you will be able to work out a deal with them that is in accordance with Allāh’s ruling.”

‘Abdur-Rahmān (a narrator) said this or something similar, and Isḥāq added at the end of his Hadīth: Yahyā bin Adam said: I mentioned this Hadīth to Muqāṭil bin Hayyān and he said: Muslim bin Haysam narrated something similar to me from An-Nu‘mān bin Muqarrin from the Prophet ﷺ.

[4523] 4 - (...) Sulaimān bin Buraidah narrated that his father said: When the Messenger of Allāh ﷺ sent a commander or an expedition, he would call him and advise him, and he quoted a Hadīth like that of Sufyān (no. 4522).

[4524] 5 - (...) This was narrated from Shu‘bāh.

Chapter 3. The Command To Show Leniency And Avoid Causing Aversion (Towards Islam)

[4525] 6 - (1732) It was narrated that Abū Mūsā said: When the Messenger of Allāh ﷺ
sent any of his Companions on a mission, he would say: “Give glad tidings and do not put people off; be easy going and do not be hard on them.”

[4526] 7 - (1733) It was narrated from Sa‘eed bin Abī Burdah, from his father, from his grandfather, that the Prophet ﷺ sent him and Mu‘ādh to Yemen, and he said: “Be easy going and do not be harsh, give glad tidings and do not put people off, cooperate and do not be divided.”

[4527] (...) A Hadīth like that of Shu‘bah (no. 4526) was narrated from Sa‘eed bin Abī Burdah, from his father, from his grandfather from the Prophet ﷺ, but in the Hadīth of Zaid bin Abī Unaysah it does not say: “Cooperate and do not be divided.”

[4528] 8 - (1734) It was narrated that Abū At-Tayyâh said: I heard Anas bin Mālik say:
The Messenger of Allâh ﷺ said:

"Be easy going and do not be harsh, give solace and do not put people off.”

Chapter 4. The Prohibition Of Betrayal

[4529] 9 - (1735) It was narrated that Ibn ‘Umar said: The Messenger of Allâh ﷺ said:

“When Allâh gathers together the first and the last (of men) on the Day of Resurrection, a banner will be raised for every betrayer and it will be said: This is the betrayal of so-and-so the son of so-and-so.”

[4530] (...) This Hadîth was narrated from Ibn ‘Umar from the Prophet ﷺ.
‘Abdullâh bin ‘Umar said: The Messenger of Allah ﷺ said: “Allâh will set up a banner for the betrayer on the Day of Resurrection, and it will be said: This is the betrayal of so-and-so.”

It was narrated from Hamzah and Sâlim the sons of ‘Abdullâh that ‘Abdullâh bin ‘Umar said: I heard the Messenger of Allah ﷺ say: “For every betrayer there will be a banner on the Day of Resurrection.”

It was narrated from ‘Abdullâh that the Prophet ﷺ said: “Every betrayer will have a banner on the Day of Resurrection and it will be said: This is the betrayal of so-and-so.”
[4534] (...) It was narrated from Shu'bah with this chain (a Hadith similar to no. 4533), but in the Hadith of 'Abdur-Rahmân it does not say: “It will be said: This is the betrayal of so-and-so.”

[4535] 13 - (...) It was narrated that 'Abdullâh said: The Messenger of Allâh佚 said: “Every betrayer will have a banner on the Day of Resurrection by which he will be recognized, and it will be said: This is the betrayal of so-and-so.”

[4536] 14 - (1737) It was narrated that Anas said: The Messenger of Allâh佚 said: “Every betrayer will have a banner on the Day of Resurrection by which he will be recognized.”

[4537] 15 - (1738) It was narrated from Abû Sa'eed that the Prophet佚 said: “Every betrayer will have a banner by his backside on the Day of Resurrection.”
[4538] 16 - (...) It was narrated that Abū Sa‘eed said: The Messenger of Allāh ﷺ said: “Every betrayer will have a banner on the Day of Resurrection that will be raised to a level commensurate with his betrayal, and no betrayal is greater than that of a leader of men.”

Chapter 5. Permissibility Of Deceit In War

[4539] 17 - (1739) Sufyān said: ‘Amr heard Jābir say that the Messenger of Allāh ﷺ said: “War is deceit.”

[4540] 18 - (1740) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “War is deceit.”
Chapter 6. It Is Disliked To Wish To Meet The Enemy, And The Command To Be Steadfast When Meeting The Enemy

[4541] 19 - (1741) It was narrated from Abü Hurairah that the Prophet ﷺ said: “Do not wish to meet the enemy, but when you do meet them, then be steadfast.”

[4542] 20 - (1742) It was narrated from Abû Nadr, from the letter of a man of Aslam who was one of the Companions of the Prophet ﷺ who was called ’Abdullâh bin Abî Awfâ, who wrote to ’Umar bin ‘Ubaidullâh, when he went to fight the Harûrîyyah; he told him that on one of the days when the Messenger of Allâh ﷺ met the enemy, he waited until the sun went down, then he stood up and said: “O people, do not wish to meet the enemy, and ask Allâh to keep you safe and sound. When you do meet them, then be steadfast, and realize that Paradise lies in the shade of the swords.” Then the Prophet ﷺ stood up and said: “O Allâh,
Chapter 7. It Is Recommended To Pray For Victory When Meeting The Enemy

[4543] 21 - (...) It was narrated that 'Abdullâh bin Abî Awfa said: The Messenger of Allâh ﷺ prayed against the confederates and said: “O Allâh, Revealer of the Book, swift in taking account, Defeater of the confederates! O Allâh, defeat them and shake them.”

[4544] 22 - (...) Ibn Abî Awfâ said: The Messenger of Allâh ﷺ prayed... a Hadîth like that of Jâbir (no. 4543), except that he said: “Defeater of the confederates,” and he did not mention him saying, “O Allâh.”

[4545] (...) It was narrated from Ismâ‘îl with this chain (a Hadîth similar to no. 4543). Ibn Abî 'Umar added in his report: “Sender of the clouds.”
[4546] 23 - (1743) It was narrated from Anas that the Messenger of Allâh ﷺ used to say on the Day of Uhud: “O Allâh, if You will (that the Muslims be defeated), You will not be worshipped on earth.”

Chapter 8. The Prohibition Of Killing Women And Children In War

[4547] 24 - (1744) It was narrated from ‘Abdullâh that a woman was found slain during one of the campaigns of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ denounced the killing of women and children.

[4548] 25 - (…) It was narrated that Ibn ‘Umar said: A woman was found slain in one of those campaigns, and the Messenger of Allâh ﷺ forbade killing women and children.

Chapter 9. Permissibility Of Killing Women And Children In Night Raids, So Long As It Is Not Done Deliberately

[4549] 26 - (1745) It was narrated that Aš-Ša’b bin Jath-
thâmah said: The Messenger of Allâh ﷺ was asked about the women and children of the idolaters being killed in night raids. He said: “They are of them.”

[4550] 27 - (…) It was narrated that Aṣ-Ṣa‘b bin Jath-thâmah said: I said: O Messenger of Allâh, we kill the children of the idolaters during night raids. He said: “They are of them.”

[4551] 28 - (…) It was narrated from Aṣ-Ṣa‘b bin Jath-thâmah that it was said to the Prophet ﷺ: What if a cavalry attacks at night and kills some of the children of the idolaters? He said: “They are of their fathers.”
Chapter 10. Permissibility Of Cutting Down The Trees Of The Kuffār And Burning Them

[4552] 29 - (1746) It was narrated from ‘Abdullāh that the Messenger of Allāh ﷺ burned the palm trees of Banū An-Nādīr and cut them down, at Al-Buwairah.

Qutaibah and Ibn Rumḥ added in their Hadith: And Allāh revealed the words: “What you (O Muslims) cut down of the palm trees (of the enemy), or you left them standing on their stems, it was by leave of Allāh, and in order that He might disgrace the Fāsiqūn (the rebellious, the disobedient to Allāh)” [Al-Hashr 59:5].

[4553] 30 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ cut down the palm trees of Banū An-Nādīr and burned them, and concerning that Hassān said:

It was easy for the nobles of Banū Lu’ayy (Quraish)
To burn Al-Buwayrah with sparks flying everywhere.

And concerning that the Verse was revealed: “What you (O Muslims) cut down of the palm trees (of the enemy), or you left them...” [Al-Hashr 59:5].

[4554] 31 - (...) It was narrated that ‘Abdullāh bin ‘Umar said:
The Messenger of Allâh ﷺ burned the palm trees of Banû An-Naḍîr.

Chapter 11. War Booty Has Been Made Permissible For This Ummah Only

[4555] 32 - (1747) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated from the Messenger of Allâh ﷺ, and he mentioned a number of Aḥadīth, including the following: The Messenger of Allâh ﷺ said: "One of the Prophets went out on a campaign, and he said to his people: No man should accompany me who has gotten married and wants to consummate the marriage but has not yet done so, or a man who has built a house but has not yet put the roof on, or a man who has bought some sheep or pregnant she-camels and is waiting for them to give birth. He went out to fight, and he approached a town at the time of ‘Asr prayer, or close to that time. He said to the sun: You are under the command of Allâh and I am under the command of Allâh. O Allâh, halt it for me for a while.” So it was halted for him until Allâh granted him victory.
They gathered the booty that they had seized, and the fire came close to consume it, but it did not touch it. He said: “There is theft from the booty among you. Let one man from each tribe swear allegiance to me.” They swore allegiance to him, and the hand of one man stuck to his hand. He said: “There is theft from the booty among you. Let your tribe swear allegiance to me.” They swore allegiance to him, and the hands of two or three men stuck to his hand. He said: “There is theft from the booty among you: you have stolen from the booty.” They brought forth to him gold equal to the size of a cow’s head. They placed it with the wealth which was on the ground, then the fire came and consumed it. The booty was not permissible for anyone before us, but Allah (blessed and exalted is He) saw our weakness and vulnerability, so He permitted it to us.

Chapter 12. Spoils Of War

[4556] 33 - (1748) It was narrated that Muṣ'ab bin Sa'd said: My father took something from the Khums and brought it to the Prophet ﷺ and said: Give me this, but he refused. Then Allah revealed (the words): “They ask you (O Muhammad ﷺ) about the spoils of war. Say: The spoils
are for Allâh and the Messenger” [4-Anfâl 8:1].

[4557] 34 - (…) It was narrated from Muṣ'ab bin Sa'd that his father said: Four Verses were revealed concerning me: I acquired a sword (as booty) and brought it to the Prophet ﷺ and said: O Messenger of Allâh, grant it to me (as my share of the booty). He said: “Put it down.” Then he got up and said: O Messenger of Allâh, grant it to me. The Prophet ﷺ said to him: “Put it back where you got it from.” Then he stood up and said: Grant it to me, O Messenger of Allâh. He said: “Put it down.” He said: O Messenger of Allâh, grant it to me. Shall I be treated like one who is of no use (in war)? The Prophet ﷺ said to him: “Put it back where you got it from.” Then this Verse was revealed: “They ask you (O Muhammad ﷺ) about the spoils of war. Say: The spoils are for Allâh and the Messenger” [Al-Anfâl 8:1].

[4558] 35 - (1749) It was narrated that Ibn ‘Umar said: The Prophet ﷺ sent an expedition, of whom I was one, towards Najd, and they captured a large number of camels. Each share was eleven or twelve camels, and they were each given one extra camel.
[4559] 36 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ sent an expedition towards Najd, among whom was Ibn ‘Umar, and each share was twelve camels, and they were each given one camel apart from that, and the Messenger of Allâh ﷺ did not make any change in that.

[4560] 37 - (...) It was narrated that Ibn ‘Umar said: The Messenger of Allâh ﷺ sent an expedition towards Najd, and I went out with them. We acquired camels and sheep (as war booty), and the share of each of us was twelve camels, and the Messenger of Allâh ﷺ granted each of us an extra camel.

[4561] (...) It was narrated from ‘Ubaidullâh with this chain.

[4562] (...) (a similar Hadîth) It was narrated that Ibn ‘Awn said: I wrote to Nâfi’, asking him about the spoils of war. He wrote back to me (saying): Ibn ‘Umar was among an expedition... (a Hadîth similar to no. 4560)

A Hadîth like theirs was narrated from Nâfi’, with this chain.
[4563] 38 - (1750) It was narrated from Sâlim that his father said: The Messenger of Allah ﷺ granted us something in addition to our share of the Khums, and he gave me a big old camel.

[4564] 39 - (...) It was narrated that Ibn ‘Umar said: The Messenger of Allah ﷺ gave the troops a share of the spoils... a Hadith like that of Ibn Rajâ’ (no. 4563).

[4565] 40 - (...) It was narrated from Abdu’llâh that the Messenger of Allah ﷺ gave something extra to some of those who had been on an expedition, apart from the shares that they were given like the rest of the army, and the Khums was due on the full amount (of booty).
Chapter 13. The Killer Is Entitled To The Belongings Of The One Who Is Killed

[4566] (1751) It was narrated that Abū Muhammad Al-Anṣārī, who was a companion of Abū Qatâdah, said: Abū Qatâdah said... and he narrated the same Hadīth as no. 4568).

[4567] (...) It was narrated from Abū Muhammad, the freed slave of Abū Qatâdah, that Abū Qatâdah said... and he quoted the Hadīth (as no. 4568).

[4568] (...) It was narrated that Abū Qatâdah said: We set out with the Messenger of Allah in the year of (the battle of) Hunain, and when we met (the enemy), the Muslims fell into a state of confusion. I saw that one of the Mushrik men had overpowered one of the Muslim men, so I crept up on him from behind and struck him between his neck and shoulders. He turned around and he grabbed me in such a way that I thought I was about to die, then he died. I joined ‘Umar bin Al-Khaṭṭāb and he said: What is the matter with the people?
I said: It is the decree of Allâh. Then the people came back, and the Messenger of Allâh ﷺ sat down and said: “Whoever killed someone has to bring his proof, then he may take his belongings.” I stood up and said: Who will bear witness for me? Then I sat down. Then he (ﷺ) said likewise, and I stood up and said: Who will bear witness for me? Then I sat down. Then he (ﷺ) said that a third time and I stood up again. The Messenger of Allâh ﷺ said: “What is the matter with you, O Abû Qatâdah?” I told him the story and a man who was there said: He has spoken the truth, O Messenger of Allâh. The belongings of that dead man are with me; persuade him to give up his right. Abû Bakr Aṣ-Ṣiddîq said: No, by Allâh, you should not expect one of the lions of Allâh who fought for Allâh and His Messenger to give up his booty to you. The Messenger of Allâh ﷺ said: “He is right; give it to him.” So he gave it to me. I sold the shield and bought a garden in Banû Salimah, and that was the first property I acquired in Islam.

According to the Hadith of Al-Laith: Abû Bakr said: No, he will not give it to a little hyena from Quraish and ignore one of the lions of Allâh.
(4569) 42 - (1752) It was narrated that ‘Abdur-Rahmân bin ‘Awf said: Whilst I was standing in the ranks on the Day of Badr, I looked to my right and my left, and I saw that I was between two boys of the Ansâr who were very young. I wished that I was standing between two who were stronger than them. One of them gestured to me and said: O uncle, do you know Abû Jahl? I said: Yes; what do you want with him, O son of my brother? He said: I have been told that he reviles the Messenger of Allâh ﷺ. By the One in Whose Hand is my soul, if I see him I will not leave him until the one of us who is destined to die first is dead. I was impressed by that. Then the other one gestured to me and said something similar. It was not long before I saw Abû Jahl moving about among the people. I said (to the boys): Do you not see? This is your companion about whom you were asking. They hastened towards him and struck him with their swords until they killed him. Then they went to the Messenger of Allâh ﷺ and told him. He (ﷺ) said: “Which of you killed him?” Each of them said: I killed him. He said: “Have you wiped your swords yet?” They said: No. So he (ﷺ) looked at their swords then he said: “Both of you killed him.” And he gave his (Abû Jahl’s) belongings
to Mu‘âdh bin ‘Amr bin Al-Jamûh. The two men were Mu‘âdh bin ‘Amr bin Al-Jamûh and Mu‘âdh bin ‘Afrâ’.

[4570] 43 - (1753) It was narrated that ‘Awf bin Mâlik said: A man from Himyar killed a man of the enemy, and wanted to take his belongings, but Khâlid bin Al-Walîd, who was their commander, did not let him. ‘Awf bin Mâlik went to the Messenger of Allah ﷺ and told him, and he said to Khâlid: “What prevented you from giving his belongings to him?” He said: Because I thought that that was too much for him to take, O Messenger of Allah. He said: “Give it to him.” ‘Awf pulled on Khâlid’s cloak (as a rebuke), then he said: Didn’t I tell you that I was going to go to the Messenger of Allah ﷺ? The Messenger of Allah ﷺ heard him and became angry, and said: “Do not give him anything, O Khâlid! Do not give him anything, O Khâlid! Won’t you leave my commanders alone? The likeness of you and them is that of a man who takes camels and sheep out for grazing, and he grazes them, then when the time comes to water them, he brings them to the tank and they start to drink, and they drink the clear water and leave the stagnant
water. The clear water is for you and the stagnant water is for them.”

[4571] 44 - (…) It was narrated that ‘Awf bin Mâlik Al-Ashja’î said: I went out among those who went out with Zaid bin Hârîthah, on the campaign of Mu‘tah, and I was traveling with one of those who had come as reinforcements from Yemen... and he quoted a similar Ḥadîth (as no. 4570) from the Prophet ﷺ, except that he said: ‘Awf said: I said: O Khâlid, do you not know that the Messenger of Allâh ﷺ has ruled that the belongings are for the killer? He said: Yes, but I thought it was too much.

[4572] 45 - (1754) Abû Salamah bin Al-Akwa’ said: We went out on the campaign to Hawâzin with the Messenger of Allâh ﷺ. Whilst we were having lunch with the Messenger of Allâh ﷺ, a man came on a red camel and made it kneel, then he took a piece of leather from his belt and tied the camel with it, then he came and ate with the people, and he started looking around. Among us were those who were weak and had no mounts, and some of us were on foot. Then he rushed out, went to his camel, untethered it, made it
kneel and sat on it, then he urged it and the camel took off with him. Another man followed him on a brown she-camel.

Salamah said: I went out running, and I was by the haunch of the she-camel, then I went ahead until I was by the haunch of the (other) camel, then I went ahead until I grabbed hold of the camel’s reins and made it kneel down. When it placed its knees on the ground I drew my sword and struck the man’s head, and he fell down. Then I brought the camel, driving it, and his luggage and weapons were on it. The Messenger of Allah and the people met me, and he said: “Who killed the man?” They said: Ibn Al-Akwa’. He said: “All his (the slain man’s) belongings are his.”

Chapter 14. Additional Rewards, And Ransoming Muslims In Return For Prisoners

[4573] 46 - (1755) Iyâs bin Salamah said: My father told me: We attacked Fazârah, and Abû Bakr was in charge of us; the Messenger of Allah had appointed him in command of us. When there was an hour between us and the water, Abû Bakr told us to make a stop at the end of

(المعجم ١٤) - (لباب التنفیل وفداء المسلمين بالأسارى) (التحفة ١٦)
The night. Then led us in a raid and we reached the water, and we killed some of them and took some of them as prisoners. I looked at a group of people, among whom were children, and I was afraid that they would reach the mountain before me, so I shot an arrow between them and the mountain, and when they saw the arrow, they stopped, then I brought them, driving them along. Among them was a woman of Banû Fazârah who was wearing a leather coat, and with her was her daughter who was one of the most beautiful of the Arabs. I brought them to Abû Bakr, and Abû Bakr gave me her daughter as a prize. We came to Al-Madinah and I had not yet come close to her, and the Messenger of Allâh (ﷺ) met me in the marketplace and said: “O Salamah, give that woman to me.” I said: O Messenger of Allâh, I like her but I have not yet come close to her. Then the Messenger of Allâh (ﷺ) met me in the marketplace the next day and said to me: “O Salamah, give me that woman, may Allâh bless your father.” I said: She is yours, O Messenger of Allâh. By Allâh, I have not yet come close to her. The Messenger of Allâh (ﷺ) sent her to the people of Makkah, and thus ransomed some Muslims who had been held captive in Makkah.
Chapter 15. Ruling On Fai’ (Booty Acquired Without Fighting)

[4574] 47 - (1756) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from Muhammad, the Messenger of Allah, and he mentioned a number of Ahâdîth, including the following: The Messenger of Allah said: “If you come to a town (and take it peacefully) and stay there, then you have your share in it, but any town that disobeys Allah and His Messenger (and is seized by force), one fifth of it is for Allah and His Messenger, then the rest is for you.”

[4575] 48 - (1757) It was narrated that ‘Umar said: The wealth of Banû An-Naḍîr was among the Fai’ that Allah granted to His Messenger, where the Muslims did not undertake any expedition with their cavalry or camelry. It was only for the Prophet, and he used to spend it on the annual expenditure of his family, and whatever was left he spent on animals (for fighting) and weapons, in preparation for (Jihâd) for the sake of Allah.
It was narrated from Az-Zuhārī with this chain.

Mālik bin Aws said: ‘Umar bin Al-Khatṭāb sent for me, and I came to him when the sun had risen high. I found him in his house, lying on his mattress, reclining on a leather pillow. He said to me: O Mālik, some of your people have come to me for urgent help and I have ordered that they be given a little money. Take it and divide it among them. I said: Would that you had ordered someone else to do this. He said: Take it, O Mālik. Then Yarfā’ came to him and said: O Amīr Al-Mu’mīnīn, will you let ‘Uthmān, ‘Abdūr-Rahmān bin ‘Āwf, Az-Zubair and Sa’d come in? ‘Umar said: Yes, so he let them in, and they came in. Then he came and said: Will you let ‘Abbas and ‘Alī come in? He said: Yes, so he let them in. ‘Abbas said: O Amīr Al-Mu’mīnīn, will you judge between me and this treacherous, betraying, sinful liar? The people said: Yes, O Amīr Al-Mu’mīnīn, judge between them and let them settle the matter. - Mālik bin Aws said: I could well imagine that they had sent them on ahead for that purpose. - ‘Umar said: Wait a minute. I adjure you by Allāh, by Whose permission the heavens
and earth exist, do you know that the Messenger of Allāh ﷺ said: “We (Prophets) have no heirs and whatever we leave behind is charity”? They said: Yes. Then he turned to Al-‘Abbâs and ‘Alī and said: I adjure you by Allāh, by Whose permission the heavens and earth exist, do you know that the Messenger of Allāh ﷺ said: “We (Prophets) have no heirs and whatever we leave behind is charity”? They said: Yes. ‘Umar said: Allāh bestowed upon His Messenger (Muḥammad ﷺ) that which He did not bestow upon anyone else. He said: “What Allāh gave as booty (Fā‘i‘) to His Messenger (Muḥammad ﷺ) from the people of the townships - it is for Allāh, His Messenger (Muḥammad ﷺ)” [Al-Hashr 59:7] - I do not know whether he recited the Verse that comes before it or not -. He said: The Messenger of Allāh ﷺ divided the wealth of Banū An-Nadîr among you, and by Allāh, he did not prefer himself over you, and he did not take it and exclude you, until this property was left. The Messenger of Allāh ﷺ used to take his annual expenditure from it, and spend an equal amount for the sake of Allāh. Then he said: I adjure you by Allāh, by Whose permission the heavens and earth exist, do you know that? They said: Yes. Then he adjured ‘Abbâs and ‘Alī as he had adjured the others: Do
you know that? They said: Yes. He said: When the Messenger of Allah  died, Abû Bakr said: I am the successor of the Messenger of Allah , and you came seeking your inheritance from the son of your brother, and this one came seeking the inheritance of his wife from her father, and Abû Bakr said: The Messenger of Allah said: “We (Prophets) have no heirs and whatever we leave behind is charity”. You thought that he was lying, sinning, cheating and betraying, but Allah knows that he was honest, righteous, well guided and following the truth. Then Abû Bakr died, and I am the successor of the Messenger of Allah and the successor of Abû Bakr. You think that I am lying, sinning, cheating and betraying, but Allah knows that I am honest, righteous, well guided and following the truth. I became the guardian (of this property) and you and he came to me, both with the same purpose. You said: Give it to us, and I said: If you wish, I will give it to you, on condition that you pledge to Allah that you will use it as the Messenger of Allah used it, and you took it on that basis. He said: Is that not so? They said: Yes. He said: Then you came to me, to judge between you. No, by Allah, I will not judge between you in any other way until the
Hour begins. If you are unable (to fulfill the condition), then give it back to me.

[4578] 50 - (...) It was narrated that Mâlik bin Aws bin Al-Ḥadathân said: ‘Umar bin Al-Khaṭṭâb sent for me and said: some families of your people have come to me... a Hadîth like that of Mâlik (no. 4578), except that it says (‘Umar bin Al-Khaṭṭâb said): He (ع) used to spend his annual expenditure on his family from it. And Ma‘mar said: he would keep his family’s annual sustenance from it, then whatever was left he would spend in the cause of Allah.

Chapter 16. The Words Of The Prophet ﷺ: “We (Prophets) Have No Heirs And Whatever We Leave Behind Is Charity”

[4579] 51 - (1758) It was narrated that ‘Aishah said: When the Messenger of Allah ﷺ died, the wives of the Prophet ﷺ wanted to send ‘Uthmân bin ‘Affân to Abû Bakr, to ask him for their inheritance from the Prophet ﷺ. ‘Aishah said to them: Didn’t the Messenger of Allah ﷺ say: “We (Prophets) have no heirs and whatever we leave behind is charity”? 
It was narrated from 'Aishah that Fâtimah, the daughter of the Messenger of Allah ﷺ, sent word to Abû Bakr Aṣ-Ṣiddîq, asking for her inheritance from the Messenger of Allah ﷺ, from the booty that Allah had granted him in Al-Madīnah and Fadak, and what was left of the booty of Khaibar. Abû Bakr said: The Messenger of Allah ﷺ said: “We (Prophets) have no heirs and whatever we leave behind is charity. Rather the family of Muḥammad may live on the income of these properties.” By Allah, I will not change any of the charity of the Messenger of Allah ﷺ from how it was at the time of the Messenger of Allah ﷺ, and I will do the same with it as the Messenger of Allah ﷺ did. Abû Bakr refused to give Fâtimah anything, and Fâtimah felt angry with Abû Bakr for that, and she forsook him and did not speak to him until she died, and she lived for six months after the Messenger of Allah ﷺ. When she died, her husband ‘Ali bin Abi Ṭâlib buried her at night, and did not tell Abû Bakr about that, and ‘Ali offered the funeral prayer for her. ‘Ali was held in special esteem among the people during Fâtimah’s lifetime, but when she died, ‘Ali noticed a change in the people’s attitude towards him. He sought to
reconcile with Abû Bakr and swear allegiance to him, as he had not sworn allegiance to him all those months. He sent word to Abû Bakr saying: Come to us and do not bring anyone else with you - objecting to the presence of 'Umar bin Al-Khaṭṭâb. 'Umar said to Abû Bakr: By Allâh, you should not enter upon them alone. Abû Bakr said: What will they do to me? By Allâh, I will go to them. So Abû Bakr entered upon them, and 'Alî bin Abî Tâlib recited the Tashah-hud, then he said: O Abû Bakr, we acknowledge your virtue and what Allâh has given you. We do not envy you for any favor that Allâh has bestowed upon you, but you did it without consulting us and we thought that we had the right (to be consulted) because of our kinship with the Messenger of Allâh. He kept speaking to Abû Bakr until Abû Bakr's eyes filled with tears. When Abû Bakr spoke, he said: By the One in Whose Hand is my soul, kinship with the Messenger of Allâh is dearer to me than kinship with my own people. As for this dispute that occurred between me and you concerning these properties, I have not deviated from the right path with regard to them, and I have not given up something that I saw the Messenger of Allâh do with them, rather I have done...
it too. ‘Alî said to Abû Bakr: Your appointment for my oath of allegiance is this afternoon. When Abû Bakr had prayed Zuhr, he ascended the Minbar and recited the Tashah-hud, and he spoke of ‘Alî and his delay in swearing allegiance, and the excuse that he had given, then he prayed for his forgiveness. And ‘Alî bin Abî Tâlib recited the Tashah-hud and spoke highly of Abû Bakr, and said that what he had done was not due to jealousy of Abû Bakr, or a refusal to accept the favor that Allâh had bestowed upon him, but we thought that we should have had a share in the matter, but it had been decided without consulting us, and we were upset with that. The Muslims were pleased with this and said: You have done the right thing. Then the Muslims became closer to ‘Alî, when he did the right thing.

[4581] 53 - (...) It was narrated from Aîshah that Fâtîmah and Al-‘Abbâs came to Abû Bakr seeking their inheritance from the Messenger of Allâh ﷺ. At that time they were asking for his land at Fadak and his share of Khaibar. Abû Bakr said to them: I heard the Messenger of Allâh ﷺ... and he quoted a Hadîth like that of ‘Uqail, from Az-Zuhri (no. 4580), except that he said: Then ‘Alî stood up and spoke highly of Abû Bakr, and he mentioned his
virtue and the fact that he had been one of the first to enter Islam. Then he went to Abū Bakr and swore allegiance to him, and the people came to ‘Alī and said: You have done the right thing, you have done well. And the people became close to ‘Alī when he did the right thing.

[4582] 54 - (...) ‘Urwah bin Az-Zubair narrated that ‘Āishah, the wife of the Prophet ﷺ, told him that Fāṭimah, the daughter of the Messenger of Allâh ﷺ, asked Abū Bakr, after the death of the Messenger of Allâh ﷺ, to give her, her share of inheritance from that which the Messenger of Allâh ﷺ had left behind, of the Fai that Allâh had bestowed upon him. Abū Bakr said to her: The Messenger of Allâh ﷺ said: “We (Prophets) have no heirs and whatever we leave behind is charity.”

She lived for six months after the Messenger of Allâh ﷺ, and Fāṭimah used to ask Abū Bakr for her share of that which the Messenger of Allâh ﷺ had left behind of Khaibar and Fadak, and his endowments in Al-Madinah, but Abū Bakr refused to give her that. He said: I will not stop doing something that the Messenger of Allâh ﷺ used to do, rather I will continue to do it.
I am afraid that if I give up something that he did, I will go astray. As for his endowment in Al-Madinah, ‘Umar gave it to ‘Ali and ‘Abbâs, but ‘Ali took most of it. As for Khaibar and Fadak, ‘Umar kept them and said: They are the endowment of the Messenger of Allah ﷺ and were spent on his responsibilities and on emergencies. They were to be cared for by whoever became caliph, and this remains the case until today.

[4583] 55 - (1760) It was narrated from Abü Hurairah that the Messenger of Allah ﷺ said: “My heirs cannot share a Dînâr. Whatever I have left, after the maintenance of my wives and the remuneration of my agent, is charity.”

[4584] (...) A similar report (as no. 4583) was narrated from Abû Az-Zinnâd with this chain.

[4585] 56 - (1761) It was narrated from Abû Hurairah that the Prophet ﷺ said: “We (Prophets) have no heirs and whatever we leave behind is charity.”
Chapter 17. How Booty Is To Be Shared Among The Fighters

[4586] 57 - (1762) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allah ☦ divided the spoils of war: two shares for the horseman and one share for the foot soldier.

Chapter 18. The Support Of The Angels During The Battle Of Badr, And The Permissibility Of The Spoils

[4587] (...) ‘Ubaidullâh narrated a similar report (as no. 4586) with this chain, but he did not mention: the spoils of war.

[4588] 58 - (1763) ‘Umar bin Al-Khaṭṭâb said: On the day of (the battle of) Badr, the Messenger of Allah ☦ looked at the idolaters and saw that they numbered one thousand, whilst his Companions numbered three hundred and nineteen. The Prophet of Allah ☦ turned to face the Qiblah, then he stretched forth his hands and started supplicating to his Lord (saying): “O Allah, accomplish for me what You have promised me! O
Allâh, give me what You have promised me! O Allâh, if this small band of Muslims is destroyed, You will not be worshipped on earth.” He kept calling out to his Lord, stretching out his hands and facing towards the Qiblah, until his cloak fell from his shoulders. Abû Bakr came to him, picked up his cloak and put it on his shoulders. Then he embraced him from behind and said: O Prophet of Allâh, this prayer of yours to your Lord will suffice you, for He will accomplish for you what He has promised to you. Then Allâh revealed the words: “(Remember) when you sought help of your Lord and He answered you (saying): ‘I will help you with a thousand of the angels each behind the other (following one another) in succession’” [Al-Anfâl 8:9]. And Allâh supported him by means of the angels.

Abû Zumayl said: Ibn ‘Abbâs said: Whilst a Muslim man was pursuing a Mushrik man that day, he heard the crack of a whip above him, and the sound of a rider above him, saying: Onward, Hayzûm! He looked at the Mushrik in front of him, who had fallen down on his back, and saw that he had been struck on the nose, and his face was cut as if with a whip, and it had turned green. The Anṣârî came and told the Messenger of Allâh ﷺ about
that and he said: “You have spoken the truth. That is part of the reinforcements from the third heaven.” And on that day they killed seventy and took seventy prisoners.

Abû Zumayl said: Ibn ‘Abbâs said: When the prisoners were captured, the Messenger of Allâh ﷺ said to Abû Bakr and ‘Umar: “What do you think (we should do) with these prisoners?” Abû Bakr said: O Prophet of Allâh, they are our cousins and kinsmen. I think that you should accept a ransom for them, which will strengthen us against the Kuffâr, and perhaps Allâh will guide them to Islam. The Messenger of Allâh ﷺ said: “What do you think, O son of Al-Khattâb?” I said: No, by Allâh, O Messenger of Allâh. I do not think as Abû Bakr thinks. I think that you should hand them over to us so that we may strike their necks. You should hand ‘Aqîl over to ‘Alî so that he may strike his neck, and you should hand over so-and-so - a relative of ‘Umar’s - to me so that I may strike his neck, for these are the leaders and prominent figures of Kufr. But the Messenger of Allâh ﷺ inclined towards the view of Abû Bakr, and he did not incline towards what I said. The next day, I came and found the Messenger of Allâh ﷺ and Abû Bakr sitting and weeping. I said:
O Messenger of Allâh, tell me why you and your companion are weeping. If I find it is a cause for weeping, I will weep too, and if it is not, then I will make myself weep with you. The Messenger of Allâh ﷺ said: "I am weeping because of what your companions suggested about accepting a ransom for the prisoners. I have been shown their punishment as close as this tree" - a tree that was close to the Prophet of Allâh ﷺ. Then Allâh revealed the words:

"It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allâh desires (for you) the Hereafter. And Allâh is All-Mighty, All-Wise.

Were it not a previous ordainment from Allâh, a severe torment would have touched you for what you took.

So enjoy what you have gotten of booty in war, lawful and good” [Al-Anfâl 8:67-69].

And Allâh permitted the booty to them.

Chapter 19. Tying Up And Detaining Captives, And The Permissibility Of Releasing Them Without A Ransom

[4589] 59 - (1764) It was
narrated from Sa‘eed bin Abî Sa‘eed that he heard Abû Hurairah say: The Messenger of Allâh ﷺ sent some cavalry towards Najd, and they brought a man of Banû Hanîfah who was called Thumâmah bin Uthâl, the leader of the people of Yamâmah. They tied him to one of the pillars of the Masjid, then the Messenger of Allâh ﷺ came out to him and said: “What do you have to say, O Thumâmah?” He said: O Mu‘âammad, I shall say something good. If you kill me, you will kill one who has shed blood, and if you show me kindness, you will be showing kindness to one who is grateful, and if you want money, then ask, and you will be given whatever you want. The Messenger of Allâh ﷺ left him alone until the next day, then he said: “What do you have to say, O Thumâmah?” He said: What I said to you: If you show me kindness, you will be showing kindness to one who is grateful, and if you kill me, you will kill one who has shed blood, and if you want money, then ask, and you will be given whatever you want. The Messenger of Allâh ﷺ left him alone until the next day, then he said: “What do you have to say, O Thumâmah?” He said: I say what I already said to you: If you show me kindness, you will be showing kindness to one who is grateful, and if you kill me, you will kill one who has shed blood,
and if you want money, then ask, and you will be given whatever you want. The Messenger of Allâh ﷺ said: "Let Thumâmah go." So he went to some date palms that were near the Masjid, and washed himself, then he entered the Masjid and said: I bear witness that none has the right to be worshipped but Allâh and I bear witness that Muḥammad is His slave and Messenger. O Muḥammad, by Allâh, there was no face on earth that was more hateful to me than your face, but now your face has become the dearest of all faces to me. By Allâh, there was no religion on earth that was more hateful to me than your religion, but now your religion has become the dearest of all religions to me. By Allâh, there was no city on earth that was more hateful to me than your city, but now your city has become the dearest of all cities to me. Your cavalry seized me when I was intending to do 'Umrah. What do you think? The Messenger of Allâh ﷺ gave him glad tidings and told him to do 'Umrah. When he came to Makkah, someone said to him: Have you changed your religion? He said: No, but I have submitted myself with the Messenger of Allâh ﷺ and no, by Allâh, no grain of wheat will come to you from Yamâmah unless the Messenger of Allâh ﷺ gives permission.
Sa'eed bin AbI Sa'eed Al-Maqburi narrated that he heard Abu Hurairah say: The Messenger of Allah sent his cavalry towards Najd and they brought a man who was called Thumâmah bin Uthâl Al-Hanafi, the leader of the people of Yamâmah... and he quoted a Hadîth like that of Al-Laith (no. 4589), except that he said: If you kill me you will have killed one who shed blood.

Chapter 20. Expulsion Of The Jews From The Hijâz

It was narrated that Abu Hurairah said: Whilst we were in the Masjid, the Messenger of Allah came out to us and said: “Let us go to the Jews.” So we went out with him, until we reached them. The Messenger of Allah stood and called them, saying: “0 Jews, become Muslim and you will be safe.” They said: You have conveyed (the message), 0 Abul-Qâsim! The Messenger of Allah said: “That is what I want. Become Muslim and you will be safe.” They said: You have conveyed (the message), 0 Abul-Qâsim! The Messenger of Allah said: “That is what I want.” He said it to them a third time, then he said: “Know that the land
belongs only to Allâh and His Messenger, and I intend to expel you from this land. Whoever among you has any property, let him sell it, otherwise, know that the land belongs to Allâh and His Messenger.”

[4592] 62 - (1766) It was narrated from Ibn ʿUmar that the Jews of Banû An-Nadir and Quraizah waged war against the Messenger of Allâh ﷺ, so the Messenger of Allâh ﷺ expelled Banû An-Nadir but he let Quraizah stay and treated them kindly, until Quraizah waged war against him after that. Then he killed their men and distributed their women and children and their wealth among the Muslims. But some of them had joined the Messenger of Allâh ﷺ, so he granted them safety and they become Muslims. And the Messenger of Allâh ﷺ expelled all the Jews of Al-Madinah, Banû Qaynuqâ’, who were the people of ‘Abdullâh bin Salâm, and the Jews of Banû Hârîthah, and all the Jews who were in Al-Madinah.

[4593] (...) This Hadîth was narrated from Mûsâ with this chain, but the Hadîth of Ibn Juraij (no. 4592) is longer and more complete.
Chapter 21. Expulsion Of Jews And Christians From The Arabian Peninsula

[4594] 63 - (1767) Jâbir bin 'Abdullâh said: ‘Umar bin Al-Khattâb said that he heard the Messenger of Allâh ﷺ say: “I shall certainly expel the Jews and Christians from the Arabian Peninsula, until I leave only Muslims there.”

[4595] (...) A similar report (as no. 4594) was narrated from Az-Zubair, with this chain.

Chapter 22. Permissibility Of Fighting Those Who Break A Treaty; Permissibility Of Letting Besieged People Surrender, Subject To The Judgment Of A Just Person Who Is Qualified To Pass Judgment

[4596] 64 - (1768) Abû Sa'eed Al-Khudrî said: The people of
Quraizah surrendered subject to the arbitration of Sa’d bin Mu’âdh. The Messenger of Allâh ﷺ sent for Sa’d, who came to him riding a donkey, and when he drew close to the Masjid, the Messenger of Allâh ﷺ said to the Ansâr: “Stand up for your leader” - or the best of you. Then he said: “These people have surrendered, subject to your arbitration.” He said: You should kill their warriors and take their women and children captive. The Prophet ﷺ said: “You have judged in accordance with the ruling of Allâh.” Or he said: “with the ruling of the Sovereign (Allâh).”

[4597] (... ) It was narrated from Shu’bah with this chain (a Hadîth similar to no. 4596), and he said in his Hadîth: The Messenger of Allâh ﷺ said: “You have judged concerning them according to the ruling of Allâh.” and on one occasion he said: “with the ruling of the Sovereign (Allâh).”
It was narrated that ‘Aishah said: Sa’d was wounded on the day of (the battle of) Al-Khandaq, when a man from Quraish who was called Ibn Al-‘Ariqah, shot him in the artery of his forearm. The Messenger of Allâh set up a tent for him in the Masjid so that he could visit him easily. When the Messenger of Allâh returned from Al-Khandaq, he lay down his arms and took a bath (ghusl). Then Jibrîl came to him, brushing dust from his hair, and said: Have you laid down your arms? By Allâh, we have not laid them down. Go out to them. The Messenger of Allâh said: “Where?” He pointed towards Banû Quraizah. So the Messenger of Allâh fought them, and they surrendered, subject to the ruling of the Messenger of Allâh. The Messenger of Allâh referred judgement concerning them to Sa’d, who said: I judge that their warriors should be killed, and their children and women should be taken prisoner, and their wealth should be divided.

Hishâm said: My father said: I was told that the Messenger of Allâh said (to S’ad bin Mu‘âdh): “You have judged concerning them according to the ruling of Allâh.”
It was narrated from ‘Aishah that when Sa’d’s wound became dry and was about to heal, he said: O Allâh, You know that there is nothing dearer to me than striving in Jihâd for Your sake, against people who disbelieved in Your Messenger and expelled him. O Allâh, if any war against Quraish remains, keep me alive so that I may fight in Jihâd against them for Your sake. O Allâh, I think that You have ended the war between us and them. If You have ended the war between us and them, then open my wound so that my death may be due to that. Then he began to bleed from the base of his throat, and the people - there were some tents of Banû Ghifâr in the Masjid with him - were startled when they saw the blood flowing towards them. Then they said: O people of the tents, what is this that is coming from you? Then they saw that Sa’d’s wound was pouring with blood and he died of that.

A similar report (as no. 4600) was narrated from Hishâm with this chain, except that he said: He (i.e., S’ad bin Mu’âdh) began to bleed that night, and the blood flowed until he died. And he added in his Hadîth: that is when the poet said:

Hark, O Sa’d, Sa’d of Banû Mu’âdh
What have Quraizah and Naḍîr done? Indeed, Sa’d bin Mu‘âd Was steadfast on the morning they departed. You have left your cooking-pot empty, Whilst the cooking-pot of the people is hot and boiling. Abû Hubâb the nobleman has said: O Qainuqâ’, do not depart. They were well settled in their country, Just as rocks are well settled in Maytân (a hilly tract near Al-Madinah)

Chapter 23. Hastening To Fight, And Giving Precedence To The More Urgent Of Two Tasks When A Choice Must Be Made

[4602] 69 - (1770) It was narrated that ‘Abdullâh said: The Messenger of Allah called out to us on the day he returned from (the battle of) Al-Ahzâb: “No one should pray Zuhr except in Banû Quraizah.” But some people were afraid that the time (for Zuhr) would end, so they prayed before reaching Banû Quraizah, and others said: We will not pray anywhere but where the Messenger of Allah commanded us, even if the time ends. And he did not criticize either of the two groups.

الله بن مُحَمَّد بن أَبِي الضَّبْعِيْث: حدَّثَنَا جْوَرْفُيْثَةُ بن أَبِي الضَّبْعِيْث عَنَّ عَبْدِ اللَّهِ قَالَ: نَادَى فِي نَارِ رَسُولِ اللَّهِ ﷺ يَوْمِ الْتَّصَرُّفِ عَنِ الْآخَرَاتِ: «أَنَّ لا يُضَلُّنَّ أَحَدُ الْطَّلَّاحِ إِلَّا فِي بَيْنِي فَرْقَيْثَةٍ» فَنَحْوَهُ نَامَ فَوَتَ الْوُقُتَ فَصَلَّوا دُونَ بَيْنِي فَرْقَيْثَةٍ وَقَالَ آخَرُونَ لَوْ نُضِلْنَ إِلَّا حِيْثُ أَمَرَنَا رَسُولُ اللَّهِ ﷺ وَإِذْ قَاتَنَا الْوُقُتَ قَالَ فَمَا عَفَّفْ وَاحِدًا مِنَ الْقَرْقَعِينَ.
Chapter 24. The Muhâjirûn Returned To The Ansâr The Gifts Of Trees And Fruits When They Became Independent Of Means Through The Conquests

[4603] 70 - (17771) It was narrated that Anas bin Mâlik said: When the Muhâjirûn came from Makkah to Al-Madinah, they came with nothing in their hands. The Ansâr were people with land and date palms, so they shared what they had with them, giving them half of the yield each year, and they (the Muhâjirûn) gave their labour in return. The mother of Anas bin Mâlik was called Umm Sulaim, and she was also the mother of ‘Abdullâh bin Abî Talbah, who was the brother of Anas through his mother. Umm Anas had given the Messenger of Allâh some date palms of hers, and the Messenger of Allâh gave them to Umm Ayman, his freed slave, the mother of Usâmah bin Zaid.

Ibn Shihâb said: Anas bin Mâlik told me that when the Messenger of Allâh had finished fighting the people of Khaibar, and had gone back to Al-Madinah, the Muhâjirûn gave back their gifts of fruits and produce to the Ansâr. He said: The Messenger of Allâh gave the date palms back to my mother, and the Messenger of Allâh gave Umm Ayman...
some trees of his own garden instead of them.

Ibn Shihāb said: Umm Ayman, the mother of Usâmah bin Zaid, was the slave woman of ‘Abdullâh bin ‘Abdul-Muttalib, and she was from Ethiopia. When Āminah gave birth to the Messenger of Allâh ﷺ, after his father had died, Umm Ayman looked after him, then when the Messenger of Allâh ﷺ grew up, he manumitted her and arranged her marriage to Zaid bin Hârithah, she died five months after the death of the Messenger of Allâh ﷺ.

[4604] 71 - (...) It was narrated from Anas that a man put the date palms on his land at the Prophet’s disposal, until he conquered Quraizah and An-Nâdîr, after which he returned them to the one who had given them to him.

Anas said: My family told me to go to the Prophet ﷺ and ask him for what they had given to him, or some of it. But the Prophet ﷺ had given it to Umm Ayman, so I went to the Prophet ﷺ and he gave them to me, then Umm Ayman came and put a cloth around my neck and said: By Allâh, we will not give them to you, after he gave them to me. The Prophet of Allâh ﷺ said: “O
Umm Ayman, let him go, and you will have such and such.” She said: No, by the One besides Whom there is no other god! And she kept saying such words until he gave her ten times as much, or nearly ten times as much.

Chapter 25. Permissibility Of Eating Food Seized As Booty In Dâr Al-Harb

[4605] 72 - (1772) It was narrated that ‘Abdullâh bin Mughaffal said: I found a leather bag full of fat on the day of (the battle of) Khaibar, and I took hold of it and said: I will not give any of it to anyone this day. Then I turned around, and saw the Messenger of Allâh ﷺ smiling.

[4606] 73 - (...) ‘Abdullâh bin Mughaffal said: A leather bag of food and fat was thrown to us on the day of (the battle of) Khaibar, and I leapt forward and caught it. Then I turned around and saw the Messenger of Allâh ﷺ, and I felt shy before him.
(...). Shu‘bāh narrated it with this chain (a Ḥadīth similar to no. 4606), except that he said: A leather bag full of fat, and he did not mention food.

Chapter 26. The Prophet ﷺ Wrote To Heraclius, The Ruler Of Syria, Inviting Him To Islam

[4607] 74 - (1773) It was narrated from Ibn ‘Abbās that Abū Sufyān told him: During the truce between me and the Messenger of Allāh ﷺ, I set out, and whilst I was in Syria, a letter came from the Messenger of Allāh ﷺ to Heraclius, the ruler of the Byzantines. Dihyāh Al-Kalbī brought the letter, and gave it to the ruler of Busra, and the ruler of Busra gave it to Heraclius. Heraclius said: Is there anyone here from the people of this man who claims that he is a Prophet? They said: Yes. I was called, along with a number of men from Quraish, and we entered upon Heraclius, who seated us before him and said: Which of you is closest in kinship to this man who claims that he is a Prophet? Abū Sufyān said: I said: I am. So he seated
me in front of him, and my companions sat behind me, then he called his interpreter and said to him: Tell them that I am going to ask this man about the man who claims that he is a Prophet, and if he tells me a lie, let them refute him. Abū Sufyān said: By Allāh, were it not for the fear that people would say that I lied, I would have lied. Then he said to his interpreter: Ask him, what is his (the Prophet’s) lineage among you? I said: He is of good lineage among us. He said: Was there any king among his forefathers? I said: No. He said: Did you ever accuse him of lying before he said what he said? I said: No. He said: Who are his followers? Are they the nobles among the people or the lowly? I said: The lowly. He said: Are they increasing in number or decreasing? He said: They are increasing. He said: Have any of them turned away from his religion after entering it, out of dissatisfaction? I said: No. He said: Have you fought him? I said: Yes. He said: How was (the outcome of) your fighting with him? I said: The war between us goes by turns; sometimes he prevails over us and sometimes we prevail over him. He said: Does he act treacherously? I said: No, but we have recently concluded a truce with him, and we do not know what he will do.
He (Abū Sufyān) said: By Allâh, I could not say anything more than that.

He said: Has anyone said such a thing before him? I said: No. He said to his interpreter: Tell him: I asked you about his lineage and you said that he is of good lineage among you; such are the Messengers, who are sent from the best lineages of their people. I asked: Was there any king among his forefathers, and you said: No. If there had been any king among his forefathers, I would have said that he was a man seeking the kingdom of his forefathers. I asked about his followers, whether they were lowly or noble, and you said they were lowly. Such are the followers of the Messengers. I asked you whether you accused him of lying before he said what he said, and you said no. I knew that if he did not tell lies about people, he would not tell lies about Allâh. I asked you whether anyone had turned away from his religion after entering it, out of dissatisfaction with it, and you said: No. Such is faith: when it penetrates deeply into the heart. I asked you whether they are increasing in number or decreasing, and you said that they are increasing. Such is faith, until it prevails. I asked you whether you have fought them, and you said that you have fought them,
and the war between you and him goes by turns: sometimes he defeats you and sometimes you defeat him. Thus the Messengers are tested, but ultimately the victory is theirs. I asked you whether he acts treacherously, and you said that he does not act treacherously. Such are the Messengers, they do not act treacherously. I asked you whether anyone had said such a thing before, and you said: No. I thought that if anyone had said such a thing before, he would be a man who was following what was said before. Then he said: What does he enjoin upon you? I said: He enjoins us to pray, give Zakât, uphold ties of kinship and remain chaste. He said: If what you say about him is true, then he is a Prophet. I knew that he would appear, but I did not think that he would be from among you. If I knew that I would be able to reach him safely, I would like to meet him, and if I were with him, I would wash his feet. His dominion will most certainly reach that which is beneath my feet.

Then he called for the letter of the Messenger of Allah ﷺ and read it. It said: “In the Name of Allah, the Most Gracious, the Most Merciful. From Muhammad the Messenger of Allah to Heraclius the ruler of the Byzantines. Peace be upon those who follow true guidance. I invite you with the call of Islam.
Become Muslim and you will be safe. Become Muslim and Allāh will give you a twofold reward, but if you turn away, then upon you will be the sins of the peasants (your subjects). Say (O Muḥammad ﷺ): ‘O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allāh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh. Then, if they turn away, say: Bear witness that we are Muslims.’ [Al ‘Imrān 3:64].” When he had finished reading the letter, there were raised voices and a great deal of clamour, and he ordered that we be expelled. I said to my companions when we left: Ibn Abl Kabshah (i.e., the Prophet ﷺ) has come to wield a great deal of power; the king of Banū Al-Asfar is afraid of him.

I continued to be certain that the Messenger of Allāh ﷺ would prevail, until Allāh caused me to become Muslim.

[4608] (...) It was narrated from Ibn Shihāb with this chain (a similar Hadīth as no. 4607), and he added: When Allāh inflicted defeat on the Persian troops, Caesar travelled from Homs to Aelia (Jerusalem) to show his gratitude to Allāh. And he said in the Hadīth: “From Muḥammad,
Chapter 27. The Prophet ﷺ Wrote To The Kings Of The Kuffār, Inviting Them To Islam

[4609] 75 - (1774) It was narrated from Anas that the Prophet of Allah ﷺ wrote to Chosroes, Caesar, the Negus and to every tyrant, calling them to Allah. That was not the Negus for whom the Prophet ﷺ offered the funeral prayer.

[4610] (...) It was narrated from Qatādah that Anas bin Mâlik narrated a similar report (as no. 4609) from the Prophet ﷺ, but he did not say: That was not the Negus for whom the Prophet ﷺ offered the funeral prayer.

[4611] (...) It was narrated from Qatādah, from Anas (a similar report as no. 4609), but he did not say: That was not the Negus...
for whom the Prophet ﷺ offered the funeral prayer (a similar report as no. 4609).

Chapter 28. The Battle Of Hunain

[4612] 76 - (1775) It was narrated that Ibn Shihâb said: Kathîr bin ‘Abbâs bin ‘Abdul-Muţţalib said: ‘Abbâs said: I was present with the Messenger of Allâh ﷺ on the day of (of the battle of) Hunain. Abû Sufyân bin Al-‘Hârîth bin ‘Abdul-Muţţalib and I stayed close to the Messenger of Allâh ﷺ and did not leave him. The Messenger of Allâh ﷺ was riding a white mule of his, that had been given to him by Farwah bin Nufâthah Al-Judhâmi. When the Muslims and the Kuffâr met, the Muslims turned and fled, but the Messenger of Allâh ﷺ spurred his mule towards the Kuffâr. ‘Abbâs said: I was holding on to the reins of the mule of the Messenger of Allâh ﷺ, checking it so that it did not go too fast, and Abû Sufyân was holding on to the stirrup of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said: “O ‘Abbâs, call the people of Al-Samurah.”[1] ‘Abbâs - who was a man with a loud voice - said: I said at the top of my voice: Where are the people of Al-Samurah? He said: By Allâh, when they heard

[1] Al-Samurah: this was the tree beneath which they swore the Ba‘i’. Ar-Rûbâwî.
my voice, they came back like cows coming back to their calves, saying: “Here we are, here we are!” They fought with the Kuffâr, then the call went out to the Ansâr: O Ansâr, O Ansâr! And the last to be called were Banû Al-Hârith bin Al-Khazraj. They said: O Banû Al-Hârith bin Al-Khazraj, O Banû Al-Hârith bin Al-Khazraj! The Messenger of Allâh ﷺ, seated on his mule, craned his neck to watch the fighting, and the Messenger of Allâh ﷺ said: “Now the battle is raging.” Then the Messenger of Allâh ﷺ took some pebbles and flung them at the faces of the Kuffâr, then he said: “They are defeated, by the Lord of Muhammad ﷺ!” Then I went and looked, and saw that the fighting was as it had been before. He said: By Allâh, all he did was throw some pebbles at them. Then their force was spent and they began to retreat.

[4613] 77 - (...) A similar report (as no. 4612) was narrated from Az-Zuhrî with this chain, except that he said: Farwah bin Nu‘âmah Al-Judhâmi. And he said: “They have been defeated, by the Lord of the Ka’bah, they have been defeated, by the Lord of the Ka’bah!” and he added: until Allâh defeated them.
He said: It is as if I can see the Prophet ﷺ, pursuing them on his mule.

[4614] (...) Kathîr bîn ‘Abbâs narrated that his father said: I was with the Prophet ﷺ on the day of (of the battle of) Hunain... and he quoted the Hadîth, but the Hadîth of Yûnûs and the Hadîth of Ma’mâr are longer and more complete.

[4615] 78 - (1776) It was narrated that Abû Ishâq said: A man said to Al-Barâ’: O Abû ‘Umârah, did you run away on the day of (of the battle of) Hunain? He said: No, by Allah, the Messenger of Allâh ﷺ did not turn his back, but some young men among his Companions were hasty and ill-prepared. They did not have any weapons, or many weapons, and they met some archers from among Hawâzin and Banû Nasr whose arrows hardly ever missed their targets. They shot at them, and hardly any of their arrows missed. They came to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ was on his white mule, and Abû Sufyân bîn Al-Hârîth bîn ‘Abdul-Muṭṭâlib was leading it. He ﷺ dismounted and prayed for help, saying:
"I am the Prophet and no doubt I am the son of 'Abdul-Muṭṭalib." Then he formed them into ranks.

[4616] 79 - (...) It was narrated from Abū Ishāq that a man came to Al-Barâ' and said: Did you run away on the day of (of the battle of) Ḥunain, O Abū 'Umârah? He said: I bear witness that the Prophet of Allâh ﷺ did not retreat, but some hasty and ill-prepared young men went out and met this tribe of Hawâzin, who were archers. They shot a volley of arrows at them and did not miss, and the people retreated. Then the people started coming to the Messenger of Allâh ﷺ when Abû Sufyân bin Al-Hârith was leading his mule, and he (ﷺ) dismounted and called upon Allâh, seeking His help, and saying:

"I am the Prophet and no doubt I am the son of 'Abdul-Muṭṭalib. O Allâh, send down Your help." Al-Barâ' said: By Allâh, when the battle grew fierce, we sought protection by his side, and the brave ones among us were those who managed to stand side.

[4617] 80 - (...) It was narrated that Abû Ishâq said: I heard Al-Barâ' when a man from Qais asked him: Did you flee and
leave the Messenger of Allâh on the day of (of the battle of) Hunain? Al-Barâ’ said: The Messenger of Allâh did not flee. At that time Hawâzin were archers, and when we attacked them they retreated, and we fell upon the booty, but then they came towards us with their arrows. And I saw the Messenger of Allâh on his white mule, and Abû Sufyân bin Al-Hârîth was holding the reins, and he (the Prophet) was saying:

“I am the Prophet and no doubt I am the son of ‘Abdul-Muţţalib.”

[4618] (…) Abû Isâq narrated that a man said to Al-Barâ’: O Abû ‘Umârah... and he narrated the same Hadîth (as no. 4616), but it was less complete than their Hadîth.

[4619] 81 - (1777) Iyâs bin Salamâh, who was the son of Al-Akwa’, said: My father told me: We fought alongside the Messenger of Allâh at Hunain. When we faced the enemy, I advanced and climbed a hillock, and a man of the enemy
turned towards me, so I shot him with an arrow, but he ducked and I did not realize what he had done. Then I looked at the people, who had appeared from another hillock, and they met, they and the Companions of the Prophet -translate-. The Companions of the Prophet  turned back and I began to retreat. I was wearing two garments, one around my waist and the other on my shoulders. My Izâr became loose, so I was holding on to both of them. I passed by the Messenger of Allah  when I was running away, and he was on his white mule. The Messenger of Allâh  said: “The son of Al-Akwa‘ has come back in fear.” When they gathered around the Messenger of Allâh , he dismounted and picked up a handful of dust from the ground, then he threw it in the direction of (the enemy) and said: “May their faces be deformed.” There was not one man among them whom Allâh had created, but his face was filled with dust from that handful, and they turned and fled. Thus Allâh defeated them, and the Messenger of Allâh divided their booty among the Muslims.

Chapter 29. The Battle Of At-Ta‘if

[4620] 82 - (1778) It was narrated from Abûl-Abbâs, the blind poet, that ‘AbdAllâh bin
‘Amr said: The Messenger of Allâh ﷺ besieged the people of At-Ţâ’îf, but he did not attain any victory over them. He said: “We will return, if Allâh wills.” His Companions said: Are we going back without having conquered it? The Messenger of Allâh ﷺ said to them: “We will attack in the morning.” So they attacked it the following morning, and many of them were wounded. The Messenger of Allâh ﷺ said to them: “We will depart in the morning.” He said: That pleased them, and the Messenger of Allâh ﷺ smiled.

Chapter 30. The Battle Of Badr

[4621] 83 - (1779) It was narrated from Anas that the Messenger of Allâh ﷺ consulted (his Companions) when news reached him that Abû Sufyân was advancing. Abû Bakr spoke, but he paid him no heed, then ‘Umar spoke but he paid him no heed. Then Sa’d bin ‘Ubâdah stood up and said: Do you want us to speak, O Messenger of Allâh? By the One in Whose Hand is my soul, if you tell us to plunge our horses into the sea, we will do so, and if you tell us to make our horses go as far as Bark Al-Ghimâd, we will...
do so. The Messenger of Allah encouraged the people, then they set out, and camped in Badr. Soon the water carriers of Quraish arrived, among whom was a black slave belonging to Banû Al-Ḥajjâj. They caught him, and the Companions of the Messenger of Allah questioned him about Abû Sufyân and his Companions, but he said: I do not know about Abû Sufyân, but Abû Jahl, ‘Utbah, Shaibah and Umayyah bin Khalaf are there. When he said that, they beat him, and he said: Yes, I will tell you about Abû Sufyân. But when they stopped beating him and they questioned him, he said: I do not know about Abû Sufyân, but Abû Jahl, ‘Utbah, Shaibah and Umayyah bin Khalaf are among the people. When he said that again, they beat him again. The Messenger of Allah was standing and praying, but when he saw that he stopped, and said: “By the One in Whose Hand is my soul, you beat him when he tells you the truth and you stop when he lies to you.”

And the Messenger of Allah said: “This is the place where so- and-so will fall,” placing his hand on the ground here and there. And none of them fell anywhere but in the places where the Messenger of Allah had put his hand on the ground.
Chapter 31. The Conquest Of Makkah

[4622] 84 - (1780) It was narrated that Abu Hurairah said: Some delegations came to Mu‘āwiyyah. (The sub-narrator said:) That was during Ramadān, and we used to make food for one another. Abu Hurairah was one of those who frequently invited us to his place. I said: Should I not make some food and invite them to my place? So I ordered that food be prepared, then I met Abu Hurairah in the afternoon and said: The invitation is at my place tonight. He said: Have you beaten me to it? I said: Yes, and I have invited them. Abu Hurairah said: Shall I not tell you one of your Hadith, O Ansâr? Then he mentioned the conquest of Makkah and said: The Messenger of Allah ﷺ came to Makkah, and he appointed Az-Zubair in charge of one flank of the army and Khālid in charge of the other, and he appointed Abu ‘Ubaidah in charge of the troops that had no armour. They seized the bottom of the valley, and the Messenger of Allah ﷺ was in the midst of a large troop. He looked and saw me, and he said: "O Abu Hurairah!" I said: Here I am, O Messenger of Allah. He said: "Do not let anyone come to me but the Ansâr."
Someone other than Shaybân added: He (ﷺ) said: “Call the Ansâr to me,” and they gathered around him. Quraish gathered together their followers from various tribes, and said: Let us send these people forward, and if any of them gets anything, we will be with them, but if anything happens to them, we will give what we are asked for. The Messenger of Allâh ﷺ said: “Look at the followers of Quraish,” then he gestured with his hands, one on top of the other. Then he said: “Until you meet me at As-Safa.” So we set out, and not one of us wanted to kill a particular person but he killed him, and not one among them could offer any resistance. Abû Sufyân came and said: O Messenger of Allâh, shedding the blood of Quraish has become permissible; there will be no more Quraish after today. Then he (ﷺ) said: “Whoever enters the house of Abû Sufyân will be safe.” The Ansâr said to one another: The man has been overtaken by love for his city and compassion towards his kinsmen. Abû Hurairah said: The Revelation came upon him, and when the Revelation came, it was obvious to us, and no one could raise his eyes to the Messenger of Allâh ﷺ until the Revelation ceased. When the Revelation ceased, the Messenger of Allâh ﷺ said: “Whoever enters the house of Abû Sufyân will be safe.”
said: “O Ansâr.” They said: Here we are, O Messenger of Allah. He said: “Did you say: The man has been overtaken with love for his city?” They said: That is so. He said: “No. I am the slave of Allah and His Messenger. I emigrated for the sake of Allah and to you. I will live with you and I will die with you.” They came to him weeping and said: By Allah, we only said what we said out of devotion to Allah and His Messenger. The Messenger of Allah said: “Allah and His Messenger affirm your sincerity and accept your apology.” Then the people went to the house of Abû Sufyân, and the people locked their doors. The Messenger of Allah came to the Black Stone and touched it, then he circumambulated the House. Then he came to an idol that was beside the House, that they used to worship. The Messenger of Allah had a bow in his hand, and he took hold of the end of the bow, and when he came to the idol he poked it in the eyes and said: “Truth (i.e., Islamic Monotheism or this Qur’ân or Jihâd against polytheists) has come and Bâtil (falsehood, i.e. Satan or polytheism) has vanished” [Al-Isrâ’ 17:81]. When he had completed his Tawâf he went to Aṣ-Ṣâfa and climbed up it, until he could see the House, and he raised his hands and started to praise
Allâh and supplicate him as He willed he should supplicate.

[4623] 85 - (...) Sulaimân bin Al-Mughîrâh narrated it with this chain (a similar Hadîth as no. 4622) and added: Then he gestured with his hands, one on top of the other: “Mow them down.” And he said in the Hadîth: They (i.e., the Ansâr) said: We said that, O Messenger of Allâh. He said: “What is my name then? Verily I am the slave of Allâh and His Messenger.”

[4624] 86 - (...) It was narrated that ‘Abdullâh bin Rabâh said: We came to Mu‘âwiyyah bin Abî Sufyân, and Abû Hurairah was among us. Each man among us used to make food one day for his companions, and it was my turn. I said: O Abû Hurairah, today is my day. They came to the place, but the food was not yet ready. I said: O Abû Hurairah, why don’t you narrate to us something from the Messenger of Allâh  until our food is ready? He said: We were with the Messenger of Allâh  on the day of the conquest (of Makkah). He ( ) put Khâlid bin Al-Walîd in charge of the right flank and Az-Zubair on the left, and he put Abû ‘Ubaidah in charge of the foot soldiers who (were to advance to) the bottom of the valley. Then he said: “O
Abû Hurairah, call the Anṣâr for me.” So I called them and they came rushing. He said: “O Anṣâr, do you see the followers of Quraish?” They said: Yes. He said: “Look, when you meet them tomorrow, mow them down,” and he gestured with his hand, placing his right hand on top of his left. And he said: “Meet us at Aṣ-Ṣafâ.” And any of them whom they saw was killed. The Messenger of Allâh ﷺ climbed up Aṣ-Ṣafâ, and the Anṣâr came and surrounded Aṣ-Ṣafâ. Abû Sufyân came and said: O Messenger of Allâh, Quraish have perished; there will be no more Quraish after this day. Abû Sufyân said: The Messenger of Allâh ﷺ said: “Whoever enters the house of Abû Sufyân will be safe. Whoever throws down his arms will be safe. Whoever locks his door will be safe.” The Anṣâr said: The man has been overtaken by compassion for his tribe and love for his city. The Revelation came down to the Messenger of Allâh ﷺ and he said: “You said: The man has been overtaken by compassion for his tribe and love for his city. So what is my name then? (and he said it) - three times - I am Muhammad, the slave of Allâh and His Messenger. I emigrated for the sake of Allâh and to you, and I will live with you and die with you.” They said: By Allâh,
we only said that out of devotion to Allâh and His Messenger ﷺ. The Messenger of Allâh ﷺ said: “Allâh and His Messenger affirm your sincerity and accept your apology.”

Chapter 32. Removal Of Idols From Around The Ka’bah

[4625] 87 - (1781) It was narrated that ‘Abdullâh said: The Prophet ﷺ entered Makkah, and around the Ka’bah there were three hundred and sixty idols. He started poking them with a stick that was in his hand, saying: “Truth (i.e. Islamic Monotheism or this Qur’ân or Jihâd against polytheists) has come and Bâtil (falsehood, i.e. Satan or polytheism) has vanished. Surely, Bâtil is ever bound to vanish” [Al-Isrâ’ 17:81] and “Al-Haqq (the truth, i.e. the Qur’ân and Allâh’s Revelation) has come, and Al-Bâtil [falsehood - Iblees (Satan)] can neither create anything nor resurrect (anything)” [Saba’ 34:49]. Ibn ‘Umar added: On the day of the conquest.

[4626] (...) It was narrated from Ibn Abî Najîh with this chain (a Hadîth similar to no. 4625), up to the word Zahûqan’ (bound to vanish), and he did not mention the other Verse.
Chapter 33. No Man Of Quraish Is To Be Captured Then Killed After The Conquest

[4627] 88 - (1782) It was narrated that Ash-Sha’bî said: ‘Abdullâh bin Mutî’ narrated to me that his father said: I heard the Prophet say on the day of the conquest of Makkah: “No man of Quraish is to be captured then killed after this day, until the Day of Resurrection.”

[4628] 89 - (...) Zakariya narrated it with this chain (a Hadîth similar to no. 4627) and added: None of the rebellious men of Quraish became Muslim except Mutî‘. His name was Al-‘Âsî (meaning disobedient) but the Messenger of Allâh named him Mutî (meaning obedient).

Chapter 34. The Truce Of Al-Ḥudaibiyah

[4629] 90 - (1783) Al-Barâ’ bin ‘Azib said: ‘Ali bin Abî Ṭâlib wrote down the truce between the Prophet and the idolaters on the day of Al-Ḥudaibiyah. He wrote: “This is what has been agreed by Muhammad the Messenger of Allâh.” They (the Kuffâr of Makkah) said: Do not write, the Messenger of Allâh, for if we knew that you were the Messenger of Allâh we would not...
have fought you. The Prophet said to ‘Ali: “Erase it.” He said: I am not the one who will erase it. So the Prophet erased it with his hand. And among the things that they stipulated was that they (the Muslims) would enter Makkah and stay there for three days, and they would not enter with weapons, except weapons that were wrapped (in leather bags made for that purpose).

[4630] 91 - (...) It was narrated that Abū Ishâq said: I heard Al-Barâ’ bin ‘Azib say: When the Messenger of Allâh made a treaty with the people of Al-Hudaibiyah, ‘Ali wrote down the treaty between them. He wrote "Muhammad the Messenger of Allâh..." then he mentioned a Hadîth like that of Mu‘âdh (no. 4629), except that he did not say in his Hadîth: “This is what has been agreed.”

[4631] 92 - (...) It was narrated that Al-Barâ’ said: When the Prophet was prevented from reaching the Ka‘bah, the people of Makkah made a treaty with him stating that he could enter (Makkah) and stay there for three days, and that he could enter it with his weapons.
wrapped (in leather bags made for that purpose), meaning the sword and its sheath; he could not take away with him any of its inhabitants and he could not prevent any of those who were with him if they wanted to stay there. He said to ‘Alī: “Write down the terms between us: In the Name of Allah, the Most Gracious, the Most Merciful. This is what has been agreed by Muḥammad the Messenger of Allah.” The Mushrikân said to him: If we knew that you were the Messenger of Allah we would have followed you. Rather write: Muḥammad bin ‘Abdullāh. So he told ‘Alī to erase it, but ‘Alī said: No, by Allah, I will not erase it. The Messenger of Allah ﷺ said: “Show me where it is.” So he showed him where it was and he erased it, and he wrote: “bin ‘Abdullāh.” He stayed there for three days, then on the third day they said to ‘Alī: This is the last day stipulated for your companion. Tell him to leave. So he told him about that and he said: “Yes,” and left.

Ibn Janâb said in his narration, instead of ‘we would have followed you,’ ‘we would have sworn allegiance to you.’

[4632] 93 - (1784) It was narrated from Anas that Quraish made a treaty with the Prophet ﷺ, and among them was Suhail bin ‘Amr. The Prophet ﷺ said to
'Ali: “Write: In the Name of Allah, the Most Gracious, the Most Merciful.” Suhail said: As for in the Name of Allah, we do not know what ‘In the Name of Allah, the Most Gracious, the Most Merciful is.’ Rather write what we know: Bismika Allâhumma (In Your Name O Allah). He said: “Write: From Muhammad the Messenger of Allah.” They said: If we knew that you were the Messenger of Allah, we would have followed you. Rather write your name and the name of your father. So the Prophetﷺ said: “Write: from Muhammad bin ‘Abdullâh.” And they stipulated to the Prophetﷺ: Whoever comes (to us) from you, we will not return him to you, but whoever comes to you from among us, you will send him back to us. They said: O Messenger of Allah, should we write this? He said: Yes. Whoever among us goes to them, may Allah keep him away, and whoever comes to us from them, Allah will grant him a way out.”

[4633] 94 - (1785) It was narrated that Abû Wâ’il said: Sahl bin Hunayf stood up on the day of (the battle of) Siffin and said: O people, blame yourselves, for we were with the Messenger of Allah ﷺ on the Day of Al-Hudaibiyah, and if we had seen fit to fight, we would have fought. That was in reference to the
truce that was made between the Messenger of Allâh ﷺ and the idolaters. ‘Umar bin Al-Khattâb came and approached the Messenger of Allâh ﷺ, and said: O Messenger of Allâh, are we not following truth whilst they are following falsehood? He said: “Of course.” He said: Are not our slain in Paradise whilst their slain are in Hell? He said: “Of course.” He said: Then why should we accept a deal that is detrimental to the interests of our religion and go back when Allâh has not decided the issue between us and them? He said: “O son of Al-Khattâb, I am the Messenger of Allâh ﷺ and Allâh will never forsake me.” ‘Umar went away, but he could not bear his feelings of anger. He went to Abû Bakr and said: O Abû Bakr, are we not following truth whilst they are following falsehood? He said: Of course. He said: Are not our slain in Paradise whilst their slain are in Hell? He said: Of course. He said: Then why should we accept a deal that is detrimental to the interests of our religion and go back when Allâh has not decided the issue between us and them? He said: O son of Al-Khattâb, he is the Messenger of Allâh ﷺ and Allâh will never forsake him. Then Qur’ân was revealed to the Messenger of Allâh ﷺ, speaking of victory, and he (ﷺ) sent for ‘Umar and recited it
to him. He said: O Messenger of Allâh, is it really a victory? He said: “Yes.” Then he (‘Umar) felt relieved and he went back.

[4634] 95 - (...) It was narrated that Shaqîq said: I heard Sahl bin Hunayf say at Siffin: O people, do not put too much faith in your own ideas, for by Allâh, I remember the day of Abû Jandal (i.e. Al-Ḫudaibiyah). If I could have gone against the command of the Messenger of Allâh ﷺ I would have done so. By Allâh, we have never put our swords on our shoulders for any purpose, but the fighting resulted in a situation we feel comfortable with, except in this affair of yours (i.e., the fighting between ‘Ali and Mu‘âwiyyah, may Allâh be pleased with them).

[4635] (...) It was narrated from Al-A‘mash with this chain (a Hadîth similar to no. 4634), except that he said: For any purpose that could be difficult for us.

[4636] 96 - (...) It was narrated that Abû Wâ’il said: I heard Sahl bin Hunayf at Siffin saying: Do not rely on your own opinions with regard to matters of religion, for I remember the day of Abû Jandal (i.e. Al-Ḫudaibiyah). If I
could have gone against the command of the Messenger of Allah (I would have done so). When we rely upon your opinion to solve a problem, another problem arises to take its place.

[4637] 97 - (1786) It was narrated from Qatâdah that Anas bin Mâlik said: When the Verses “Verily, We have given you (O Muhammad ﷺ) a manifest victory.

2. That Allah may forgive you your sins of the past and the future, and complete His Favor on you, and guide you on the Straight Path,

3. And that Allah may help you with strong help.

4. He it is Who sent down As-Sakînâh (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allah belong the hosts of the heavens and the earth, and Allah is Ever All-Knower, All-Wise.

5. That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise) to abide therein forever, and He may expiate from them their sins; and that is with Allah a supreme success” [Al-Fath 48:1-5]

were revealed, on the way back from Al-Ḥudaibiyah, they were
overwhelmed with grief and distress. He (the Prophet) had sacrificed his Hady (sacrificial animal) at Al-Ḥudaibiyah and he said: “There has been revealed to me a Verse that is dearer to me than the whole world.”

[4638] (...) A Ḥadīth like that of Ibn Abī 'Arūbah (no. 4637) was narrated from Qatādah, from Anas.

Chapter 35. Upholding Covenants

[4639] 98 - (1787) Ḥudhaifah bin Al-Yamān said: Nothing prevented me from being present at (the battle of) Badr except the fact that Abū Husayl and I set out and were captured by the Kuffār of Quraisy. They said: Are you looking for Muḥammad? We said: We are not looking for him; we are only headed towards Al-Madinah. They took a covenant from us in the Name of Allāh that we would carry on to Al-Madinah and not fight alongside him. We went to the Messenger
of Allâh and told him about that, and he said: “Go back; we will fulfill the covenant made with them, and we will seek the help of Allâh against them.”

Chapter 36. The Battle Of Al-Ahzâb (The Confederates)

[4640] 99 - (1788) It was narrated from Ibrâhîm At-Taimî that his father said: We were with Hudhaifah, and a man said: If I had met the Messenger of Allâh I would have fought alongside him and striven hard. Hudhaifah said: Would you really have done that? I remember that we were with the Messenger of Allâh on the night of Al-Ahzâb, and there was a strong wind and extreme cold. The Messenger of Allâh said: “Is there any man who will bring me news of the people, and Allâh, exalted and glorious is He, will join him with me on the Day of Resurrection?” We stayed quiet and none of us answered him. Then he said: “Is there any man who will bring me news of the people, and Allâh, exalted and glorious is He, will join him with me on the Day of Resurrection?” We stayed quiet and none of us answered him. Then he said: “Is there any man who will bring me news of the
people, and Allâh, exalted and glorious is He, will join him with me on the Day of Resurrection?” We stayed quiet and none of us answered him. Then he said: “Get up, O Ḥudhaifah, and bring us news of the people.” I had no alternative but to get up when he called me by name. He said: “Go and bring me news of the people, but do not provoke them against me.” When I left him, it became as if I was walking in a heated bath, until I came to them. I saw Abû Sufyân warming his back against the fire, and I put an arrow in my bow and wanted to shoot him, but then I remembered the words of the Messenger of Allâh: “Do not provoke them against me.” If I had shot I would have hit him. Then I came back, walking as if I were in a heated bath. When I reached him, I told him the news of the people, and when I had finished, I began to feel cold. The Messenger of Allâh gave me a spare cloak that he used to wear when he prayed, and I slept until morning, then when morning came he said: “Get up, O heavy sleeper!”

Chapter 37. The Battle Of Uhud

[4641] 100 - (1789) It was narrated from Anas bin Mâlik that on the day of (the battle of) Uḥud the Messenger of Allâh gave me a spare cloak that he used to wear when he prayed, and I slept until morning, then when morning came he said: “Get up, O heavy sleeper!”

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was left with only seven men of the Ansâr and two men of Quraish. When they were surrounded, he said: “Who will repel them from us and Paradise will be his, or he will be my companion in Paradise?” One of the Ansârî men went forward and fought until he was killed. Then they were surrounded again, and he said: “Who will repel them from us and Paradise will be his, or he will be my companion in Paradise?” Another Ansârî man went forward and fought until he was killed, and that continued until all seven had been killed. The Messenger of Allâh said to his two companions: “We have not been fair to our companions.”

[4642] 101 - (1790) ‘Abdul-'Azîz bin Abî Hâzîm narrated that his father heard Sahîl bin Sa‘îd being asked about the wounds sustained by the Messenger of Allâh on the day of (the battle of) Uhud. He said: The face of the Messenger of Allâh was wounded and his front tooth was broken, and his helmet was crushed on his head. Fâtîmah, the daughter of the Messenger of Allâh, was washing away the blood, and ‘Alî bin Abî Tâlib was pouring water on it from a shield. When Fâtîmah saw that the water was only making the bleeding worse, she took a piece of reed
mat and burnt it until it turned to ashes, then she placed it on the wound and the bleeding stopped.

[4643] 102 - (...) It was narrated from Abū Ḥāzim that he heard Sahl bin Sa‘d being asked about the wounds sustained by the Messenger of Allâh ﷺ. He said: By Allâh, I know who washed the wounds of the Messenger of Allâh ﷺ and who poured the water, and with what his wound was treated. Then he mentioned a Hadîth like that of ‘Abdul-‘Azîz (no. 4642), except that he added: ...And his face was wounded. And instead of ‘crushed’, he said, ‘broken’.

[4644] 103 - (...) This Hadîth was narrated from Sahl bin Sa‘d (a Hadîth similar to no. 4642), from the Prophet ﷺ. In the Hadîth of Ibn Abî Hilâl (it says): His face was injured. And in the Hadîth of Ibn Mutarrif it says: His face was wounded.
It was narrated from Anas that the front tooth\(^1\) of the Messenger of Allâh (ﷺ) was broken on the day of (the battle of) Uhud, and he was wounded in his head. He started to wipe away the blood and said: “How can any people prosper when they wound their Prophet and break his tooth when he is calling them to Allah?” Then Allâh revealed the words: “Not for you (O Muhammad ﷺ but for Allâh) is the decision” [Al ‘Imrân 3:128].

It was narrated that ‘Abdullâh said: “It is as if I can see the Messenger of Allâh (ﷺ), telling the story of one of the Prophets who was beaten by his people, and he wiped the blood from his face and said: “Lord forgive my people, for they do not know.”

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\(^{1}\) Front tooth: the Arabic word used here is Rabâ‘îyah which refers specifically to the front tooth that is next to the canine or eyetooth.
Al-A’mash with this chain (a Hadith similar to no. 4646), except that he said: He wiped the blood from his forehead.

Chapter 38. The Intense Wrath Of Allâh Towards The One Who Was Killed By The Messenger Of Allâh

[4648] 106 - (1793) Ma’mar bin Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allâh, and he mentioned a number of Aḥadîth including the following: The Messenger of Allâh said: “Great is the wrath of Allâh, Exalted and Glorified is He, towards people who do this to the Messenger of Allâh,” and he pointed to his front tooth. And the Messenger of Allâh said: “Great is the wrath of Allâh towards a man who is killed by the Messenger of Allâh (in battle) for the sake of Allâh, Exalted and Glorified is He.”

Chapter 39. The Persecution Suffered By The Prophet At The Hands Of The Idolaters And Hypocrites

[4649] 107 - (1794) It was narrated that Ibn Mas’ûd said: “While the Messenger of Allâh was praying at the Ka’bah, Abû Jahl and some of his
companions were sitting there. A she-camel had been slaughtered the previous day, and Abū Jahl said: ‘Which of you will go and get the placenta of the she-camel of Banū so-and-so and put it on the shoulders of Muhammad - ﷺ - when he prostrates?’ The worst of the people went and got it, and when the Prophet ﷺ prostrated, he put it on his shoulders. They laughed, and started leaning against one another, and I was standing there, watching. If I had been in a strong position, I would have removed it from the back of the Messenger of Allāh ﷺ.

The Prophet ﷺ remained prostrating, and did not lift his head, until someone went and told Fāṭimah, who was a young girl. She came and removed it, then she turned to them and berated them. When the Messenger of Allāh ﷺ had finished his prayer, he raised his voice and supplicated against them. When he supplicated, he would supplicate three times, and when he asked (of Allāh), he would ask three times. Then he said: “O Allāh, it is for You to deal with the Quraysh.” - saying it three times. When they heard his voice, they stopped laughing and they were afraid because of his supplication. Then he said: “O Allāh, it is for You to deal with Abū Jahl bin Hishâm, ‘Utbah bin
Rabî‘ah, Shaibah bin Rabî‘ah, Al-Walid bin ‘Uqbah, Umayyah bin Khalaf and ‘Uqbah bin Abî Mu‘ait’ - and he mentioned the seventh but I [one of the narrators] did not remember it. - By the One Who sent Muhammad with the truth, I saw those whom he (ﷺ) named lying dead on the day of (the battle of) Badr, then they were dragged to the well, the well of Badr.

Abû Ishâq said: “Al-Walid bin ‘Uqbah was mentioned by mistake in this Hadîth.”[1]

[4650] 108 - (...) It was narrated that ‘Abdullâh said: “While the Messenger of Allâh ﷺ was prostrating, and some people of the Quraish were around him, ‘Uqbah bin Abî Mu‘ait brought the placenta of a she-camel and threw it on the back of the Messenger of Allâh ﷺ. He did not raise his head, then Fâtimah came and took it off his back, and she supplicated against those who had done this. Then he (ﷺ) supplicated, saying: ‘O Allâh, it is for You to deal with this group of the Quraish: Abû Jahl bin Hishâm, ‘Utba bin Rabî‘ah, Shaibah bin Rabî‘ah, ‘Uqbah bin Abî Mu‘ait, and Umayyah bin Khalaf or Ubayy bin Khalaf’” - Shu‘bah was not sure. - He said: “And I saw them slain on the day of (the battle)

[1] That is, the name should not be ‘Uqbah, but ‘Utba as narrated in no. 4651.
Badr, and they were thrown into a well, except for Umayyah or Ubayy, who ended up in pieces, and was not thrown into the well.”

[4651] 109 - (...) A similar report (as no. 4650) was narrated from Abû Ishâq with this chain of narration, and he added: “And he (...) liked to repeat his supplication three times: ‘O Allâh, it is for You to deal with the Quraish, O Allâh, it is for You to deal with the Quraish, O Allâh, it is for You to deal with the Quraish,’ - three times. And among them he mentioned Al-Walld bin ‘Utbaah and Umayyah bin Khalaf - he was not uncertain.” Abû Ishâq said: “And I forgot the seventh.”

[4652] 110 - (...) It was narrated that ‘Abdullâh said: “The Messenger of Allâh turned to face the Ka‘bah and he supplicated against six persons of the Quraish, including Abû Jahl, Umayyah bin Khalaf, ‘Utbaah bin Rabî‘ah, Shaibah bin Rabî‘ah and ‘Uqbah bin Abî Mu‘ait. And I swear by Allâh that I saw them slain at Badr, and they had been changed by the sun, for it was a hot day.”

[4653] 111 - (1795) It was narrated from Ibn Shihâb: “Urwah bin Az-Zubair told me
that 'Aishah, the wife of the Prophet ﷺ, narrated that she said to the Messenger of Allâh ﷺ: ‘O Messenger of Allâh, was there ever a day that was worse for you than the day of (the battle of) Uhud?’ He said: ‘I suffered at the hands of your people, and the worst that I suffered from them was the day of Al-'Aqabah, when I presented myself to Ibn ‘Abd Yâlîl bin ‘Abd Kulâl, and he did not respond to what I wanted. So I went, with signs of distress on my face, and I did not recover until I was in Qarn Ath-Tha’Alib, where I lifted my head and saw that a cloud was shading me. I looked and saw therein Jibrâ’il, who called me and said: “Allâh has heard what your people said to you, and how they have rejected you. He has sent to you the angel of the mountains, so that you can tell him to do whatever you want to them. Then he called the angel of the mountains to me and he greeted me with Salâm, then said: O Muḥammad, Allâh has heard what your people have said to you, and I am the angel of the mountains. Your Lord has sent me so that you can tell me what to do. What do you want? If you wish I will bring together Al-Akhshabain (the two mountains of Makkah) to crush them.” The Messenger of Allâh ﷺ said to
him: Rather I hope that Allâh will bring forth from their loins people who will worship Allâh alone, not associating anything with Him.”

[4654] 112 - (1796) It was narrated that Jundab bin Sufyân said: “The finger of the Messenger of Allâh was wounded in one of the battles and he said:

‘You are just a finger that has bled.
What you have experienced is in the cause of Allâh.’”

[4655] 113 - (...) It was narrated from Al-Aswad bin Qais with this chain of narration. He said: “The Messenger of Allâh was in a cave, and his finger was hurt.”

[4656] 114 - (1797) It was narrated from Al-Aswad bin Qais that he heard Jundab say: ‘Jibrîl was delayed in coming to the Messenger of Allâh and the idolaters said: ‘Muhammad has been forsaken.’ Then Allâh, [the Mighty and Sublime] revealed (the words): “By the forenoon (after sunrise). By the night when it darkens (and stands still). Your Lord (O Muhammad

has neither forsaken you nor hates you.”\(^\text{[1]}\)

[4657] 115 - (...) It was narrated that Al-Aswad bin Qais said: “I heard Jundab bin Sufyân say: ‘The Messenger of Allah \(\text{ﷺ}\) fell sick and did not get up to pray \text{Qiyám} \(\text{(Qiyaam)}\) (the late night prayer) for two or three nights. Then a woman came to him and said: “O Muhammad, I hope that your \text{Shaytân} has left you; I have not seen him approach you for two or three nights.” Then Allah, the Mighty and Sublime, revealed (the words): “By the forenoon (after sunrise). By the night when it darkens (and stands still). Your Lord (O Muhammad \(\text{ﷺ}\)) has neither forsaken you nor hates you.”\(^\text{[2]}\)

[4658] (...) (Two similar \textit{Ahadīth}) were narrated from Al-Aswad bin Qais with this chain of narration.

Chapter 40. The Supplication Of The Prophet \(\text{ﷺ}\) And His Steadfastness In The Face Of The Hypocrites’ Persecution

[4659] 116 - (1798) It was

\(^{[1]}\) \textit{Ad-\text{Duha}} 93:1-3
narrated from ‘Urwah, that Usâmah bin Zaid told him that the Prophet  rode a donkey, on which was a saddle beneath which was a blanket from Fadak, and Usâmah rode on it with him, behind him, when he went to visit Sa’d bin ‘Ubâdah (who was sick) in (the dwellings of) Banû Al-Hârith bin Al-Khazraj. That was before the battle of Badr. He passed by a gathering which was a mixed company of Muslims, idolaters and Jews, among whom was ‘Abdullâh bin Ubayy. ‘Abdullâh bin Rawâbah was also present in the gathering.

When the gathering was engulfed by dust stirred up by the animal, ‘Abdullâh bin Ubayy covered his nose with his cloak and said: “Do not scatter dust over us.” The Prophet  greeted them with Salâm, then he dismounted and called them to Allah, and recited Qur’àn to them. ‘Abdullâh bin Rawâbah said: “Come to us in our gatherings, for we love that.” Then the Muslims, idolaters and Jews began to rebuke one another, until they were about to come to blows, and the Prophet kept trying to calm them down. Then he rode his
animal until he entered upon Sa'd bin 'Ubâdah and said: "O Sa'd, have you not heard what Abû Hubâb said? - meaning 'Abdullâh bin Ubayy - he said such and such." He said: "Pardon him, O Messenger of Allâh, and forgive him, for by Allâh, Allâh has given you that which He has given you, but the people of this town had agreed to make him their king, and when Allâh changed that by means of the truth that He has given you, that upset him, and that is why he is the way he is." So the Prophet ﷺ pardoned him.

[4660] (...) A similar report (as no. 4659) was narrated from Ibn Shihâb with this chain of narration, and he added: "That was before 'Abdullâh became Muslim."

[4661] 117 - (1799) It was narrated that Anas bin Mâlik said: "It was said to the Prophet ﷺ: 'Why don't you go to 'Abdullâh bin Ubayy?' So he went to him, riding a donkey, and the Muslims set out too, and (they passed over) saline ground. When the Prophet ﷺ came to him, he said: 'Do not come near me, for by Allâh the stench of your donkey offends me.' One of the Anṣâr said: 'By Allâh, the
The donkey of the Messenger of Allâh ﷺ smells better than you do.' One of 'Abdullâh's people got angry on his behalf, and the two groups got angry with one another and struck one another with palm branches, hands and shoes. And we heard that the following words were revealed concerning them: 'And if two parties (or groups) among the believers fall to fighting, then make peace between them both.”[1]

Chapter 41. The Slaying Of Abû Jahl

[4662] 118 - (1800) Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Who will find out for us what happened to Abû Jahl?' Ibn Mas'ûd set out and found that he had been struck by the two sons of 'Afrâ' and he was cold (near death). He took hold of his beard and said: 'Are you Abû Jahl?' He said: 'Is there anyone better than a man whom you have killed - or whose people have killed him?'

And Abû Mîljaz said: "Abû Jahl said: 'Would that someone other than a peasant had killed me.'”

Chapter 42. The Slaying Of Ka'b Bin Al-Ashraf, The Tâgût Of The Jews

[4664] 119 - (1801) It was narrated that 'Amr heard Jâbir say: “The Messenger of Allâh said: ‘Who will (deal with) Ka'b bin Al-Ashraf? For he has offended Allâh and His Messenger.’ Muhammad bin Maslamah said: ‘O Messenger of Allâh, do you want me to kill him?’ He said: ‘Yes.’ He said: ‘Give me permission to speak to him (with no restrictions).’ He said: ‘Speak to him (and say whatever you want).’ So he went to him and spoke to him, and reminded him of that which was between them. He said: ‘This man is asking us for charity and he is asking us for too much.’ When he heard that he said: ‘And by Allâh, you will become more tired of him.’ He said: ‘We have become his followers now, and we would not like to leave him until we see what turn things will take.’ He said: ‘I want you to
give me a loan.' He said: ‘What will you give me as a collateral?’ He said: ‘Give me your womenfolk as collateral.’ He said: ‘You are the most handsome of the Arabs; why would we give you our womenfolk as collateral?’ He said: ‘Give me your children as collateral.’ He said: ‘Our children will be slandered, and it will be said that they were given as collateral for two Sâ’ of dates.’ Rather we will give you our weapons as collateral.’ He said: ‘Yes, then.’ So he promised him that he would come to him with Al-Hârith, Abû ‘Abs bin Jabr, and ‘Abbâd bin Bishr. They came and called to him at night, and he went down to them.” - Sufyân said: (all the narrators) except ‘Amr said: “His wife said to him: ‘I hear a sound like the sound of one who wants to shed blood.’ He said: ‘It is only Mu‘ammad bin Maslamah, his foster brother, and Abû Nâ‘îlah. When a gentleman is called he must respond, even if he will be stabbed.’ Mu‘ammad said: ‘When he comes, I will stretch out my hands towards his head, and when I hold him, do your job.’ When he came down, he came down holding his cloak under his arm. They said: ‘We smell a nice fragrance coming from you.’ He said: ‘Yes, I am married to so-and-so who is the
most fragrant of Arab women.’ He said: ‘Let me smell it.’ He said: ‘Yes, smell it.’ So he held his head and smelled it. Then he said: ‘Will you let me smell it again?’ Then he held him firmly by the head and said: ‘Do your job,’ and they killed him.”

Chapter 43. The Battle Of Khaibar

[4665] 120 - (1365) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ launched a campaign against Khaibar. “We prayed Fâjr there when it was still dark, then the Prophet of Allâh ﷺ rode and Abû Talhâh rode, and I was seated behind Abû Talhâh (on his mount). The Prophet ﷺ let his mount run through the narrow streets of Khaibar, and my knee was touching the thigh of the Prophet of Allâh ﷺ. The Izâr slipped from the thigh of the Prophet of Allâh ﷺ, and I could see the whiteness of the thigh of the Prophet of Allâh ﷺ. When he entered the town, he said: ‘Allâhu-Akbar! Khaibar is destroyed! Then, when we descend in their courtyard (i.e. near to them), evil will be the morning for those who had been warned!’[1] He said it three times. The people had come out to their work and they said:

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\text{١١١ As mentioned in Sûrat As-} \text{Saffât 37:177.}
\]
‘Muḥammad!’—(One of the narrators) ‘Abdul-‘Azîz said: “Some of our companions said: ‘And the army!’” He said: “And we seized Khaibar by force.”

[4666] 121 - (...) It was narrated that Anas said: “I was riding behind Abû Ṭâlib on the day of (the battle of) Khaibar, and my foot was touching the foot of the Messenger of Allâh ﷺ. We came to them when the sun had risen and they had brought out their flocks and had come out with their axes, large baskets and shovels. They said: ‘Muḥammad and the army!’ The Messenger of Allâh ﷺ said: ‘Khaibar is destroyed! Then, when we descend in their courtyard (i.e. near to them), evil will be the morning for those who had been warned!’[1] And Allâh defeated them.”

[4667] 122 - (...) It was narrated that Anas bin Mâlik said: “When the Messenger of Allâh ﷺ came to Khaibar he said: ‘Then, when we descend in their courtyard (i.e. near to them), evil will be the morning for those who had been warned!’”[2]

[4668] 123 - (1802) It was

narrated that Salamah bin Al-Akwa' said: "We set out with the Messenger of Allâh ﷺ to Khaibar, travelling by night. One of the men said to 'Amir bin Al-Akwa': ‘Will you not let us hear some of your poetry?’ For 'Amir was a poet. So he started to chant to the people, saying:

‘O Allâh, were it not for You, we would not have been guided, Or given charity or offered prayers.

So forgive us, we want to lay down our lives for You
Make us steadfast when we meet (the enemy)
And bestow tranquillity upon us
When we are called upon.’

The Messenger of Allâh ﷺ said: ‘Who is this camel-driver?’ They said: ‘Amir.’ He said: ‘May Allâh have mercy on him.’ One of the men said: ‘It (martyrdom) is guaranteed for him, O Messenger of Allâh. Would that you had let us benefit from him.’ Then we came to Khaibar and besieged them until we began to suffer extreme hunger. Then he said: ‘Allâh, exalted is He, has granted victory over them.’

When the evening of the day when victory was granted came, the people lit many fires. The Messenger of Allâh ﷺ said: ‘What are these fires? What have they been lit for?’ They said: ‘For cooking meat.’ He said: ‘What
kind of meat?’ They said: ‘The meat of domestic donkeys.’ The Messenger of Allâh ﷺ said: ‘Throw it away and break the pots.’ A man said: ‘Or may they throw it away and wash the pots?’ He said: ‘Or that.’ When the people were drawn up in ranks, ‘Amîr’s sword was somewhat short. He went to strike the leg of a Jew, but his sword recoiled and struck his own knee, and he died as a result of that. When they returned (from Khaibar)’ - Salamah said it while holding my hand - “when the Messenger of Allâh ﷺ saw me looking subdued, he said: ‘What is the matter with you?’ I said to him: ‘May my father and mother be ransomed for you, O Messenger of Allâh. They are saying that ‘Amîr’s deed was in vain.’ He said: ‘Who said that?’ I said: ‘So-and-so, and so-and-so, and Usaid bin Hudair Al-Ansârî.’ He said: ‘Those who said that are lying. He will have two rewards, and he held up two fingers together, ‘for he strove hard in worship and engaged in Jihâd in the cause of Allâh, and there are few Arabs who strove as he did.’”

[4669] 124 - (...) Salamah bin Al-Akwa’ said: “On the day of (the battle of) Khaibar, my brother fought fiercely alongside the Messenger of Allâh ﷺ, but
his sword recoiled on him and killed him. The Companions of the Messenger of Allâh ﷺ said concerning that - doubting (that it was martyrdom): ‘A man died by his own weapon.’ And they were uncertain about him.’” Salamah said: “The Messenger of Allâh ﷺ came back from Khaibar and I said: ‘O Messenger of Allâh, give me permission to recite some lines of poetry to you.” The Messenger of Allâh ﷺ gave him permission, but ‘Umar bin Al-Khattâb said: “I know what you are going to say.” “I said:

‘O Allâh, were it not for You, we would not have been guided, Or given charity or offered prayers.’ The Messenger of Allâh ﷺ said: ‘You are right.’

‘Bestow tranquillity upon us And make us steadfast when we meet (the enemy), For the idolaters have wronged us.’ When I had finished reciting these lines, the Messenger of Allâh ﷺ said: ‘Who said this?’ I said: ‘My brother said it.’ The Messenger of Allâh ﷺ said: ‘May Allâh have mercy on him.’ I said: ‘By Allâh, O Messenger of Allâh, people are reluctant to offer the funeral prayer for him, and they are saying that he is a man who died by his own weapon.’ The Messenger of Allâh ﷺ said: ‘He died having striven hard in
worship and engaged in Jihâd in the cause of Allâh.”

Ibn Shihâb said: “Then I asked a son of Salamah bin Al-Akwa’, and he told me something similar, except that he said - ‘When I said that people were reluctant to offer the funeral prayer for him - that the Messenger of Allâh ﷺ said: ‘They are lying. He died having striven hard in worship and engaged in Jihâd in the cause of Allâh, and he will have a two fold reward,’ and he gestured with two fingers.’”

Chapter 44. The Battle Of Al-Ahzâb (The Confederates), Also Known As Al-Khandaq (The Ditch)

[4670] 125 - (1803) Al-Barâ’ said: “On the day of (the battle of) Al-Ahzâb, the Messenger of Allâh ﷺ was moving dirt with us. The dirt had covered the whiteness of his stomach, and he was saying:

‘O Allâh, were it not for You we would not have been guided Or given charity or offered prayers.
Send down tranquility upon us For those have wronged us.’
And he said:
‘The men are refusing to listen to us,
But if they want mischief we shall refuse.’
And he raised his voice when saying these words.”
[4671] (...) It was narrated that Abû Isâq said: “I heard Al-Barâ’ mention something similar (to no. 4670), except that he said: ‘For those have transgressed against us.’”

[4672] 126 - (1804) It was narrated that Sahl bin Sa’d said: “The Messenger of Allah ﷺ came to us when we were digging the ditch and carrying away the dirt on our shoulders. The Messenger of Allah ﷺ said: ‘O Allah, there is no life but the life of the Hereafter, so forgive the Muhâjirîn and the Anṣâr.’”

[4673] 127 - (1805) It was narrated from Anas bin Mâlik that the Prophet ﷺ said:
“O Allah, there is no life but the life of the Hereafter, So forgive the Anṣâr and the Muhâjirîn.”

[4674] 128 - (...) It was narrated from Qatâdah: “Anas
bin Mālik told us that the Messenger of Allâh ﷺ used to say: ‘O Allâh, there is no life but the life of the Hereafter.’” (One of the narrators) Shu‘bah said: “Or he said: ‘O Allâh, there is no life but the life of the Hereafter, So honor the Anṣâr and the Muhâjirîn.’”

[4675] 129 - (...) Anas bin Mâlik said: “They were chanting lines of poetry, when the Messenger of Allâh ﷺ was with them, and they were saying: ‘O Allâh, there is no goodness but the goodness of the Hereafter So help the Anṣâr and the Muhâjirîn.’”

According to the Hadîth of Shaibân, instead of “help” they said “forgive.”

[4676] 130 - (...) It was narrated from Anas that the Companions of Muḥammad ﷺ were saying on the day of (the battle of) Al-Khandaq: ‘We are the ones who swore allegiance to Muhammad (Swearing) to follow Islam as long as we live.’

Or he said: ‘(Swearing) to engage in Jihâd’” - (One of the narrators) Hammâd was not sure -
"And the Prophet ﷺ was saying:
‘O Allah, the (true) goodness is
the goodness of the Hereafter,
So forgive the Ansâr and
Muhâjirîn.’"

Chapter 45. The Battle Of
Dhu-Qarad And Other Battles

[4677] 131 - (1806) Salamah
bin Al-Akwa’ said: ‘I went out
before the first Adhân, and the
milch-camels of the Messenger of
Allâh ﷺ were grazing at Dhu
Qarad. A slave of ‘Abdur-
Rahmân bin ‘Awf met me and
said: ‘The milch-camels of the
Messenger of Allâh ﷺ have been
stolen.’ I said: ‘Who took them?’
He said: ‘Ghatafân.’ So I shouted
three times: ‘Ya Sabâhâh! (a cry
of alarm),’ and I made the whole
city between the two lava plains
hear me. Then I ran off in
pursuit until I caught up with
them in Dhu Qarad, and they
were watering (the animals). I
started shooting them with my
arrows, as I was an archer, and
saying:
‘I am the son of Al-Akwa’
And today is the day when the
ignoble meet their doom.’

I kept chanting these lines, until
I rescued the milch-camels from
them, and I snatched thirty
cloaks from them too. Then the
Prophet ﷺ and the people came,
and I said: ‘O Prophet of Allâh, I
kept the people away from the
water when they were thirsty. Send someone after them now.' He (ﷺ) said: 'O son of Al-Akwa', you have taken (what you have taken); be kind.' Then we came back, and the Messenger of Allâh ﷺ seated me behind him on his she-camel, until we entered Al-Madinah.”

[4678] 132 - (1807) Iyâs bin Salamah narrated: “My father said: ‘We came to Al-Ḥudaibiyah with the Messenger of Allâh ﷺ and we were fourteen hundred strong. They had fifty sheep that they could not water. The Messenger of Allâh ﷺ sat at the edge of the well, and he either offered supplication or spat into the well, then the water welled up, and we drank and gave water to the animals. Then the Messenger of Allâh ﷺ called upon us to swear allegiance at the foot of the tree. I swore allegiance to him with the first of the people, then one group after another swore allegiance to him. Then when the people were halfway done, he said: “Swear allegiance, O Salamah!” I said: “I swore allegiance to you, O Messenger of Allâh, with the first of the people.” He said: “Do it again.” And the Messenger of Allâh ﷺ saw that I had no weapon, so the Messenger of Allâh ﷺ gave me a large shield or a small shield, then I swore allegiance to him again. Then when he reached the last of
the people, he said: “Will you not swear allegiance to me, O Salamah?”

I said: “I have sworn allegiance to you, O Messenger of Allah, with the first of the people and when the people were halfway done.” He said: “Do it again.” So I swore allegiance to him a third time. Then he said to me: “O Salamah, where is the shield that I gave you?” I said: “O Messenger of Allah, my paternal uncle ‘Amir met me and he had no weapon, so I gave it to him.” The Messenger of Allah smiled and said: “You are like the one who said in the past: ‘O Allah, give me a friend who is dearer to me than my own self.” Then the idolaters sent an offer of peace, so we started to mix with one another and we concluded a truce. I was a servant of Talhah bin ‘Ubaidullâh; I used to water and groom his horse, and serve him, and I ate from his food. I had left behind my family and wealth to emigrate in the cause of Allah and to join His Messenger. When we made peace with the people of Makkah and began to mix with one another, I came to a tree, swept away its thorns and lay down at its base. Then four of the idolaters from Makkah came to me and started to speak ill of the Messenger of Allah. I got angry with them and I moved to another tree, and they hung up their weapons and lay down. While they...
were like that, a caller cried out from the bottom of the valley: “O Muhājirīn! Ibn Zunaim has been killed!” I drew my sword and attacked those four men while they slept, and I took their weapons and gathered them in my hand. Then I said: “By the One Who has honored the face of Muhammad, none of you will raise his head but I will strike his face.” Then I brought them to the Messenger of Allāh ﷺ, and my paternal uncle ‘Āmir brought a man from Al-‘Abalât who was called Mikraz, leading him to the Messenger of Allāh ﷺ on a horse with a thick covering on its back, along with seventy of the idolaters. The Messenger of Allāh ﷺ looked at them and said: “Let them go, so that it may be proven that they are evildoers from beginning to end.” So the Messenger of Allāh ﷺ pardoned them, then Allāh revealed (the words): ‘And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.’

Then we set out back to Al-Madinah, and we made a stop where there was a mountain between us and Bani Liyân, who were idolaters. The Messenger of Allah ﷺ prayed for forgiveness for the one who would climb the mountain that night as a scout for the Prophet ﷺ and his Companions. I climbed that mountain two or three times. Then we came to Al-Madinah and the Messenger of Allah ﷺ sent his mounts with Rabâh, the slave of the Messenger of Allah ﷺ, and I went with him. I also took out the horse of Talbah, to let it graze with the other mounts. The next morning, ‘Abdur-Rahmân Al-Fazârî had raided the mounts of the Messenger of Allah ﷺ and driven them all away, and had killed the herdsman. I said: “O Rabâh, take this horse and go to Talhah bin ‘Ubaidullâh, and tell the Messenger of Allah ﷺ that the idolaters have raided his mounts.” Then I stood on a hillock and turned to face Al-Madinah, and I called out three times: Yâ  Sabhaâh! (a cry of alarm). Then I set off in pursuit of the people, shooting arrows at them, and reciting lines of poetry, saying:

“I am the son of Al-Akwa’
And today is the day when the ignoble meet their doom.”

I caught up with one of them, and shot an arrow that went...
through his saddle and pierced his shoulder, and I said: "Take that!"

"I am the son of Al-Akwa'.
And today is the day when the ignoble meet their doom."

He said: 'By Allah, I kept shooting at them and killing their mounts; every time a horseman came back towards me, I went to a tree and sat at its foot, then I shot him and killed his horse. Then when the mountains narrowed in and they entered a narrow gorge, I climbed up the mountain and started repelling them with stones, and I kept following them until I managed to recapture all the camels of the Messenger of Allah and they gave up. But I pursued them, shooting at them, until they dropped more than thirty cloaks and thirty spears in order to lighten their loads. They did not throw down anything but I put a stone on it as a marker for the Messenger of Allah and his Companions to recognize it. Then they came to a narrow pass, and so-and-so the son of Badr Al-Fazârî came to them, and they sat down to eat lunch. I sat atop a stone and Al-Fazârî said: "What is this that I see?" They said: "By Allah, yesterday we encountered this one and he has not left us since it was dark; he kept shooting at us until he took everything that was in our hands."
He said: “Four of you should get up and rush at him.” So four of them climbed up the mountain towards me, and when it became possible to talk, I said: “Do you know me?” They said: “No, who are you?” I said: “I am Salamah bin Al-Akwa’, and by the One Who has honored the face of Muhammad, I will not pursue any man among you but I will catch him, but no man among you who pursues me will catch me.” One of them said: “I think (he is right).” So they went back, but I did not move from that place until I saw the horsemen of the Messenger of Allâh ﷺ riding through the trees. The first of them was Al-Akhrâm Al-Asadî, after whom came Abû Qatâdah Al-Ansârî, after whom came Al-Miqdâd bin Al-Aswad Al-Kindî. I took hold of the reins of Al-Akhrâm and they (the idolaters) turned and fled. I said: “O Akhrâm, guard yourselves against them lest they cut you off, until the Messenger of Allâh ﷺ and his Companions join you.” He said: “O Salamah, if you believe in Allâh and the Last Day, and you know that Paradise is true and Hell is true, then do not stand between me and martyrdom.” So I let him go, and he and ‘Abdur-Rahmân met. He killed the horse of ‘Abdur-Rahmân and ‘Abdur-Rahmân stabbed him and killed him, then
he turned his horse around. Abû Qatâdah, the horseman of the Messenger of Allâh ﷺ, caught up with ‘Abdur-Rahmân and stabbed him and killed him. By the One Who has honored the face of Muhammad, I followed them, running on foot, until I could not see the Companions of Muhammad ﷺ or their dust behind me, until before the sun set, when they reached a pass where there was water, which was called Dhu Qarad, where they could drink, because they were thirsty.

They looked at me, running behind them, and I turned them out of there before they even tasted a drop of it. They went out and ran down a mountain path, and I ran behind one of their men and shot him in the shoulder blade. I said: “Take that! I am the son of Al-Akwa‘ and today is the day when the ignoble meet their doom.” He said: “May his mother be bereft of him! He has been chasing us since morning.” I said: “Yes, O enemy of yourself, I have been chasing you since morning.” They left behind two horses on the mountain path, and I brought them to the Messenger of Allâh ﷺ. ‘Amir met me with a container in which there was milk diluted with water, and a container in which their was water, and I performed Wudû’ and drank some of it. Then I went to the Messenger of Allâh ﷺ, who was at the water
from which I had driven them away. The Messenger of Allâh ﷺ had taken those camels and everything that I had captured from the idolaters, and all of the spears and cloaks. Bilâl had slaughtered one of the camels that I had captured from the people, and he was roasting part of its liver and hump for the Messenger of Allâh ﷺ. I said: “O Messenger of Allâh, let me select one hundred men from among the people and follow those people, so that there will be no one who could convey the news but I will kill him.”

The Messenger of Allâh ﷺ smiled so broadly that his molars appeared in the light of the fire, then he said: “O Salamah, do you think that you can do that?” I said: “Yes, by the One Who has honored you.” He said: “Now they are being welcomed in the land of Ghatafân.” A man from Ghatafân came and so-and-so slaughtered a camel for them. As they were skinning it, they saw a cloud of dust, and they said: “The people have come!” They fled, and the next morning the Messenger of Allâh ﷺ said: “The best of our horsemen today was Abû Qatâdah, and the best of our foot soldiers was Salamah.” Then the Messenger of Allâh ﷺ gave me two shares, the share of a horseman and the share of a foot soldier; he gave me them both. Then the Messenger of
Allāh seated me behind him on Al-‘Adbâ’ (his she-camel), and we came back to Al-Madinah. There was a man among the Ansâr who could not be beaten in a race. He started saying: “Is there anyone who will race me back to Al-Madinah? Who will race me back to Al-Madinah?” And he started repeating that. When I heard his words, I said: “Will you not show honor and respect to a noble man?” He said: “No, unless he is the Messenger of Allah.” I said: “O Messenger of Allah, may my father and mother be ransomed for you; let me get down and race this man.” He said: “If you wish.” I said: “I am coming to you.”

I leapt up and started running. I slowed down on one or two high places where I starting gasping, then I followed his tracks, then I slowed down on one or two high places, then I rushed and caught up with him. I tapped him between the shoulders and said: “You have been overtaken, by Allāh!” I said: “I think so.” Then I beat him to Al-Madinah. Then by Allāh, we only stayed there for three nights before we went out to Khaibar with the Messenger of Allāh. My paternal uncle ‘Amir started reciting lines of poetry to the people, saying:

“By Allāh, were it not for Allāh we would not have been guided, Or given charity or offered prayers.
We cannot do without Your favor,
So keep us steadfast when we meet (the enemy)
And send down tranquillity upon us.”

The Messenger of Allâh ﷺ said: “Who is this?” He said: “I am ‘Âmir.” He said: “May your Lord forgive you.” Whenever the Messenger of Allâh ﷺ prayed for forgiveness for a certain person, he would be martyred. ‘Umar bin Al-Khattâb, who was riding a camel of his, called out: “O Prophet of Allâh, would that you had let us benefit from ‘Âmir.” When we reached Khaibar, their king Marhab came out, brandishing his sword and saying:

“Khaibar knows that I am Marhab
A fully armed warrior, a tried and tested hero
When war comes, spreading its flames.”

My paternal uncle ‘Âmir came out to meet him in single combat, and said:

“Khaibar knows that I am ‘Âmir,
A fully-armed warrior who plunges into battle.”

They exchanged blows; the sword of Marhab struck the shield of my uncle ‘Âmir, and ‘Âmir went to attack from below, but his sword recoiled and struck the artery in his forearm, and that led to his death.’

Salamah said: ‘I went out and
saw a group of the Companions of the Prophet, who were saying: “Amir’s deed was in vain; he killed himself.” I went to the Prophet weeping, and said: “O Messenger of Allah, was Amir’s deed in vain?” He said: “Who said that?” I said: “Some of your Companions.” He said: “Whoever said that is lying. Rather he will have a twofold reward.” Then he sent me to ‘Ali, who had sore eyes, and he said: “I will give the banner to a man who loves Allah and His Messenger, or who is loved by Allah and His Messenger.” I brought ‘Ali, leading him because he had sore eyes. I brought him to the Messenger of Allah, who put spittle in his eyes, and they were healed, then he gave him the banner.

Marhab came out, saying: “Khaibar knows that I am Marhab. A fully armed warrior, a tried and tested hero. When war comes, spreading its flames.”

‘Ali said:

“I am the one whose mother called him Haidar (lion) Like a lion in the forest with a fearsome countenance. I return their attack with one more fierce.”

He struck the head of Marhab and killed him, then victory came at his hands.”
Chapter 46. The Words Of Allah, The Most High: "And He It Is Who Has Withheld Their Hands From You"[1]

[4679] 133 - (1808) It was narrated from Anas bin Mâlik that eighty armed men from Makkah swooped down upon the Messenger of Allah ﷺ from the mountain of At-Tan‘îm, seeking to attack the Prophet ﷺ and his Companions. He captured them but spared their lives. Then Allah revealed (the words): “And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them.”[2]

Chapter 47. Women Participating In Military Expeditions With The Men

[4680] 134 - (1809) It was narrated from Anas that on the day of (the battle of) Hunain, Umm Sulaim kept a dagger with her. Abû Ṭalḥah saw her and said: “O Messenger of Allâh, Umm Sulaim has a dagger with her.” The Messenger of Allâh ﷺ said to her: “What is this dagger

(for)?” She said: “I am keeping it so that if any of the idolaters come near me, I will rip his belly open with it.” The Messenger of Allâh ﷺ smiled and she said: “O Messenger of Allâh, kill all those, other than us, whom you set free, because they are the ones who deserted you.” The Messenger of Allâh ﷺ said: “O Umm Sulaim, Allâh is sufficient and He has been kind to us.”

[4681] (...) A Hadîth like that of Thâbit (no. 4680) was narrated from Anas bin Mâlik concerning the story of Umm Sulaim and the Prophet ﷺ.

[4682] 135 - (1810) It was narrated that Anas said: “The Messenger of Allâh ﷺ allowed Umm Sulaim and some of the Ansârî women to accompany him on military campaigns. They would bring water and treat the wounded.”

[4683] 136 - (1811) It was narrated that Anas said: “On the day of (the battle of) Uhud, when some of the people felt defeated and deserted the Prophet ﷺ, Abû Talhâh stood in front of the
Prophet ﷺ, covering him with a shield. Abū Ṭalḥah was a powerful archer and he broke two or three bows that day (because of excessive use). Whenever a man passed in front of him with a quiver of arrows, he (ﷺ) would say: ‘Spread them for Abū Ṭalḥah.’ The Prophet of Allâh would look out over the people, and Abū Ṭalḥah would say to him: ‘O Prophet of Allâh, may my father and mother be ransomed for you. Do not raise your head, lest you be struck by an arrow from the people. My neck is before your neck.’ And I saw ‘Aishah bint Abī Bakr and Umm Sulaim, with their garments folded up, and I could see their anklets on their feet, carrying water skins on their backs, pouring it into their mouths. Then they would go back and fill them again, then bring them and pour water into the people’s mouths. The sword fell from Abū Ṭalḥah’s hand two or three times, because of drowsiness.”

Chapter 48. Women Who Take Part In Military Expeditions Are To Be Given A Reward But Not A Regular Share; And The Prohibition Of Killing Children Of The Enemy

It was narrated from Yazíd bin Hurmuz that Najdah wrote to Ibn ‘Abbâs,
asking him about five things. Ibn 'Abbâs said: “Were it not for (fear of) concealing knowledge, I would not have written to him.”

Najdah wrote to him (saying): “Tell me, did the Messenger of Allah ﷺ take women on campaigns with him? Did he give them a share (of the spoils of war)? Did he kill children? How long is an orphan considered to be such? And about the Khums - who is it for?” Ibn ‘Abbâs wrote to him saying: “You wrote and asked me whether the Messenger of Allah ﷺ took women on campaigns with him. He did take them with him, so that they might treat the wounded, and they were given a reward from the spoils of war; as for a regular share, that was not given to them. The Messenger of Allah ﷺ did not kill children, so do not kill children. And you wrote and asked me how long an orphan is considered to be such. By Allah, if a man’s beard has grown but he is still incapable of getting his due from others or fulfilling his obligations towards them (then he is still regarded as an orphan). But when he can look after his affairs like other people, then he is no longer regarded as an orphan. And you wrote and asked me about the Khums and who it is for. We used to say that it was for us, but our people have denied it to us.”
It was narrated from Yazid bin Hurmuz that Najdah wrote to Ibn 'Abbâs and asked him about some things... a Hadith like that of Sulaimân bin Bilâl (no. 4684), except that in the Hadith of Hâtim it says: “The Messenger of Allâh ﷺ did not kill children, so do not kill children, unless you know what Al-Khîdr knew about the boy whom he killed.”[1]

Ishâq added in his Hadith from Hâtim: “... and you can tell who is a believer, in which case kill the disbelievers and leave the believers.”

It was narrated that Yazid bin Hurmuz said: “Najdah bin ‘Amir Al-Ḥarûrî wrote to Ibn ‘Abbâs and asked him about slaves and women who are present at the time when the spoils of war are distributed - do they get a share of it? (And he asked) about killing children, and when an orphan is no longer regarded as such, and who are the kinsmen (Dhâwîl-Qurbâ’) (of the Prophet ﷺ)? He said to Yazid: ‘Write to him. Were it not that he is likely to fall into folly, I would not have written to him. Write: You wrote and asked me about women and slaves who are present at the time when the spoils

of war are distributed - do they get a share of it? They do not get a share of it, but they are to be given a reward. You wrote and asked me about killing children. The Messenger of Allah did not kill them, so do not kill them, unless you know about them what the companion of Mūsā knew about the boy whom he killed.[1] You wrote and asked me about an orphan and when he is no longer regarded as an orphan. He continues to be regarded as an orphan until he reaches puberty and attains maturity of mind. And you wrote and asked me about the kinsmen (of the Prophet ), and who they are. We believed that we were they, but our people denied that to us.”

[4687] (…) It was narrated that Yazīd bin Hurmuz said: “Najdah wrote to Ibn ‘Abbās…” and he quoted a similar Hadīth (as no. 4684).

Abū Ishāq said: ‘Abdur-Rahmān bin Bishr narrated: Sufyān narrated this Hadīth, in full.

[4688] 140 - (…) It was narrated that Yazīd bin Hurmuz said: “Najdah bin ‘Amir wrote to Ibn ‘Abbās.” He said: “I was present with Ibn ‘Abbās when he read his letter and when he wrote

his answer. Ibn ‘Abbās said: ‘By Allah, were it not in order to prevent him from falling into wickedness, I would not have written to him. May he never be honored.’ He wrote to him (saying): ‘You asked about the share of the kinsmen whom Allah mentioned - who are they? We used to think that we are the kinsmen of the Messenger of Allah ﷺ, but our people denied that to us. You asked about the orphan and when he is no longer regarded as such. When he reaches the age of marriage and attains maturity of mind, then his wealth may be given to him, and he is no longer regarded as an orphan.

You asked: “Did the Messenger of Allah ﷺ kill any of the children of the idolaters?” The Messenger of Allah ﷺ did not kill any of them, so you should not kill any of them, unless you know about them what Al-Khidr knew about the boy whom he killed. You asked about women and slaves, and whether they are to be given a defined share if they are present in battle? They are not to be given a defined share, but they should be given some reward from the spoils of war.”’

It was narrated that Yazid bin Hurmuz said: “Najdah wrote to Ibn ‘Abbâs...” and he mentioned part of the Hadîth but he did not narrate it in full, like the Hadîth we have mentioned above.

- (1812) It was narrated that Umm ‘Atiyyah Al-Ansâriyyah said: “I went out on seven campaigns with the Messenger of Allâh ﷺ; I would stay behind in the camp, make food for them, treat the wounded and look after the sick.”

Hishâm narrated a similar report (as no. 4690) with this chain of narration.

Chapter 49. The Number Of Campaigns Of The Prophet ﷺ

- (1254) It was narrated from Abû Isâq that ‘Abdullâh bin Yazid went out to lead the people in prayers for rain. He prayed two Rak’ah then he prayed for rain. He said: “On
that day I met Zaid bin Arqam, and there was only one man between me and him. I said to him: ‘How many campaigns did the Messenger of Allâh wage?’ He said: ‘Nineteen.’ I said: ‘On how many campaigns were you with him?’ He said: ‘Seventeen.’ I said: ‘What was the first campaign he waged?’ He said: ‘Dhât Al-‘Usair’ or ‘Al-‘Ushair.’”

[4693] 144 - (…). It was narrated from Ibn Ishâq, from Zaid bin Arqam from whom he heard it, that the Messenger of Allâh went on nineteen campaigns, and after he emigrated he performed Hajj only once, the Farewell Hajj.

[4694] 145 - (1813) Abû Az-Zubair narrated that he heard Jâbir bin ‘Abdullâh say: “I went on nineteen campaigns with the Messenger of Allâh.”

Jâbir said: “I was not present at (the battles of) Badr or Uhud, because my father did not let me go. When ‘Abdullâh (i.e., his father) was killed on the day of Uhud, I did not stay behind from any campaign with the Messenger of Allâh.”

[4695] 146 - (1814) It was narrated from ‘Abdullâh bin Buraidah that his father said:
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“The Messenger of Allâh ﷺ went on nineteen campaigns, and he fought in eight of them.”

[4696] 147 - (…) It was narrated from Ibn Buraidah that his father said that he went on sixteen campaigns with the Messenger of Allâh ﷺ.

[4697] 148 - (1815) It was narrated that Yazîd bin Abî ‘Ubaid said: “I heard Salamah say: ‘I went on seven campaigns with the Messenger of Allâh ﷺ, and I went out on nine campaigns that he sent out. On one occasion Abû Bakr was in charge of us and on another occasion Usâmah bin Zaid was in charge of us.’”

[4698] (…) Hâtim narrated it with this chain of narration (a Hadîth similar to no. 4697), except that he said in both cases: “Seven campaigns.”

Chapter 50. The Campaign Of Dhât Ar-Riqâ‘

[4699] 149 - (1816) It was
narrated that Abû Mûsâ said: “We went out with the Messenger of Allah on a campaign, and there were six of us. We had only one camel, which we took turns riding. Our feet became sore, and my feet became so sore that my toenails fell off. We wrapped rags around our feet, so the campaign became known as ‘Dhât Ar-Riqâ’ because of the rags that we used to bandage our feet.”

Abû Burdah said: “Abû Mûsâ narrated this Hadîth, then he did not like to do so. It is as if he did not like to broadcast his deeds.”

Chapter 51. It Is Disliked To Seek The Help Of Disbelievers In War Except In Cases Of Necessity, Or If He Thinks Well Of The Muslims

[4700] 150 - (1817) It was narrated that ‘Aishah, the wife of the Prophet, said: “The Messenger of Allah set out for Badr, and when he was in Harrat Al-Wabarrah, he was met by a man who was known for his courage and valor. The Companions of the Messenger of Allah rejoiced when they saw him, but when he caught up with him he said to the
Messenger of Allâh ﷺ: ‘I have come so that I may join you and get a share (of the spoils of war) with you.’ The Messenger of Allâh ﷺ said to him: ‘Will you believe in Allâh and His Messenger?’ He said: ‘No.’ He said: ‘Then go back, for I will never seek the help of a idolater.’”

She said: “He went away, then when we were in Ash-Shajarah, the man met him and said the same as he had said the first time, and the Prophet ﷺ said the same as he had said; he said: ‘Go back, for I will never seek the help of a idolater.’ Then he came back and met him in Al-Baidâ’, and he said what he had said to him the first time: ‘Will you believe in Allâh and His Messenger?’ He said: ‘Yes.’ The Messenger of Allâh ﷺ said to him: ‘Then come with us.’”
Chapter 1 - The People Follow The Quraish And The Caliphate Belongs To The Quraish

[4701] 1 - (1818) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The people follow the Quraish in this matter, the Muslims follow the Muslims, and the disbelievers follow the disbelievers.’”

[4702] 2 - (…) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ, and he mentioned a number of Ahadîth including the following: ‘The people follow the Quraish in this matter, the Muslims follow the Muslims and the disbelievers follow the disbelievers.’”
Jâbir bin Abdullah said: “The Prophet said: ‘People follow the Quraish, for good or for evil.’”

‘Âsim bin Muhammad bin Zaid narrated from his father that Abdullah said: The Messenger of Allah said: “This matter will remain among the Quraish, even if only two people remain.”

It was narrated that Jâbir bin Samurah said: “I entered upon the Prophet with my father, and I heard him say: ‘This matter will not end until there have been among them twelve caliphs.’ Then he said something that I could not hear, and I said to my father: ‘What did he say?’ He said: ‘All of them will be from the Quraish.’”

It was narrated that Jâbir bin Samurah said: “I heard the Prophet say: ‘The
people's affairs will go well so long as they are governed by twelve men.' Then the Prophet said something that I did not hear, and I asked my father: 'What did the Messenger of Allâh say?' He said: 'All of them will be from the Quraish.'"

[4707] (...) This Hadîth was narrated from Jâbir bin Samurah (similar to no. 4706) from the Prophet, but he did not mention (the words) "The people's affairs will go well."

[4708] 7 - (...) It was narrated that Simâk bin Harb said: I heard Jâbir bin Samurah say: I heard the Messenger of Allâh say: "Islam will continue to prevail through twelve caliphs." Then he said something that I did not understand, and I said to my father: "What did he say?" He said: "All of them will be from the Quraish."

[4709] 8 - (...) It was narrated that Jâbir bin Samurah said: "The Prophet said: 'This matter will continue to prevail until there have been twelve caliphs.' Then he said something that I did not understand, and I said to my father: 'What did he say?' He said: 'All of them will be from the Quraish.'"
[4710] 9 - (...) It was narrated that Jābir bin Samurah said: “I went to the Messenger of Allâh ﷺ, and my father was with me, and I heard him say: ‘This religion will continue to prevail and be strong until there have been twelve caliphs.’ Then he said something that I could not hear because of the people’s voices. I said to my father: ‘What did he say?’ He said: ‘All of them will be from the Quraish.’”

[4711] 10 - (1822) It was narrated that ‘Amir bin Sa’d bin Abi Waqqâs said: I sent a letter to Jâbir bin Samurah with my slave Nâfi’, saying: Tell me of something that you heard from the Messenger of Allâh ﷺ. He wrote back to me saying: I heard the Messenger of Allâh ﷺ one Friday, the day on which the Aslâmî was stoned, saying: “This religion will continue until the Hour begins, or until there have been twelve caliphs over you, all of them from the Quraish.” And I heard him say: “A small group of Muslims will conquer the white palace, the palace of Chosroes, or of the family of Chosroes.” And I heard him say: “Just before the Hour there will be liars, so beware of them.” And I heard him say: “If Allâh
bestows something good upon one of you, let him start with himself and his family.” And I heard him say: “I will reach the Cistern ahead of you.”

[4712] (...) It was narrated from ‘Amir bin Sa’d that he sent word to Ibn Samurah Al-’Adawi saying: “Tell us what you heard from the Messenger of Allâh ﷺ.” He said: “I heard the Messenger of Allâh ﷺ say…” and he mentioned a Hadîth like that of Hâtim (no. 4711).

Chapter 2. Appointing A Successor Or Not Doing So

[4713] 11 - (1823) It was narrated that Ibn ‘Umar said: “I was with my father when he was wounded. They praised him and said: ‘May Allâh reward you with good.’ He said: ‘I hope (for Allâh’s mercy) and I fear (His wrath).’ They said: ‘Appoint a successor.’ He said: ‘Should I carry the burden of your affairs in life and in death? Would that my caliphate would conclude with nothing to my credit or counting against me. If I appoint a successor, then one who was better than me appointed a
successor’ - meaning Abû Bakr - ‘and if I do not do that, then one who was better than me, the Messenger of Allâh ﷺ, did not do that either.’

‘Abdullâh said: “Then I knew, when he mentioned the Messenger of Allâh ﷺ, that he was not going to appoint a successor.”

[4714] 12 - (...) It was narrated that Ibn ‘Umar said: “I entered upon Hafṣah and she said: ‘Do you know that your father is not going to appoint a successor?’ I said: ‘He will not do that.’ She said: ‘He will do that.’ I swore that I would talk to him about that, and I remained silent until the next day, and I did not speak to him. It was as if I were carrying a mountain in my right hand, until I came back to him and entered upon him, and he asked me about the state of the people, and I told him. Then I said: ‘I have heard the people saying something, and I swore that I would speak to you about it.’

“They said that you are not going to appoint a successor, but if you had a herdsman tending camels or a shepherd tending sheep, and he came to you and left his herd or flock, wouldn’t you think that he is being negligent? But looking after people is more serious. He agreed with me, then he lowered
his head (in thought) for a while, then he raised his head and said: ‘Allāh will protect His religion. If I do not appoint a successor, then the Messenger of Allāh ﷺ did not appoint a successor, and if I do appoint a successor, then Abū Bakr appointed a successor.’

“By Allāh, as soon as he mentioned the Messenger of Allāh ﷺ and Abū Bakr, I knew that he would not place anyone on the same level as the Messenger of Allāh ﷺ, and he would not appoint a successor.”

Chapter 3. The Prohibition Of Seeking Or Desiring A Position Of Authority

[4715] 13 - (1652 [sic]) ‘Abdur-Rahmān bin Samurah narrated: “The Messenger of Allāh ﷺ said to me: ‘O ‘Abdur-Rahmān, do not seek a position of authority, for if you are given it when you ask for it, you will be left alone (without divine support), but if you are given it without asking for it, you will be helped (by divine support).””

[4716] (…) A Hadith like that of Jarir (no. 4715) was narrated from ‘Abdur-Rahmān bin Samurah, from the Prophet ﷺ.
It was narrated that Abu Musa said: “I entered upon the Prophet along with two of my paternal cousins. One of the two men said: ‘O Messenger of Allah, appoint me over some of that with which Allah has entrusted you,’ and the other one said something similar. He said: ‘By Allah, we will not appoint to such positions anyone who asks for it, or anyone who is eager for it.’”

Abu Musa said: “I came to the Prophet, with two men of the Ash'aris, one on my right and one on my left, and both of them asked for a position of authority. The Prophet was using a Siwak (tooth stick) and he said: ‘What are you saying, O Abu Musa (or O ‘Abdullah bin Qais)?’ I said: ‘By the One Who has sent you with the truth, they did not tell me what was on their minds, and I did not realize that they were going to ask for positions of authority.’” He said:
"It is as if I can see his Siwâk between his lips. He said: 'We will never appoint to this work those who want it. Rather you should go, O Abû Mûsâ (or O 'Abdullâh bin Qais).'' And he sent him to be in charge of Yemen, then he sent Mu'âdh bin Jabal after him. When (Mu'âdh) reached him he said: "Dismount,' and he spread a mattress for him. There was a man with him who was tied up. He said: "W'â:t is this?" He said: "This man was a Jew who became Muslim, then he went back to his old false religion, and became a Jew again." He said: "I will not sit down until he is executed in accordance with the decree of Allâh and His Messenger ﷺ." He said: "Sit down, it will be done." He said: "I will not sit down until he is killed in accordance with the decree of Allâh and His Messenger ﷺ," (and he said that) three times. So he ordered that he be killed. Then they spoke of praying Qiyâm at night, and one of them, that is, Mu'âdh, said: "As for me, I sleep and I pray Qiyâm, and I hope that I will get the same (reward) for my sleep as for my prayer."

Chapter 4. It Is Disliked To Be Appointed To A Position Of Authority Unnecessarily

[4719] 16 - (1825) It was narrated that Abû Dharr said: "I said: 'O Messenger of Allâh, will
you not appoint me (to a position of authority)?’ He struck me on the shoulder with his hand and said: ‘O Abū Dharr, you are weak, and it is a trust, and on the Day of Resurrection it will be a source of humiliation and regret, except for the one who takes it and fulfills all obligations and does all duties required.’”

[4720] 17 - (1826) It was narrated from Abū Dharr that the Messenger of Allāh ﷺ said: “O Abū Dharr. I think that you are weak, and I love for you what I love for myself. Do not take a position of authority over even two persons, and do not take care of the property of an orphan.”

Chapter 5. The Virtue Of A Just Ruler And The Punishment Of A Tyrant; Encouragement To Treat Those Under One’s Authority With Kindness And The Prohibition Against Causing Them Hardship

[4721] 18 - (1827) It was narrated from ‘Abdullâh bin
'Amr that the Messenger of Allâh ﷺ said: "Those who are fair and just will be near to Allâh on thrones of light, at the Right Hand of the Most Merciful, Glorified and Exalted is He, and both of His Hands are Right, those who are fair and just in their rulings and towards their families and those who are under their authority."

[4722] 19 - (1828) It was narrated that 'Abdur-Rahmân bin Shumâsah said: "I went to 'Aishah and asked her about something. She said: 'Where are you from?' I said: 'I am a man from Egypt.' She said: 'How was your commander with you in this war of yours?' He said: 'We did not experience anything bad from him. If a man's camel died, he would give him a camel, and if his slave died, he would give him a slave; if he needed basic provisions, he would give him basic provisions.' She said: 'What has happened to my brother, Muhammad bin Abi Bakr, does not prevent me from telling you what I heard from the Messenger of Allâh ﷺ, which he said in this house of mine: (He ﷺ said:) "O Allâh, whoever attains any position of authority among my Ummah and is harsh towards
them, be harsh towards him, and whoever attains any position of authority among my Ummah and is kind towards them, be kind towards him.”

[4723] (…) A similar report (as no. 4722) was narrated from 'Abdur-Rahmân bin Shumâsah, from ‘Âishah, from the Prophet ﷺ.

[4724] 20 - (1829) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Each of you is a shepherd and each of you is responsible for his flock. The ruler of the people is a shepherd and is responsible for his flock. A man is the shepherd of his household and is responsible for it. A woman is the shepherd of her husband’s house and children and is responsible for her flock. The slave is the shepherd of his master’s wealth and is responsible for it. Each of you is a shepherd and each of you is responsible for his flock.”

[4725] (…) A Hadîth like that of Al-Laith from Nâfi’ (no. 4724) was narrated from Nâfi’ from Ibn ‘Umar.
[4726] (...) A Hadith like that of Al-Laith from Nâfi' (no. 4724) was narrated from Nâfi' from Ibn 'Umar.

[4727] (...) It was narrated from Sâlim bin 'Abdullâh that his father said: "I heard the Messenger of Allâh [peace and blessings of Allâh be upon him] say....." a Hadith like that of Nâfi' from Ibn 'Umar (no. 4725). In the Hadith of Az-Zuhri (a sub-narrator) it adds: "He said: 'I think he (صلى الله عليه وسلم) said: "The man is a shepherd of his father's wealth and is responsible for his flock."
A similar report (as no. 4727) was narrated from ‘Abdullâh bin ‘Umar, from the Prophet McK.

It was narrated that Al-Hasan said: ‘Ubaidullâh bin Ziyâd visited Ma‘qil bin Yasâr Al-Muzanî during his final illness, and Ma‘qil said: I am going to tell you a Hadîth that I heard from the Messenger of Allâh McK. If I knew that I was going to live, I would not tell it to you. I heard the Messenger of Allâh McK say: “If Allâh appoints a person to a position of authority, and on the day he dies he is being deceitful towards those under his authority, Allâh will forbid Paradise to him.”

It was narrated that Al-Hasan said: “Ibn Ziyâd entered upon Ma‘qil bin Yasâr when he was sick...” a Hadîth like that of Abû Al-Ash-hab (no. 4729), and he added: “He said: ‘Did you not tell me this before today?’ He said: ‘I did not tell it to you,’ or ‘I was not going to tell it to you.'”
It was narrated from Abū Al-Malīḥ that 'Ubaidullāh bin Ziyād entered upon Maʿqīl bin Yasār when he was sick, and Maʿqīl said to him: “I am going to tell you a Hadīth; were it not that I am about to die, I would not have narrated it to you. I heard the Messenger of Allāh ﷺ say: ‘There is no leader who has reached a position of authority over the Muslims, then he does not strive for their sake or act with sincerity towards them, but he will not enter Paradise with them.’”

Sawādah bin Abī Al-Aswad narrated: “My father told me that Maʿqīl bin Yasār fell sick and 'Ubaidullāh bin Ziyād came to visit him…” a Hadīth like that of Al-Hasan from Maʿqīl (no. 4729).

Al-Ḥasan narrated that ‘Aʿīdh bin ‘Amr, who was one of the Companions of the Messenger of Allāh ﷺ, entered upon 'Ubaidullāh bin Ziyād, and he said: “O my son, I heard the Messenger of Allāh ﷺ say: ‘The worst of guardians are those who are cruel. Beware lest...”
you be one of them.” So he said to him: “Sit down; you are no more than one of the chaff of the Companions of Muhammad.” So he said: “Was there chaff among them? Rather the chaff came after them, and among people other than them.”

Chapter 6. Emphatic Prohibition Against Ghulūl (Stealing From The Spoils Of War)

[4734] 24 - (1831)  It was narrated that Abü Hurairah said: “The Messenger of Allâh stood up amongst us one day and mentioned Ghulūl (theft from the war spoils of war). He declared it to be an extremely serious matter, then he said: ‘I should not see one of you coming on the Day of Resurrection with a groaning camel on his shoulders, saying: ‘O Messenger of Allâh, help me!’ I will say: ‘I cannot do anything for you. I conveyed (the message) to you.’ I should not see one of you coming on the Day of Resurrection with a neighing horse on his shoulders, saying: ‘O Messenger of Allâh, help me!’ I will say: ‘I cannot do anything for you. I conveyed (the message) to you.’ I should not see one of you coming on the Day of Resurrection with a bleating sheep on his shoulders, saying: ‘O Messenger of Allâh, help me!’ I will say: ‘I cannot do anything for you. I conveyed (the message) to you.’"
"I should not see one of you coming on the Day of Resurrection with a person crying loudly on his shoulders, saying: “O Messenger of Allah, help me!” I will say: “I cannot do anything for you. I conveyed (the message) to you.” I should not see one of you coming on the Day of Resurrection with flapping clothes on his shoulders, saying: “O Messenger of Allah, help me!” I will say: “I cannot do anything for you. I conveyed (the message) to you.” I should not see one of you coming on the Day of Resurrection with a heap of gold and silver on his shoulders, saying: “O Messenger of Allah, help me!” I will say: “I cannot do anything for you. I conveyed (the message) to you.”

[4735] (...) A Hadîth like that of Ismâ'îl from Abî Hayyân (no. 4734) was narrated from Abû Hurairah.

[4736] 25 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allah mentioned Ghulîl (stealing from the spoils of war) and declared it to be a serious matter...” and he
narrated the same Hadîth (as no. 4736). Hammâd (a sub-narrator) said: “Then I heard Yahyâ after that narrating it, and he told us something similar to what Ayyûb narrated to us from him.”

[4737] (...) A similar Hadîth (as no. 4736) was narrated from Abû Hurairah, from the Prophet ﷺ.

Chapter 7. The Prohibition Of Giving Gifts To Agents

[4738] 26 - (1832) It was narrated that Abû Humaid As-Sâ’îdî said: “The Messenger of Allâh ﷺ appointed a man in charge of collecting the Sadaqah (Zakât) from Al-Asad who was called Ibn Al-Lutbiyyah. When he came he said: ‘This is for you, and this was given to me.’ The Messenger of Allâh ﷺ stood up on the Minbar and praised and glorified Allâh, and said: ‘What is the matter with an agent whom I send, and he says: ‘This is for you and this was given to me?’ Why doesn’t he sit in the house of his father or the house of his mother and see if he is given anything or not. By the One in
Whose Hand is the soul of Muhammad! None of you gets anything from it (unlawfully), but he will bring it on the Day of Resurrection, carrying it on his shoulders, even if it is a groaning camel, a lowing cow or a bleating sheep.' Then he raised his arms until we saw the whiteness of his armpits, then he said: 'O Allah, have I conveyed (the message)?' two times."

[4739] (...) It was narrated that Abū Humair As-Sā‘īdī said: "The Prophet appointed Ibn Al-Lutbiyyah, a man from Al-Azd, in charge of collecting the Ṣadaqah (Zakât), and he brought the wealth and gave it to the Prophet. He said: 'This is your wealth and this is a gift that was given to me.' The Prophet said to him: 'Why don’t you sit in the house of your father and mother and see if you are given any gifts or not?' Then the Prophet stood up and delivered a speech..." then he mentioned a Hadîth like that of Sufyân (no. 4738).

[4740] 27 - (...) It was narrated that Abū Humair As-Sā‘īdī said: "The Messenger of Allah appointed a man from Al-Asad who was called Ibn Al-Lutbiyyah in charge of the Ṣadaqah (Zakât) of Banû Sulaim. He said: 'This is your wealth, and this is a gift (for me).' The Messenger of Allah said: 'Why don’t you sit in the
house of your father and mother so that the gift may come to you, if you are telling the truth.’ Then he addressed us; he praised and glorified Allâh, then he said: ‘I appoint a man among you (to deal with some of the affairs) that Allâh has entrusted to me, then he comes and says: “This is your wealth and this is a gift that was given to me.” Why doesn’t he sit in the house of his father and mother so that the gift may come to him, if he is telling the truth? By Allâh, no one of you takes something from it unlawfully, but he will meet Allâh, exalted is He, on the Day of Resurrection carrying it, and I will recognize one of you who meets Allâh carrying a groaning camel, or a lowing cow, or a bleating sheep.’ Then he raised his arms until the whiteness of his armpits could be seen and said: ‘O Allâh, have I conveyed (the message)?’ My eyes saw and my ears heard.”

[4741] 28 - (…) It was narrated from Hishâm with this chain of narration (a similar Hadîth as no. 4740). In the Hadîth of ‘Abdah and Ibn Numair it says: “You should know, by Allâh. By the One in Whose Hand is my soul! None of you should take anything from it.” In the Hadîth of Sufyân (a sub-narrator) it adds: “My eyes saw and my ears heard. Ask Zaid bin Thâbit, for he was present with me.”
[4742] 29 - (...). It was narrated from Ibn Humaid As-Sâ‘idi that the Messenger of Allâh ﷺ appointed a man in charge of the Ṣadaqah (Zakât), and he brought a large number of things, and he started saying: “This is for you, and this was given to me...” and he mentioned a similar report (as no. 4740). ‘Urwah said: “I said to Abû Humaid As-Sâ‘idi: ‘Did you hear it from the Messenger of Allâh ﷺ?’ He said: ‘From his mouth to my ears.’”

[4743] 30 - (1833) It was narrated that ‘Adiyy bin ‘Amîrah Al-Kindî said: “I heard the Messenger of Allâh ﷺ say: ‘Whomever we appoint of you to do any task, and he conceals a needle or more, it is stolen spoils of war (Ghuluul) that he will bring on the Day of Resurrection.’ A black man from among the Anṣâr stood up - it is as if I can see him now - and he said: ‘O Messenger of Allâh, take back from me your...”
assignment.’ He said: ‘Why are you saying that?’ He said: ‘I heard you saying such and such.’ He (ﷺ) said: ‘And I say it now. Whoever among you is appointed to do any task, let him bring everything, small or large, and whatever is given to him, let him take it, but whatever is forbidden to him, let him refrain.’”

[4744] (...) Ismâ‘îl narrated a similar report (as no. 4743) with this chain of narration.

[4745] (...) ’Adiyy bin ‘Amîrah Al-Kindî said: “I heard the Messenger of Allah ﷺ say…” a similar Hadîth (as no. 4743).

Chapter 8. The Obligation Of Obeying Leaders In Matters That Do Not Involve Sin, But It Is Forbidden To Obey Them In Sinful Matters

and those of you (Muslims) who are in authority...[1] were revealed concerning ‘Abdullāh bin Hudhāfah bin Qais bin ‘Adiyy As-Sahmī, whom the Prophet ﷺ sent as commander of an expedition. Ya’lā bin Muslim narrated it to me from Sa‘eed bin Jubair, from Ibn ‘Abbās.”

[4747] 32 - (1835) It was narrated from Abū Hurairah that the Prophet ﷺ said: “Whoever obeys me has obeyed Allāh, and whoever disobeys me has disobeyed Allāh. Whoever obeys the leader has obeyed me, and whoever disobeys the leader has disobeyed me.”

[4748] (...) It was narrated from Abū Az-Zinnād with this chain of narration (a Hadīth similar to no. 4747), but he did not mention (the words): “Whoever disobeys the leader has disobeyed me.”

[4749] 33 - (...) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Whoever obeys me has obeyed Allāh, and whoever disobeys me has disobeyed Allāh. Whoever obeys the leader I appoint has obeyed me, and whoever disobeys the leader I appoint has disobeyed me.”

It was narrated from Ibn Shihâb that Abû Salamah bin 'Abdur-Rahmân told him that he heard Abû Hurairah say: The Messenger of Allâh ﷺ said... a similar report (as no. 4749).

It was narrated that Abû Ya’lâ bin ‘Atâ’ heard Abû ‘Alqamah, who heard Abû Hurairah (narrate) from the Prophet ﷺ... a similar Hadîth (as no. 4749).

A similar Hadîth (as no. 4749) was narrated from Abû Hurairah from the Prophet ﷺ.

Abû Hurairah narrated from the Messenger of Allâh ﷺ, that he said: “Whoever
obeys the leader” but he did not say “the leader I appoint.” The same appears in the Hadîth of Hammâm (a sub-narrator) from Abû Hurairah.

[4754] 35 - (1836) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘You must hear and obey, at times of hardship and times of ease, whether you like it or not, even if the leaders act in a selfish manner.’”

[4755] 36 - (1837) It was narrated that Abû Dharr said: “My beloved advised me to hear and obey, even if (the leader is) a slave with amputated limbs.”

[4756] (...) It was narrated from Abû ‘Imrân with this chain of narration (a Hadîth similar to no. 4755), and he said in the Hadîth: “...An Abyssinian slave with amputated limbs.”
It was narrated from Abū ‘Imrân with this chain of narration, as Ibn Idrīs said (no. 4755): “A slave with amputated limbs.”

It was narrated that Yayâ bin Husain said: “I heard my grandmother narrate that she heard the Prophet delivering a Khutbah during the Farewell Pilgrimage, and he said: ‘Even if there is appointed over you a slave who leads you in accordance with the Book of Allâh, then listen to him and obey.’”

It was narrated from Shu'bah with this chain of narration (a Hadîth similar to no. 4758), and he said: “An Abyssinian slave.”

It was narrated from Shu’bah with this chain of narration (a Hadîth similar to no. 4758), and he said: “An Abyssinian slave with amputated limbs.”

Shu’bah narrated it with this chain of narration (a Hadîth similar to no. 4760), but he did not mention “...an Abyssinian slave with amputated limbs,” and he...
added that she heard the Messenger of Allah ﷺ in Minâ or ‘Arafât.

[4762] (...) It was narrated from Yahyâ bin Ḥusain from his grandmother Umm Al-Ḥusain; he said: I heard her say: “I performed Ḥajj with the Messenger of Allah ﷺ - the Farewell Pilgrimage - and the Messenger of Allah ﷺ said many things, then I heard him say: ‘If there is appointed over you a slave with amputated limbs’ - I think she said: ‘and black, who leads you in accordance with the Book of Allâh, then listen to him and obey.’”

[4763] 38 - (1839) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “The Muslim must hear and obey, whether he likes it or not, unless he is commanded to commit a sin; if he is commanded to commit a sin, then there is no hearing and no obeying.”

[4764] (...) A similar report (as no. 4763) was narrated from ‘Ubaidullâh, with this chain of narration.

[4765] 39 - (1840) It was narrated from ‘Alî that the Messenger of Allâh ﷺ sent an
army and he appointed a man over them. He (the commander) lit a fire and said: “Enter it.” Some people wanted to enter it, but others said: “We are trying to flee from this.” Mention of that was made to the Messenger of Allah and he said to those who had wanted to enter the fire: “If you had entered it, you would have remained in it until the Day of Resurrection.” And he said good words to the others. He (ﷺ) said: “There is no obedience if it involves disobedience towards Allah; obedience is only in that which is right and proper.”

[4766] 40 - (...) It was narrated that ‘Ali said: “The Messenger of Allah sent an expedition, and he appointed a man in charge of them, and told them to listen to him and obey him. They made him angry with regard to some matter, so he said: ‘Gather firewood for me.’ So they gathered it for him, then he said: ‘Light a fire.’ So they lit a fire. Then he said: ‘Didn’t the Messenger of Allah tell you to listen to me and obey me?’ They said: ‘Yes.’ He said: ‘Then enter it (the fire).’ They looked at one another and said: ‘We have fled to the Messenger of Allah from the Fire.’ They stood like that for a while, then his anger ceased and the fire was extinguished. When
they came back, they told the Prophet ﷺ about that, and he said: "If they had entered it they would not have come out of it. Obedience is only in that which is right and proper."

[4767] (...) A similar report (as no. 4766) was narrated from Al-A’mash with this chain of narration.

[4768] 41 - (1709) It was narrated from ‘Ubâdah bin Al-Walîd bin ‘Ubâdah, from his father, that his grandfather said: "We swore allegiance to the Messenger of Allah ﷺ, pledging to hear and obey, at times of hardship and times of ease, whether we liked it or not, even if the leaders acted in a selfish manner, and promising not to contest any position of authority, and not to fear the blame of any blamer in the cause of Allah."

[4769] (...) A similar report (as no. 4768) was narrated from ‘Ubâdah bin Al-Walîd, with this chain of narration.
It was narrated from ‘Ubâdah bin Al-Walid bin ‘Ubâdah bin As-Sâmit, from his father: "My father told me: 'We swore allegiance to the Messenger of Allah ﷺ..."' a Hadith like that of Ibn Idris (no. 4768).

It was narrated that Junâdah bin Abi Umayyah said: "We entered upon ‘Ubâdah bin As-Sâmit when he was sick. We said: 'Tell us, may Allah give you health, a Hadith by means of which Allah may benefit us, that you heard from the Messenger of Allah ﷺ.' He said: 'The Messenger of Allah ﷺ called us, and we swore allegiance to him, and among the pledges that he took from us was that we would hear and obey, whether we liked it or not, at times of hardship and times of ease, even if the leaders acted in a selfish manner, and promising not to contest any position of authority, and he said: 'Unless you see blatant Kufr (disbelief), for which you have proof from Allah.'

Chapter 9. The Ruler Is A Shield From Behind Whom They Fight And By Whom They Are Protected

It was narrated from Abû Hurairah that...
the Prophet ﷺ said: “The ruler is a shield from behind whom they fight and by whom they are protected. If he enjoins fear of Allâh and is just, then he will be rewarded for that, but if he enjoins otherwise, that will count against him.”

Chapter 10. The Obligation Of Fulfilling Oaths Of Allegiance Is Owed To The First Of Two Caliphs

[4773] 44 - (1842) It was narrated that Abû Hâzim said: “I stayed with Abû Hurairah for five years, and I heard him narrate that the Prophet ﷺ said: ‘The Children of Israel were ruled by the Prophets. Every time one Prophet died, another Prophet would succeed him. But there will be no Prophet after me, but there will be many caliphs.’ They said: ‘What do you command us to do?’ He said: ‘Fulfill the oath of allegiance to the first one and not the second (if there are two caliphs at one time), and give them their dues, for Allâh will question them about that which He entrusted to them.’”

[4774] (...) A similar report (as no. 4773) was narrated from Al-Hasan bin Furât, from his father, with this chain of narration.
It was narrated that 'Abdullâh said:
"The Messenger of Allah ﷺ said:
'After me there will be selfishness and things that you object to.'
They said: 'O Messenger of Allah, what do you command us to do if any of us lives to see that?' He said: 'Fulfill the duties that you owe, and ask Allah for your rights.'"

It was narrated that 'Abdur-Rahmân bin 'Abd Rabb Al-Ka'bah said: "I entered the Masjid and saw 'Abdullâh bin 'Amr bin Al-'Âş sitting in the shade of the Ka'bah, and the people were gathered around him. I came to them and sat down with him, and he said: 'We were with the Messenger of Allah ﷺ on a journey, and we made a stop.
Some of us began to repair tents, and some of us competed in shooting (arrows), and some of us grazed their animals. Then the caller of the Messenger of Allâh ﷺ called out: “As-Salâtu Jâmi’ah (prayer is about to begin).” We gathered around the Messenger of Allâh ﷺ and he said: “There was no Prophet before me but it was his duty to tell his Ummah of the best of what he knew was good for them, and the worst of what he knew was bad for them.

“The time of peace and security for this Ummah has been made in its first era, and its last era will be afflicted with trials and things that you object to. Fitnah (tribulation) will come in waves, one after another. A Fitnah will come and the believer will say: ‘This is going to cause my doom.’ Then when it ends, another Fitnah will come, and the believer will say: ‘This is the one.’ Whoever would like to be delivered from Hell and enter Paradise, let him die believing in Allâh and the Last Day, and let him treat people as he would like to be treated. Whoever swears allegiance to a ruler, giving him his oath with sincerity, let him obey him if he can. If another comes and disputes with him, then strike the neck of the other one.” I (the narrator) drew close to him and said to him: ‘I adjure you by Allâh, did you hear this
from the Messenger of Allâh ﷺ? He pointed to his ears and his heart and said: ‘My ears heard it and my heart understood.’ I said to him: ‘This son of your paternal uncle, Mu’âwiyyah, enjoins us to consume our wealth unlawfully amongst ourselves, and to kill ourselves, but Allâh, glorified and exalted is He, says: O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.’[1] He remained silent for a while, then he said: ‘Obey him in that which is obedience to Allâh, and disobey him in that which is disobedience to Allâh.”

[4777] (...) A similar report (as no. 4776) was narrated from Al-A’mahsh, with this chain of narration.

[4778] 47 - (...) It was narrated that ‘Abdur-Rahmân bin ‘Abd Rabb Al-Ka’bah As-Sâ’idi said: “I saw a group of people at the Ka’bah...” and he mentioned a Hadîth like that of Al-A’mahsh (no. 4776).

Chapter 11. The Command To Be Patient In The Face Of Oppressive Rulers And Their Selfishness

[4779] 48 - (1845) It was narrated from Usaid bin Ḥuḍair that a man from among the Anṣār took the Messenger of Allah ﷺ aside and said: “Will you not appoint me as you appointed so-and-so?” He said: “You will encounter selfishness after I am gone, so be patient until you meet me at the Cistern.”

[4780] (...) It was narrated that Qatādah said: “I heard Anas narrating from Usaid bin Ḥuḍair that a man from among the Anṣār took the Messenger of Allah ﷺ aside...” a similar report (as no. 4779).

[4781] (...) Shu'bah narrated it with this chain of narration (a Hadīth similar to no. 4779), but he did not say: “He took the Messenger of Allah ﷺ aside.”
Chapter 12. Obeying Rulers
Even If They Withhold The People's Rights

[4782] 49 - (1846) It was narrated from ‘Alqamah bin Wâ’il Al-Ḥadramî that his father said: Salamah bin Yazíd Al-Ju’fî asked the Messenger of Allâh ﷺ: “O Messenger of Allâh, what do you think, if there are appointed over us rulers who demand their rights and withhold our rights, what do you command us to do?” He turned away from him, then he asked him again and he turned away from him, then when he asked him the second or third time, Al-As‘h’ath bin Qais pulled him aside and he said: “Listen and obey, for on them will be their burden and on you will be your burden.”

[4783] 50 - (.....) Shu‘bah said: “Al-As‘h’ath bin Qais pulled him aside and the Messenger of Allâh ﷺ said: “Listen and obey, for on them be their burden and on you will be your burden.”
Chapter 13. The Obligation Of Staying With The Jamâ'ah (Main Body) Of The Muslims When Fītn (Tribulations) Appear, And In All Circumstances. The Prohibition Of Refusing To Obey And On Splitting Away From The Jamâ'ah

[4784] 51 - (1847) Hudhaifah bin Al-Yamân said: “The people used to ask the Messenger of Allâh about good things, but I used to ask him about bad things, fearing that I would live to see such things. I said: ‘O Messenger of Allâh, we were in a state of ignorance (Jâhiliyyah) and evil, then Allâh sent us this good (i.e., Islam). Will there be any evil after this good?’ He said: ‘Yes.’ I said: ‘Will there by any good after that evil?’ He said: ‘Yes, but it will be tainted.’ I said: ‘How will it be tainted?’ He said: ‘(There will be) some people who follow an example other than my example and follow a way other than my way. You will approve of some of their deeds and disapprove of others.’

“I said: ‘Will there be any evil after that good?’ He said: ‘Yes, there will be people calling at the gates of Hell, and whoever responds to their call, they will throw them into it (the Fire).’ I said: ‘O Messenger of Allâh, describe them to us.’ He said: ‘They will be from among our people, speaking our language.’ I
said: ‘O Messenger of Allâh, what do you command me to do if I live to see such a thing?’ He said: ‘Adhere to the Jamâ’ah (group, community, main body) of the Muslims and their Imâm (leader).’ I asked: ‘What if there is no Jamâ’ah and no leader?’ He said: ‘Then keep away from all those groups, even if you have to bite (cling) on the roots of a tree until death overtakes you while you are in that state.’”

[4785] 52 - (...) Hudhaifah bin Al-Yamân said: “I said: ‘O Messenger of Allâh, we were in an evil state, then Allâh brought something good, and we are in a [good] state. Will there be any evil after this goodness?’ He said: ‘Yes.’ I said: ‘And will there be any goodness after that evil?’ He said: ‘Yes.’ I said: ‘And will there be any evil after that goodness?’ He said: ‘Yes.’ I said: ‘How?’ He said: ‘After I am gone, there will be A‘immah (leaders) who will not follow my way and will not follow my example. Among them there will be men whose hearts are the hearts of devils in the bodies of men.’ I said: ‘What should I do, O Messenger of Allâh, if I live to see that?’ He said: ‘Hear and obey the ruler, even if your back is flogged and your wealth is taken; hear and obey.’”
It was narrated from Abü Hurairah that the Prophet said: “Whoever rebels against obedience and splits away from the Jamâ’ah (main body of the Muslims) and dies (in that state) has died a death of Jâhiliyyah. Whoever fights for no real cause, getting angry for the sake of tribalism, calling for tribalism, or supporting tribalism, and is killed, dies in a state of Jâhiliyyah. Whoever rebels against my Ummah, striking righteous and wicked alike, and does not spare the believers, and does not pay attention to anyone who has a covenant of protection with the Muslims, he is not of me and I am not of him.”

It was narrated that Abü Hurairah said: “The Messenger of Allâh said...” a Ḥadîth like that of Jarir (no. 4786). And he said: “...and does not spare the believers.”

It was narrated that Abü Hurairah said: “The Messenger of Allâh said: ‘Whoever rebels against obedience
and separates from the main body of Muslims, then dies (in that state), has died a death of Jâhiliyyah. Whoever is killed (fighting) for no real cause, getting angry for the sake of tribalism or fighting for tribalism, is not of my Ummah. Whoever of my Ummah rebels against my Ummah, striking righteous and wicked alike, and does not spare the believers and does not pay attention to anyone who has a covenant of protection with the Muslims, he is not of me.”

[4789] (...) It was narrated from Ghailân bin Jarîr with this chain of narration (a Hadîth similar to no 4788). As for Ibn Al-Muthanna (a sub-narrator), he did not mention the Prophet ﷺ in his Hadîth. As for Ibn Bash-shâr (a sub-narrator), he said in his report: “The Messenger of Allāh ﷺ said...” like their Hadîth.

[4790] 55 - (1849) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said: ‘Whoever sees something from his ruler that he dislikes, let him be patient, for whoever splits away from the Jamâ’ah (main body of Muslims) by a handspan and dies (in that state), that is a death of Jâhiliyyah.””

[4791] 56 - (...) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ said:
“Whoever dislikes something about his ruler, let him bear it with patience, for there is no one among the people who splits away from the ruler by a handspan and dies in that state, but he has died a death of Jâhiliyyah.”

It was narrated that Jundab bin 'Abdullâh Al-Bajalî said: “The Messenger of Allah said: ‘Whoever is killed (fighting) for no real cause, calling for tribalism or supporting tribalism, his death is a death of Jâhiliyyah.’”

It was narrated that Nâfi' said: “Abdullâh bin 'Umar came to 'Abdullâh bin Mu'ti', when the incident of Al-Harrah occurred, at the time of Yazîd bin Mu'âwiyyah, and he said: ‘Set out a pillow for Abû 'Abdur-Rahmân.’ He said: ‘I have not come to sit with you; I have come to narrate to you a Hadîth. I heard the Messenger of Allah say: “Whoever withdraws his hand from obedience (i.e., rebels against the ruler) will meet Allâh on the Day of Resurrection with no justification for his action, and whoever dies not having sworn an oath of allegiance has died a death of ignorance.”

[4792] 57 - (1850) It was narrated that Jundab bin 'Abdullâh Al-Bajalî said: “The Messenger of Allah said: ‘Whoever dislikes something about his ruler, let him bear it with patience, for there is no one among the people who splits away from the ruler by a handspan and dies in that state, but he has died a death of Jâhiliyyah.”

[4793] 58 - (1851) It was narrated that Nâfi' said: “Abdullâh bin 'Umar came to 'Abdullâh bin Mu'ti', when the incident of Al-Harrah occurred, at the time of Yazîd bin Mu'âwiyyah, and he said: ‘Set out a pillow for Abû 'Abdur-Rahmân.’ He said: ‘I have not come to sit with you; I have come to narrate to you a Hadîth. I heard the Messenger of Allah say: “Whoever withdraws his hand from obedience (i.e., rebels against the ruler) will meet Allâh on the Day of Resurrection with no justification for his action, and whoever dies not having sworn an oath of allegiance has died a death of ignorance.”
It was narrated from Ibn ‘Umar (no. 4793) from the Prophet ﷺ.

A Hadîth like that of Nâfi‘ from Ibn ‘Umar was narrated from Ibn ‘Umar (no. 4793), from the Prophet ﷺ.

Chapter 14. The Ruling On One Who Seeks To Divide The Muslims When They Are United

It was narrated that Ziyâd bin ‘Ilâqah said: “I heard ‘Arfajah say: ‘I heard the Messenger of Allah ﷺ say: “There will be Fitnah and innovations. Whoever wants to divide this Ummah when it is united, strike him with the sword, no matter who he is.”’”
A similar report (as no. 2796) was narrated from ‘Arfajah from the Prophet ﷺ, except that in their Hadith it says: “...kill him”.

It was narrated that ‘Arfajah said: “I heard the Messenger of Allāh ﷺ say: ‘Whoever comes to you, when you are united behind one man, seeking to divide you, kill him.’”

Chapter 15. If Allegiance Has Been Sworn To Two Caliphs

It was narrated that Abū Sa‘eed Al-Khudrī said: “The Messenger of
Allah said: ‘If allegiance has been sworn to two caliphs, then kill the second one.’

Chapter 16. The Obligation To Denounce Rulers For That In Which They Go Against Shari'ah, But They Should Not Be Fought So Long As They Pray Regularly, Etc.

[4800] 62 - (1854) It was narrated from Umm Salamah that the Messenger of Allah said: “There will be rulers (whose good deeds) you approve of and (whose bad deeds) you object to. Whoever recognizes (their bad deeds as such) will be free of blame, and whoever objects to (their bad deeds) will also be safe, but whoever approves and follows (is blameworthy).” They said: “Should we not fight them?” He said: “No, not so long as they offer prayers.”

[4801] 63 - (...) It was narrated from Umm Salamah, the wife of the Prophet, that the Prophet said: “There will be appointed over you rulers (whose good deeds) you approve of and (whose bad deeds) you object to. Whoever dislikes (their bad deeds) will be free of blame and whoever objects to (them) will also be safe, but whoever approves and follows (is ...
blameworthy).” They said: “Should we not fight them?” He said: “No, not so long as they offer prayers.”

[4802] 64 - (...) It was narrated that Umm Salamah said: “The Messenger of Allah ﷺ said...” a similar report (as no. 4801), except that he said: “Whoever objects to (their bad deeds) will be free of blame, and whoever dislikes (their bad deeds) will also be safe.”

[4803] (...) It was narrated that Umm Salamah said: “The Messenger of Allah ﷺ said...” a similar report (as no. 4801), except for the words: “...but whoever accepts and follows” which he (the sub-narrator) did not mention.

Chapter 17. The Best And Worst Of Rulers

[4804] 65 - (1855) It was narrated from ‘Awf bin Mâlik that the Messenger of Allah ﷺ said: “The best of your rulers are...”
those whom you love and they love you, who invoke blessings upon you and you invoke blessings upon them. The worst of your rulers are those whom you hate and they hate you, and you invoke curses upon them and they invoke curses upon you.” It was said: “O Messenger of Allâh, should we not fight them with the sword?” He said: “No, not so long as they establish prayer among you. But if you see something in your rulers that you dislike, then hate their deeds, but do not withdraw your hand from obedience to them.”

[4805] 66 - (…) ‘Awf bin Mâlik Al-Ashja‘î said: “I heard the Messenger of Allâh say: ‘The best of your rulers are those whom you love and they love you, upon whom you invoke blessings and they invoke blessings upon you. The worst of your rulers are those whom you hate and they hate you, and you invoke curses upon them and they invoke curses upon you.’ They said: ‘O Messenger of Allâh, in that case, should we not fight them?’ He said: ‘No, not so long as they establish prayer among you. No, not so long as they establish prayer among you. But whoever is under the authority of a ruler and sees him do something that he dislikes of
disobedience towards Allâh, let him hate his disobedient action, but he should not withdraw his hand from obedience to him (i.e., he should not rebel against him)."

[4806] ( ... ) Ibn Jâbir narrated it with this chain of narration (a Hadîth similar to no. 4805).
Chapter 18. It Is Recommended For The Army To Swear Allegiance To The Ruler When Intending To Fight, And An Account Of Ba‘it Ar-Ridwân Beneath The Tree

[4807] 67 - (1856) It was narrated that Jâbir said: “On the day of Al-Hudaibiyah we were fourteen hundred, and we swore allegiance to him (ﷺ) while ‘Umar was holding his hand beneath the tree, which was an acacia. And we swore allegiance, pledging not to flee (from battle) but we did not swear to fight to the death.”

[4808] 68 - (...) It was narrated that Jâbir said: “We did not swear allegiance to the Messenger of Allah (ﷺ) pledging to fight to the death, but we swore that we would not flee.”

[4809] 69 - (...) It was narrated from Ibn Juraij: “Abū Az-Zubair told me that he heard Jâbir being asked: ‘How many (persons) were they on the day of Al-Hudaibiyah?’ He said: ‘We were fourteen hundred, and we swore allegiance to him (ﷺ) while ‘Umar was holding his hand beneath the tree, and we swore allegiance, pledging not to flee (from battle) but we did not swear to fight to the death.”
which was an acacia. We swore allegiance to him, except for Jadd bin Qais Al-Anṣârî, who hid beneath the belly of his camel.”

[4810] 70 - (...) Abû Az-Zubair told me that he heard Jâbir being asked: “Did the Prophet accept the oath of allegiance in Dhul-Ḥulaifah?” He said: “No, but he offered prayers there. And he did not receive the oath of allegiance beside any tree except the tree that was in Al-Ḥudaibiyah.”

Ibn Juraij said: “Abû Az-Zubair told me that he heard Jâbir bin ‘Abdullâh say: ‘The Prophet prayed (offered supplication) over the well of Al-Ḥudaibiyah.’”

[4811] 71 - (...) It was narrated that Jâbir said: “On the day of Al-Ḥudaibiyah we were fourteen hundred. The Prophet said to us: ‘Today you are the best of people on earth.’” Jâbir said: “If I could see, I would show you the spot where the tree was (under which the Prophet took the oath).”
It was narrated that Sâlim bin Abî Al-Ja'd said: "I asked Jâbir bin 'Abdullâh about the 'companions of the tree.' He said: 'If we had been one hundred thousand, it (the water in the well) would have sufficed us, but we were fifteen hundred.'"

It was narrated that Jâbir said: "If we had been one hundred thousand, it (the water in the well) would have sufficed us, but we were fifteen hundred."

It was narrated from Al-A'mash: "Sâlim bin Abî Al-Ja'd narrated: 'I said to Jâbir: 'How many were you that day?' He said: 'Fourteen hundred.'"

'Abdullâh bin Abî Awfâ said: "The 'companions of the tree' were thirteen hundred, and (the people from the tribe of) Aslam were one-eighth of the Muhâjirîn."
[4816] (...) A similar report (as no. 4815) was narrated from Shu'bah with this chain of narration.

[4817] 76 - (1858) It was narrated that Ma'qil bin Yasâr said: “I remember the Day of the Tree, when the Prophet received the people’s oath of allegiance, and I was holding one of its branches away from his head, and we were fourteen hundred.” He said: “We did not swear to fight to the death, but we swore not to flee.”

[4818] (...) It was narrated from Yûnus with this chain of narration (a similar Hadîth as no. 4817).

[4819] 77 - (1859) It was narrated that Sa'eed bin Al-Mûsâyyab said: “My father was one of those who swore allegiance to the Messenger of Allâh beside the tree. He said: ‘We set out the following year, intending to perform Hajj, but the location (of the tree) was hidden from us. If you think you can find it, then know better.’”
[4820] 78 - (...) It was narrated from Sa‘eed bin Al-Mûsâyyab, from his father, that they were with the Messenger of Allâh ﷺ in the Year of the Tree. He said: “But they forgot its location the following year.”

[4821] 79 - (...) It was narrated from Sa‘eed bin Al-Mûsâyyab that his father said: “I saw the tree, then I went there after that and I could not locate it.”

[4822] 80 - (1860) It was narrated that Yazîd bin Abî ‘Ubaid, the freed slave of Salamah bin Al-Akwa‘, said: “I said to Salamah: ‘On what basis did you swear allegiance to the Messenger of Allâh ﷺ on the day of Al-Hudaibiyah?’ He said: ‘To fight to the death.’”

[4823] (...) A similar report (as no. 4822) was narrated from Salamah.

[4824] 81 - (1861) It was narrated that ‘Abdullâh bin Zaid said: “Someone came to him and
said: ‘Ibn Hanzalah is making the people swear allegiance to him.’
He said: ‘On what basis?’ He said: ‘That they will fight to the death.’ He said: ‘Allegiance is not to be sworn on that basis to anyone after the Messenger of Allâh ﷺ.’”

Chapter 19. The Prohibition of A Muhâjir Returning To Settle
In His Former Homeland

[4825] 82 - (1862) It was narrated from Salamah bin Al-Akwa’ that he entered upon Al-Hajjâj and he said: “O Ibn Al-Akwa’, have you turned upon your heels and gone to live in the desert?” He said: “No, but the Messenger of Allâh ﷺ gave me permission to live in the desert.”

Chapter 20. Swearing Allegiance And Pledging To Adhere To
Islam, To Engage In Jihâd And
To Do Good, After The Conquest
Of Makkah, And The Meaning
Of The Phrase: “There Is No
Hijrah (Emigration) After The
Conquest.”

[4826] 83 - (1863) Mujâshi’ bin Mas’ûd As-Sulamî said: “I came to the Prophet ﷺ to swear allegiance and pledge to emigrate, but he
said: ‘The time for emigration is over. Rather (pledge) to adhere to Islam, to engage in \textit{Jihād} and to do good.”

[4827] 84 - (...) Mujāshī bin Mas'ūd As-Sulami said: “I brought my brother, Abū Ma’bad, to the Messenger of Allāh \( \text{sa} \) after the conquest (of Makkah) and said: ‘O Messenger of Allāh, accept his pledge to emigrate.’ He said: ‘The time for emigration is over.’ I said: ‘Then on what basis will you accept his oath of allegiance?’ He said: ‘To adhere to Islam, to engage in \textit{Jihād} and to do good.”

[4828] (...) It was narrated from ‘Āsim with this chain of narration (a similar \textit{Hadith} as 4827). He said: “I met his brother, and he said: ‘Mujāshī’ spoke the truth.’ And he did not mention Abū Ma’bad.”

[4829] 85 - (1353) It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh \( \text{sa} \) said on the day of the conquest of Makkah: ‘There is no \textit{Hijrah}...}
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(emigration) any more; rather there is Jihâd and good intentions, and when you are asked to mobilize, then do so.”

[4830] (...) A similar report (as no. 4829) was narrated from Mansûr with this chain of narration.

[4831] 86 - (1864) It was narrated that 'Âishah said: “The Messenger of Allâh ﷺ was asked about Hijrah (emigration). He said: ‘There is no emigration after the conquest, but there is Jihâd and good intentions, and if you are asked to mobilize, then do so.”

[4832] 87 - (1865) Abû Sa‘eed Al-Khûdrî narrated that a Bedouin asked the Messenger of Allâh ﷺ about emigration. He said: “Woe to you! Emigration is very difficult. Do you have camels?” He said:
“Yes.” He said: “Do you pay Zakât on them?” He said: “Yes.”
He said: “Then do good deeds even if you live beyond the sea, for Allâh will never leave any of your good deeds unrewarded.”

[4833] (…) A similar report (as no. 4832) narrated from Al-Awzâ‘î with this chain of narration, except that he said: “Surely, Allâh will never leave any of your good deeds unrewarded.” And he added in the Hadîth: “Do you milk them on the day that they come to the water?” He said: “Yes.”

Chapter 21. How Women Gave Their Oath Of Allegiance

[4834] 88 - (1866) ‘Aishah, the wife of the Prophet , said: “When the believing women emigrated to join the Messenger of Allâh , they would be tested in accordance with the words of Allâh: ‘O Prophet! When believing women come to you to give you the Bai’ (pledge), that they will not associate anything in worship with Allâh, that they will not steal, that they will not commit illegal sexual
intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in Ma'rūf (Islamic Monotheism and all that which Islam ordains), then accept their Bai‘ (pledge), and ask Allah to forgive them. Verily, Allah is Oft-Forgiving, Most Merciful.’

‘Aishah said: “Whoever among the believing women accepted that, then she passed the test. When they accepted that verbally, the Messenger of Allâh ﷺ said to them: ‘Go, for I have accepted your oath of allegiance.’ By Allâh, the hand of the Messenger of Allâh ﷺ never touched the hand of a woman; rather he accepted their oath of allegiance verbally.”

‘Aishah said: “By Allâh, the Messenger of Allâh ﷺ never accepted the oath of allegiance from women except in the manner enjoined upon him by Allâh, and the hand of the Messenger of Allâh ﷺ never touched the hand of a woman. When he accepted the oath from them, he would say to them: ‘I have accepted your oath of allegiance,’ verbally.”

[4835] 89 - (...) It was narrated from ‘Urwah that ‘Aishah told

him about the women’s oath of allegiance. She said: “The hand of the Messenger of Allâh ﷺ never touched the hand of a woman. When he had accepted a woman’s oath of allegiance he said: ‘Go, for I have accepted your oath of allegiance.’”

Chapter 22. Oath Of Allegiance Pledging To Hear And Obey As Much As Possible

[4836] 90 - (1867) ‘Abdullâh bin ‘Umar said: “We swore allegiance to the Messenger of Allâh ﷺ, pledging to hear and obey, and he said to us: ‘As much as possible.’”

Chapter 23. The Age Of Adulthood, Responsibility

[4837] 91 - (1868) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ inspected me on the day of (the battle of) Uhud, when I was fourteen years old, and he did not allow me to take part in the
fighting. He inspected me on the day of (the battle of) Al-Khandaq, when I was fifteen years old, and he allowed me (to take part in the fighting)."

Nâfi' said: “I came to ‘Umar bin ‘Abdul-‘Azîz, who was the caliph at that time, and I narrated this Hadîth to him. He said: ‘This is the demarcation between a minor and an adult.’ He wrote to his agents telling them to pay a stipend to all those over the age of fifteen, and to regard all those under that age as children.”

[4838] (...) It was narrated from ‘Ubaidullâh with this chain of narration (a Hadîth similar to no. 4837), except that in their Hadîth it says: “I was fourteen years old and he thought I was too young.”

Chapter 24. The Prohibition Of Traveling With The Mushaf To The Land Of The Disbelievers If There Is The Fear That It May Fall Into Their Hands

[4839] 92 - (1869) It was narrated that ‘Abdullâh bin ‘Umar said: “The Messenger of Allah forbid traveling with the Qur’ân to the land of the enemy.”
[4840] 93 - (…) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ forbade traveling with the Qur’ân to the land of the enemy, lest the enemy get hold of it.

[4841] 94 - (…) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Do not travel with the Qur’ân, for I am afraid lest the enemy get hold of it.”

Ayyûb (a narrator) said: “Lest the enemy get hold of it and dispute with you concerning it.”

[4842] (…) It was narrated from Ibn ‘Umar from the Prophet ﷺ (a similar Hadîth as no 4841).

In the Hadîth of Ibn ‘Ulayyah and Ath-Thaqafi it says: “I am afraid.” In the Hadîth of Sufyân and Adh-Dhâh-hâk bin ‘Uthmân it says: “Lest the enemy get hold of it.”
Chapter 25. Horse Race And Training Horses For Racing

[4843] 95 - (1870) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ held a race for horses that had been specially prepared[1] for that, from Al-Haifâ’ to Thaniyyat Al-Wadâ’, and he held a race for horses that had not been specially prepared from Ath-Thaniyyah to the Masjid of Banû Zuraiq, and Ibn ‘Umar was one of those who participated in the race.

[4844] (...) A Hadîth like that of Mâlik from Nâfi’ (no. 4843) was narrated from Ibn ‘Umar, and in the Hadîth of Ayyûb from Hammâd and Ibn ‘Ulayyah it adds: “Abdullâh said: ‘I came first in the race, and the horse jumped into the Masjid with me.’”[2]

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[1] Specially prepared: This involved reducing their feed for a while and confining them in a narrow stall, covering them with blankets so that they would sweat; as the sweat dried their flesh would also dry and they would become stronger for running.

[2] The Masjid, which was the Masjid of Banû Zurayq, was the finishing-point of the race, and it had a low wall, over which the horse jumped.
Chapter 26. The Virtue Of Horses; Goodness Is Tied To Their Forelocks

[4845] 96 - (1871) It was narrated from Ibn ‘Umar that the Messenger of Allāh ﷺ said: “Goodness is tied to the forelocks of horses until the Day of Resurrection.”

[4846] (...) A Ḥadīth like that of Mālik from Nāfi’ (no. 4845) was narrated from Ibn ‘Umar from the Prophet ﷺ.
It was narrated that Jarîr bin 'Abdullâh said: “I saw the Messenger of Allah twisting the forelock of a horse between his fingers and saying: ‘Goodness is tied to the forelocks of horses until the Day of Resurrection: Reward and spoils of war.’”

A similar report (as no. 4847) was narrated from Yûnus with this chain of narration.

It was narrated that 'Urwah Al-Bâriqî said: “The Messenger of Allah said: ‘Goodness is tied to the forelocks of horses until the Day
of Resurrection: Reward and spoils of war.”

[4850] 99 - (...) It was narrated that ‘Urwah Al-Bâriqi said: “The Messenger of Allâh ﷺ said: ‘Goodness is tied to the forelocks of horses.’ It was said to him: ‘O Messenger of Allâh, how is that?’ He said: ‘Reward and spoils of war until the Day of Resurrection.’”

[4851] (...) It was narrated from Hušain with this chain of narration (a Hadîth similar to no. 4850), except that he said: ‘Urwah bin Al-Ja’îd.

[4852] (...) It was narrated from ‘Urwah Al-Bâriqi, from the Prophet ﷺ (a Hadîth similar to no. 4850), but he did not mention “Reward and spoils of war.” In the Hadîth of Sufyân (it says): “He heard ‘Urwah Al-Bâriqi, who heard the Prophet ﷺ.”

[4853] (...) This was narrated from ‘Urwah bin Al-Ja’îd from the Prophet ﷺ, but he did not mention: “Reward and spoils of war.”
It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘Blessing is in the forelocks of horses.’”

[4854] 100 - (1874) It was narrated that Abû At-Tayyâh heard Anas narrating a similar report (as no. 4854) from the Prophet ﷺ.

[4855] (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ disliked Shikâl in horses.”

Chapter 27. Disliked Qualities In Horses

[4856] 101 - (1875) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ disliked Shikâl in horses.”
A similar report (as no. 4856) was narrated from Sufyân with this chain of narration. In the Hadîth of ‘Abdur-Razzâq it adds: “Shikâl is when a horse has some whiteness on its right hind foot and left forefoot, or on its right forefoot and its left hind foot.”

A Hadîth like that of Wâki’ (no. 4856) was narrated from Abû Hurairah, from the Prophet ﷺ. According to the report of Wahb: “From ‘Abdullâh bin Yazid,” but he did not mention An-Nakha’î (a sub-narrator).

Chapter 28. The Virtue Of Jihâd And Going Out (To Fight) In The Cause Of Allâh

It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Allâh has guaranteed to the one
who goes out (to fight) in His cause - “and he only goes out to engage in *Jihād* in My cause, out of faith in Me and affirming the truth of My Messengers - then I guarantee that I will either admit him to Paradise or I will bring him back to his home from which he departed, with whatever he has attained of reward or spoils of war.” By the One in Whose Hand is the soul of Muhammad, there is no one who is wounded in the cause of Allāh, but he will come on the Day of Resurrection in the state in which he was wounded, with its color the color of blood and its scent that of musk. By the One in Whose Hand is the soul of Muhammad, were it not that it would cause hardship to the Muslims, I would not have stayed behind from any expedition that went out to fight in the cause of Allāh, but I do not have sufficient means to provide mounts for them, nor do they have sufficient means, and it would be too hard for them to stay behind without me. By the One in Whose Hand is the soul of Muhammad, I wish that I could fight in the cause of Allāh and be killed, then fight and be killed, then fight and be killed.”

[4860] (...) It was narrated from ʿUmārah with this chain of narration (a *Hadīth* similar to no. 4859).
[4861] 104 - (...) It was narrated from Abū Hurairah that the Prophet ﷺ said: “Allāh has given a guarantee to the one who fights in His cause and does not go out of his house except to fight in Jihād for His cause and to affirm His words, but He will either admit him to Paradise or bring him back to his home from which he has attained of reward or spoils of war.”

[4862] 105 - (...) It was narrated from Abū Hurairah that the Prophet ﷺ said: “No one is wounded in the cause of Allāh - and Allāh knows best who is wounded in His cause - but he will come on the Day of Resurrection with his wounds flowing with blood, the color will be the color of blood but the scent will be the fragrance of musk.”

[4863] 106 - (...) It was narrated that Hammām bin Munabbih said: “This is what Abū Hurairah narrated to us from the Messenger of Allāh ﷺ,” - and he mentioned a number of Ahadīth including the following: “The Messenger of Allāh ﷺ said: ‘Every wound that a Muslim sustains in the cause of Allāh, on the Day of Resurrection it will be..."
in the same condition as on the day it was received, flowing with blood; the color will be the color of blood but the smell will be the fragrance of musk.’ And the Messenger of Allâh ﷺ said: ‘By the One in Whose Hand is the soul of Muḥammad, were it not that I would cause hardship for the believers, I would not have stayed behind from any expedition that fought in the cause of Allâh, but I do not have sufficient means to provide mounts for them, nor do they have sufficient means to join me, and they would not like to stay behind without me.’”

[4864] (...) It was narrated that Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say: ‘Were it not that it would be too difficult for the believers, I would not have stayed behind from any expedition’” - a similar Hadîth (as no. 4863). With this chain of narration (it is narrated): “By the One in Whose Hand is my soul, I wish that I could be killed in the cause of Allâh, then brought back to life,” a Hadîth like that of Abû Zur‘ah from Abû Hurairah.

[4865] (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Were it not that it would be too difficult for my Ummah, I would have liked not to stay behind from any expedition’ - a similar Hadîth.”
Chapter 29. The Virtue Of Martyrdom In The Cause Of Allâh

[4867] 108 - (1877) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: “There is no soul that dies, having a good (reward) with Allâh, that would like to return to this world, or to have this world and everything in it, except the martyr, who wishes that he could come back to this world and be killed (again), because of what he sees of the virtue of martyrdom.”

[4868] 109 - (...) It was narrated that Qatâdah said: “I heard Anas bin Mâlik narrate that the Prophet ﷺ said: ‘There
is no one who enters Paradise and wishes to return to this world, even if he were to have everything that is on earth, except the martyr; he wishes that he could come back and be killed ten times, because of what he sees of honor.”

[4869] 110 - (1878) It was narrated that Abü Hurairah said: “It was said to the Prophet ﷺ: ‘What is equivalent to Jihâd in the cause of Allâh (glorified and exalted is He)?’ He said: ‘You are not able for that.’” He said: “They repeated the question two or three times, and each time he (ﷺ) said: ‘You are not able for that.’ The third time, he said: ‘The likeness of one who strives in the cause of Allâh is that of one who fasts, prays Qiyâm and obeys Allâh, and does not falter in his fasting or prayer, until the one who is fighting in Jihâd in the cause of Allâh returns.’”

[4870] (...) A similar report (as no. 4869) was narrated from Suhail with this chain of narration.

[4871] 111 - (1879) It was narrated from Abû Sallâm that he said: “An-Nu’mân bin Bashîr
told me: ‘I was at the Minbar of the Messenger of Allâh ﷺ and a man said: “I would not care if I did not do any good deed after becoming Muslim, except providing water to the pilgrims.” Another said: “I would not care if I did not do any good deed after becoming Muslim, except visiting and maintaining Al-Masjid Al-Harâm.” Another man said: “Jihâd in the cause of Allâh is better than what you have said.” ‘Umar rebuked them and said: “Do not raise your voices beside the Minbar of the Messenger of Allâh ﷺ. Today is Friday, so when I have prayed Jumu‘ah, I will go in and ask him (the Prophet ﷺ) about that concerning which you are differing.”

Then Allâh revealed the words: ‘Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid Al-Harâm (at Makkah) as equal to the worth of those who believe in Allâh and the Last Day, and strive hard and fight in the cause of Allâh? They are not equal before Allâh. And Allâh guides not those people who are the wrongdoers.’[1]”

[4872]... - (...) An-Nu‘mân bin Bashîr said: “I was at the Minbar of the Messenger of Allâh ﷺ...”

a Ḥadīth like that of Abū Tawbah (no. 4871).

Chapter 30. The Virtue Of Going Out In The Morning Or The Evening In The Cause Of Allāh

[4873] 112 - (1880) It was narrated that Anas bin Mālik said: “The Messenger of Allāh ﷺ said: ‘Going out in the morning or in the evening in the cause of Allāh is better than this world and everything in it.”

[4874] 113 - (1881) It was narrated from Sahl bin Sa’d As-Sā’īdī that the Messenger of Allāh ﷺ said: “For a person to go out in the morning in the cause of Allāh is better than this world and everything in it.”

[4875] 114 - (...) It was narrated from Sahl bin Sa’d As-Sā’īdī that the Prophet ﷺ said: “Going out in the morning or in the evening in the cause of Allāh is better than this world and everything in it.”
It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: ‘Were it not for some men among my Ummah...’ and he quoted the Hadith and said therein: ‘Going out in the evening or the morning in the cause of Allāh is better than this world and everything in it.’”

Abū Ayyūb said: "The Messenger of Allāh ﷺ said: ‘Going out in the morning or in the evening in the cause of Allāh is better than that on which the sun rises and sets.’”

(...) Abū Ayyūb Al-Anṣārī said: “The Messenger of Allāh ﷺ said:...” A similar report (as no. 4877).
Chapter 31. The High Positions That Allâh Has Prepared For The Mujâhid In Paradise

[4879] 116 - (1884) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: “O Abû Sa'eed, whoever is content with Allâh as his Lord, Islam as his religion and Muhammad ﷺ as his Prophet, Paradise is guaranteed for him.” Abû Sa'eed wondered at that, and said: “Say it to me again, O Messenger of Allâh.” He did that, then he said: “And there is something else by means of which a person will be raised one hundred levels in Paradise, and the distance between each two levels is like the distance between heaven and earth.” He said: “What is it, O Messenger of Allâh?” He said: “Jihâd in the cause of Allâh, Jihâd in the cause of Allâh.”
Chapter 32. If A Person Is Killed In The Cause Of Allah, All His Sins Will Be Expiated, Except Debt

[4880] 117 - (1885) It was narrated from Abû Qatâdah that the Messenger of Allah stood up before them and said to them: “Jihâd in the cause of Allah and faith in Allah are the best of deeds.” A man stood up and said: “O Messenger of Allah, do you think that if I am killed in the cause of Allah, my sins will be expiated?” The Messenger of Allah said: “Yes, if you are killed in the cause of Allah and you are patient and seek reward, facing (the enemy) and not turning away.” Then the Messenger of Allah said: “What did you say?” He said: “Do you think that if I am killed in the cause of Allah, my sins will be expiated?” The Messenger of Allah said: “Yes, if you are killed in the cause of Allah and you are patient and seek reward, facing (the enemy) and not turning away, except debt, for Jibril, told me that.”

[4881] (...) It was narrated from ‘Abdullâh bin Abi Qatâdah that his father said: “A man came to the Messenger of Allah and said: ‘Do you think that if I am killed in the cause of Allah...?’” A Hadîth like that of Al-Laîth (no. 4881).
It was narrated from ‘Abdullâh bin Abî Qatâdah, from his father, that a man came to the Prophet ﷺ when he was on the Minbar and said: “Do you think that if I strike with my sword...?” A Hadîth like that of Al-Maqbûri (no. 4881).

It was narrated from ‘Abdullâh bin ‘Amr bin Al-‘Âṣ that the Messenger of Allah ﷺ said: “The martyr will be forgiven for everything, except debt.”

It was narrated from ‘Abdullâh bin ‘Amr bin Al-‘Âṣ that the Prophet ﷺ said: “Being killed in the cause of Allâh expiates everything, except debt.”
Chapter 33. The Souls Of The Martyrs Are In Paradise, And They Are Alive With Their Lord And They Have Provision

[4585] 121 - (1887) It was narrated that Masrûq said: "We asked `Abdullâh bin Mas'ûd about this Verse: ‘Think not of those as dead who are killed in the way of Allâh. Nay, they are alive, with their Lord, and they have provision.’[1] He said: ‘We also asked about that, and he (the Prophet ﷺ) said: “Their souls are in the crops of green birds, which have lamps hanging from the Throne, and they roam freely wherever they want in Paradise, then they return to those lamps. Their Lord looked down upon them and said: ‘Do you desire anything?’ They said: ‘What could we desire, when we can roam freely wherever we want in Paradise?’ He ﷺ did that with them three times, and when they saw that they would not be left without being asked, they said: ‘O Lord, we want You to restore our souls to our bodies so that we may be killed in Your cause again.’ When He saw that

they had no need, they were left alone.”

Chapter 34. The Virtue Of Jihâd And Keeping Watch Over The Frontier

[4886] 122 - (1888) It was narrated from Abû Sa‘eed Al-Khudrî that a man came to the Prophet ﷺ and said: “Which of the people is best?” He said: “A man who strives in Jihâd in the cause of Allah with his wealth and his self.” He said: “Then who?” He said: “A believer in a mountain pass who worships Allah his Lord, and spares the people from his evil.”

[4887] 123 - (…) It was narrated that Abû Sa‘eed said: “A man said: ‘Which of the people is best, O Messenger of Allah?’ He said: ‘A believer who strives in Jihâd with his self and his wealth, in the cause of Allah.’ He said: ‘Then who?’ He said: ‘Then a man who withdraws into ﴾المجمّع ﴿٣٤ - (باب فضل الجهاد والرياط) (التحفة ٧)﴾
a mountain pass, worshipping his Lord and sparing the people from his evil."

[4888] 124 - (...) It was narrated from Ibn Shihâb with this chain of narration (a Hadith similar to no. 4887). He said: "A man in a mountain pass," and he did not say, "then a man."

[4889] 125 - (1889) It was narrated from Abû Hurairah that the Messenger of Allâh said: "Among the best of lives is that of a man who holds the reins of his horse, (ever ready) to march in the cause of Allâh, flying on its back every time he hears the shout at the approach of the enemy, or a cry of alarm, seeking to be killed or to die at places where such can be expected. Or, a man who lives with his sheep at the top of one of these mountains or in the bottom of one of these valleys, establishing regular prayer, paying Zakât and worshipping his Lord till the inevitable (i.e., death) comes to him and there is nothing between him and the people except good (i.e., he is on good terms with everyone)."

[4890] 126 - (...) A similar report (as no. 4889) was narrated from Abû Ḥâzim with this chain...
of narration. He said: “From Ba’jah bin ‘Abdullâh bin Badr,” and he said: “In one of these mountain passes,” unlike the report of Yahyâ.

Chapter 35. Two Men, One Of Whom Kills The Other, And Both Will Enter Paradise

It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Allâh will laugh at two men, one of whom kills the other, and both of whom will enter Paradise.” They said: “How is that, O Messenger of Allâh?” He said: “One fights in the cause of Allâh and is martyred, then Allâh turns in forgiveness to the one who killed him as he becomes Muslim, and he fights in the cause of Allâh and is martyred.”
A similar report (as no. 4892) was narrated from Abû Az-Zinnâd with this chain of narration.

It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated from the Messenger of Allâh ﷺ,” - and he mentioned a number of Ahadîth, including the following: “The Messenger of Allâh ﷺ said: ‘Allâh will laugh at two men, one of whom killed the other, both of whom will enter Paradise.’ They said: ‘How is that, O Messenger of Allâh?’ He said: ‘One fought and entered Paradise, then Allâh turned in forgiveness to the other, and guided him to Islam, then he fought in Jihâd in the cause of Allâh and was martyred.”

Chapter 36. One Who Kills A Disbeliever Then Keeps To The Right Path

It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “No disbeliever and his killer will ever be together in Hell.”
It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: ‘No two people will be together in Hell in such a way that one harms the other.’ It was said: ‘Who are they, O Messenger of Allāh?’ He said: ‘A believer who kills a disbeliever then keeps to the right path.’"

Chapter 37. The Virtue Of Charity In The Cause Of Allāh, And Its Manifold Reward

It was narrated that Abū Mas‘ūd Al-Anṣārī said: “A man brought a bridled she-camel and said: ‘This is (given) in the cause of Allāh.’ The Messenger of Allāh ﷺ said: ‘On the Day of Resurrection you will have seven hundred she-camels in return; all of which will be bridled.’”

It was narrated from Al-A‘mash with this chain of narration (a similar Ḥadīth as no. 4987).
Chapter 38. The Virtue Of Helping The Warrior Who Is Fighting In The Cause Of Allâh With Mounts Etc., And Looking After His Family In His Absence

[4899] 133 - (1893) It was narrated that Abû Mas'ûd Al-Ansârî said: “A man came to the Messenger of Allâh ﷺ and said: ‘My mount has died, give me a mount.’ He said: ‘I do not have anything.’ A man said: ‘O Messenger of Allâh, I will tell him about someone who will give him a mount.’ The Messenger of Allâh ﷺ said: ‘The one who tells another about something good is like the one who does it.’"

[4900] (... ) It was narrated from Al-A’mash with this chain of narration (a similar Hadîth as no. 4999).

[4901] 134 - (1894) It was narrated from Anas bin Mâlik that a young man of Aslam said: “O Messenger of Allâh, I want to go out to fight but I do not have...
the means to equip myself.” He said: “Go to so-and-so, for he has equipped himself but has fallen sick.” He went to him and said: “The Messenger of Allâh sends greetings of Salâm to you, and he said to give me that with which you had equipped yourself.” He said: “O so-and-so (to his wife), give him that with which I had equipped myself, and do not withhold anything from him, for by Allâh, if you withhold anything it will not be blessed for you.”

[4902] 135 - (1895) It was narrated from Zaid bin Khâlid Al-Juhanî that the Messenger of Allâh ﷺ said: “Whoever equips a warrior in the cause of Allâh, has participated in the battle, and whoever looks after his family has participated in the battle.”

[4903] 136 - (...) It was narrated that Zaid bin Khâlid Al-Juhanî said: “The Prophet of Allâh ﷺ said: ‘Whoever equips a warrior in the cause of Allâh, has
participated in the battle, and whoever looks after a warrior's family has participated in the battle.”

[4904] 137 - (1896) It was narrated from Abū Sa'eed Al-Khudrī that the Messenger of Allah sent a troop to Banū Lihyân, from Hudhail, and said: “Let one man out of every two join the expedition, and the reward will be shared between them both.”

[4905] (...) Abū Sa'eed Al-Khudrī narrated that the Messenger of Allah sent out a troop... a similar report (as no. 4904).

[4906] (...) A similar report (as no. 4904) was narrated from Yahyā with this chain of narrators.
It was narrated from Yazid bin Abi Sa’eed, the freed slave of Al-Mahri, from his father, from Abu Sa’eed Al-Khudri, that the Messenger of Allah ﷺ sent a troop to Banu Lihyan and said: “Let one man out of every two go out,” then he said to those who stayed behind: “Whichever of you stays behind and looks after the family and property of the one who goes out, will have half of the reward of the one who goes out.”

Chapter 39. The Sanctity Of The Wives Of The Mujahidin, And The Sin Of The One Who Betrays Them With Regard To Them

It was narrated from Sulaiman bin Buraidah that his father said: “The Messenger of Allah ﷺ said: ‘The sanctity of the wives of the Mujahidin for those who stay behind is like the sanctity of their own mothers. There is no man among those who stay behind who looks after the family of one of the Mujahidin and then betrays him with regard to them, but he will be made to stand on the Day of Resurrection, and he (the Mujahid) will take as much of his good deeds as he wishes; so what do you think?’”
[4909] (…) It was narrated from Ibn Buraidah that his father said: “The Prophet ﷺ said…” a Hadîth like that of Ath-Thawrî (no. 4908).

[4910] 140 - (…) It was narrated from ‘Alqamah bin Marthad with this chain of narration (a similar Hadîth as no. 4908), and he said: “The Messenger of Allâh ﷺ turned to us and said: ‘What do you think?’”

Chapter 40. The Duty Of Jihâd Is Waived For Those Who Have Excuses

[4911] 141 - (1898) It was narrated from Abû Isâq that he heard Al-Barâ’ say concerning the Verse: “Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allâh.”[1] The Messenger of Allâh ﷺ ordered Zaid to bring a shoulder blade and he wrote it down. Ibn Umm Maktûm complained to him about his being blind, and it was revealed: “Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are

blind or lame), and those who strive hard and fight in the Cause of Allâh.[1]

Shu'bah said: “Sa'd bin Ibrâhîm told me, from a man, from Zaid bin Thâbit, concerning this Verse: ‘Not equal are those of the believers who sit (at home)...’ a Hadîth like that of Al-Barâ’. And Ibn Bash-shâr said in his report: “Sa'd bin Ibrâhîm, from his father, from a man, from Zaid bin Thâbit.”

[4912] 142 - (...) It was narrated that Al-Barâ’ said: “When the Verse: ‘Not equal are those of the believers who sit (at home)...’ was revealed, Ibn Umm Maktûm spoke to him, then the words: ‘...except those who are disabled (by injury or are blind or lame)...’ were revealed.

Chapter 41. Affirmation Of Paradise For The Martyr

[4913] 143 - (1899) It was narrated from 'Amr that he heard Jâbir say: “A man said: ‘Where will I be, O Messenger of Allâh, if I am killed?’ He said: ‘In Paradise.’ He threw down some dates that were in his hand, then he fought until he was killed.” According to the Hadîth of Suwaid: “A man said to the Prophet ﷺ on the day of (the battle of) Uhud.”

It was narrated that Al-Barâ’ said: “A man from Banû Al-Nabît - a tribe of the Ansâr - came and said: ‘I bear witness that none has the right to be worshipped but Allâh and that you are His slave and Messenger.’ Then he went forth and fought until he was killed. The Prophet ﷺ said: ‘His good deeds were few, but his reward is great.’”

It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ sent Busaisah as a scout to see what had happened to the caravan of Abû Sufîyân. Then he came, and there was no one in the house except myself and the Messenger of Allâh ﷺ.” - He (one of the narrators) said: “I do not know if he mentioned one of his wives too” - “He told him the news, and the Messenger of Allâh ﷺ went out and spoke to the people. He said: ‘We have something to pursue. Whoever has his mount ready, let him ride with us.’ Some men started to ask him for permission to go and bring their mounts from the high
ground of Al-Madinah, and he said: ‘No, only those whose mounts are ready.’ The Messenger of Allâh ﷺ and his Companions set out, and they reached Badr before the idolaters.

“The Messenger of Allâh ﷺ said: ‘None of you should go ahead to do anything unless I am ahead of him.’ The idolaters drew close and the Messenger of Allâh ﷺ said: ‘Get up to Paradise, as wide as the heavens and the earth.’ ‘Umair bin Al-Humâm Al-Anṣâri said: ‘O Messenger of Allâh, Paradise as wide as the heavens and the earth?’ He said: ‘Yes.’ He said: ‘Good, good.’ The Messenger of Allâh ﷺ said: ‘What makes you say: “Good, good?”’ He said: ‘Nothing, O Messenger of Allâh, except the hope that I will be one of its people.’ He said: ‘You will be one of its people.’ He took some dates out of his bag and started eating them, then he said: ‘If I live until I finish eating these dates of mine, that will be a long life.’ So he threw aside the dates he had, then he fought them until he was killed.”

[4916]  146 - (1902) It was narrated from Abû Bakr bin ‘Abdullâh bin Qais, from his
father: “The Messenger of Allâh ﷺ said: ‘The gates of Paradise are beneath the shadows of the swords.’ An unkempt man stood up and said: ‘O Abû Mûsâ, did you hear the Messenger of Allâh ﷺ say this?’ He said: ‘Yes.’ He went back to his Companions and said: ‘I greet you with peace.’ Then he broke the scabbard of his sword and threw it aside, then he walked towards the enemy with his sword and fought with it until he was killed.”

It was narrated that Anas bin Mâlik said: “Some people came to the Prophet ﷺ and said: ‘Send some men with us to teach us the Qur’ân and Sunnah.’ He sent to them seventy men of the Anâr who were called Al-Qurrâ’, among whom was my maternal uncle Ḥarâm. They used to recite Qur’ân and study at night and learn, and during the day, they used to bring water to the Masjid and gather firewood and sell it, in order to buy food for Ahl Al-Assûfah and the poor. The Prophet ﷺ sent them to them, and they fell upon them and killed them before they reached that place.

[4917] 147 - (677) It was narrated that Anas bin Mâlik said: “Some people came to the Prophet ﷺ and said: ‘Send some men with us to teach us the Qur’ân and Sunnah.’ He sent to them seventy men of the Anâr who were called Al-Qurrâ’, among whom was my maternal uncle Ḥarâm. They used to recite Qur’ân and study at night and learn, and during the day, they used to bring water to the Masjid and gather firewood and sell it, in order to buy food for Ahl Al-Assûfah and the poor. The Prophet ﷺ sent them to them, and they fell upon them and killed them before they reached that place.
They said: ‘O Allâh, convey from us to our Prophet that we met You when we were pleased with You and You were pleased with us.’ A man came to Harâm, the maternal uncle of Anas, from behind and stabbed him with a spear that ran him through. Harâm said: “I have succeeded, by the Lord of the Ka‘bah!” The Messenger of Allâh ﷺ said to his Companions: “Your brothers have been killed, and they said: ‘O Allâh, convey from us to our Prophet that we met You when we were pleased with You and You were pleased with us.’”

[4918] 148 - (1903) It was narrated that Thâbit said: “Anas said: ‘My paternal uncle after whom I was named was not present with the Messenger of Allâh ﷺ at (the battle of) Badr, and he was upset about that. He said: “I have missed the first battle where the Messenger of Allâh ﷺ was present, but if Allâh gives me the opportunity to be at any other battle with the Messenger of Allâh ﷺ, Allâh, exalted is He, will see what I will do.” He was afraid to say more than that. He was present with the Messenger of Allâh ﷺ on the day of (the battle of) Uhûd. He met Sa’d bin Mu‘âdh, and Anas said to him: “O Abû ‘Amr, where are you going?” He said: “I smell the fragrance of Paradise beside Uhûd.” He fought them until he
was killed, and eighty-odd wounds were counted on his body, inflicted with swords, spears and arrows. [Anas bin Mâlik] said: ‘His sister, my paternal aunt Ar-Rubayyî bint An-Nâdîr, said: ‘I could not recognize my brother except by his finger tips.’ Then this Verse was revealed: ‘Among the believers are men who have been true to their covenant with Allâh [i.e. they have gone out for Jihâd, and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed (i.e. they never proved treacherous to their covenant which they concluded with Allâh) in the least.‘[1] And they thought that it had been revealed concerning him and his companions.”

Chapter 42. One Who Fights So That The Word Of Allâh Will Be Supreme Is Fighting In The Cause Of Allâh

[4919] 149 - (1904) It was narrated that ‘Amr bin Murrah said: “I heard Abû Wâ‘îl say: ‘Abû Mûsâ Al-Âsh‘arî told us that a Bedouin man came to the Prophet ﷺ and said: “O Messenger of Allâh, a man may fight for spoils of war, and a man

may fight so that he will be remembered, and a man may fight to be seen as brave. Which of them is (fighting) in the cause of Allah?” The Messenger of Allah ☪ said: “The one who fights so that the word of Allah will be supreme is (fighting) in the cause of Allah.”

[4920] 150 - (…) It was narrated that Abū Mūsā said: “The Messenger of Allah ☪ was asked about a man who fights to display his courage, one who fights for the sake of tribalism, and one who fights to show off - which of them is (fighting) in the cause of Allah? The Messenger of Allah ☪ said: ‘The one who fights so that the word of Allah will be supreme is (fighting) in the cause of Allah.’”

[4921] (…) It was narrated that Abū Mūsā said: “The Messenger of Allah ☪ came to us and we said: ‘O Messenger of Allah, a man among us may fight to display his courage...’ and he mentioned a similar report (as no. 4920).”
It was narrated from Abû Mûsâ Al-Ash'ârî that a man asked the Messenger of Allâh about fighting in the cause of Allâh, glorified and exalted is He. He said: “A man may fight out of anger, or for the sake of his tribe.” He raised his head to look at him - and he only raised his head because the man was standing - and said: “The one who fights so that the word of Allâh will be supreme is (fighting) in the cause of Allâh.”

Chapter 43. One Who Fights To Show Off And Gain A Reputation Deserves Hell

It was narrated that Sulaimân bin Yâsâr said: “The people dispersed from around Abû Hurairah, and Nâtil, who was from the people of Ash-Shâm, said: ‘O Shaikh! Tell me a Hadîth that you heard from the Messenger of Allâh.’ He said: ‘Yes. I heard the Messenger of Allâh say: “The first of the people concerning whom judgement will be passed on the Day of Resurrection will be a man who was martyred. He will be brought and [Allâh] will remind him of His blessings, and he will acknowledge them. He will say: ‘What did you do with them?’ He will say: ‘I fought for Your sake until I was martyred.’ He will say: ‘You are lying, rather

[4922] 151 - (...) وَقَالَ: "فَهَيْنِيْلَا قَانَاتٌ لِّيَكُونُ كَلِمَةُ اللهِ هِيَ الْعَلَّامُ فَهُوَ فِي سَبِيلِ اللّهِ.

[4923] 152 - (1905) حَدَّثَنَا يَحْيَى بْنُ الْخَرْتَشْمِيْ: حَدَّثَنَا حَارِثُ بْنُ الْخَرْتَشْمِيْ، حَدَّثَنَا بْنُ يَسَارٍ بْنُ يُوسُفْ عَنْ سَلِيْمَاتِ بْنِ يَسَارِ، قَالَ: تَفَرَّقَ النَّاسُ عَنْ أَبِي هُرَيْرَةِ. قَالَ: فَقَالَ لَهُ Aً: "أَنُشِئُكَ عَالَمًا أَنَّكُمَا أَسْتَجِنُّ! حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَا حَدَّثَنَّ }
you fought so that it would be said he is brave, and it was said.’ Then he will be ordered to be dragged on his face and thrown into the Fire.

“And a man who acquired knowledge and taught it, and read Qur’ân, will be brought and [Allâh] will remind him of His blessings, and he will acknowledge them. He will say: ‘What did you do with them?’ He will say: ‘I acquired knowledge and taught it, and I read Qur’ân for Your sake.’ He will say: ‘You are lying. You acquired knowledge and taught it so that it would be said, he is a scholar, and you read Qur’ân so that it would be said, he is a reciter, and it was said.’ Then he will be ordered to be dragged on his face and thrown into the Fire. And a man whom Allâh made rich, and to whom He granted all kinds of wealth will be brought, and [Allâh] will remind him of His blessings, and he will acknowledge them. He will say: ‘What did you do with them?’ He will say: ‘I did not leave any way in which You love wealth to be spent but I spent it for Your sake.’ He will say: ‘You are lying, rather you did that so that it would be said, he is generous, and it was said.’ Then he will be ordered to be dragged on his face and thrown into the Fire.”

[4924] (...) It was narrated from Abû Hurairah that Nâtil Ash-Shâmî said to him... and he
narrated a *Hadîth* like that of Khâlid bin Al-Ḥârith (no. 4923).

Chapter 44. The Reward Of Those Who Fought And Acquired Spoils Of War And Those Who Did Not Acquire Spoils Of War

[4925] 153 - (1906) It was narrated from ‘Abdullâh bin ‘Amr that the Messenger of Allâh ﷺ said: “There is no troop that fights in the cause of Allâh and acquires spoils of war, but they have received two thirds of their reward in advance, and one third remains for them. If they did not acquire any spoils of war, then they will have their reward in full.”

[4926] 154 - (...) It was narrated that ‘Abdullâh bin ‘Amr said: “The Messenger of Allâh ﷺ said: ‘There is no troop or expedition that fights and acquires spoils of war but they have received two thirds of their reward in advance, and there is no troop or expedition that returns empty handed and..."
wounded but they will receive their reward in full.”

Chapter 45. The Words Of The Prophet ﷺ: “Deeds Are But With Intentions” Which Includes Fighting And Other Deeds

[4927] 155 - (1907) It was narrated that ‘Umar bin Al-Khattāb said: “The Messenger of Allâh ﷺ said: ‘Deeds are but with intentions and each man will have but that which he intended. If a man’s emigration was in the cause of Allâh and His Messenger, then his emigration was in the cause of Allâh and His Messenger, but if his migration was to achieve some worldly aim or to take some woman in marriage, his emigration was for that for which he emigrated.’”

[4928] ... A similar Hadith (as no. 4927) was narrated from Yahyâ bin Sa’eed, with the chain of narration of Mâlik.

In the Hadith of Sufyân (it says): “I heard ‘Umar bin Al-Khaṭṭāb on the Minbar narrating from the Prophet ﷺ.”
Chapter 46. It Is Recommended To Seek Martyrdom In The Cause Of Allah, Exalted Is He

[4929] 156 - (1908) It was narrated that Anas bin Mâlik said: “The Messenger of Allah said: ‘Whoever sincerely seeks martyrdom, (its reward) will be given to him, even if he does not achieve it.’”

[4930] 157 - (1909) Sahl bin Abî Umâmah bin Sahîl bin Ḥunaif narrated from his father, from his grandfather, that the Prophet said: “Whoever sincerely asks Allah for martyrdom, Allah will cause him to attain the status of the martyrs, even if he dies in his bed.”
Chapter 47. Criticism Of One Who Dies Without Having Fought (In Jihâd) Or Having Thought Of Fighting

It was narrated that Abü Hurairah said: "The Messenger of Allah said: 'Whoever dies without having fought (in Jihâd) or having thought of fighting, has died as a type of hypocrite.'"

Ibn Sahm said: "Abdullâh bin Al-Mubârak said: 'We think that that applied at the time of the Messenger of Allah.'"

Chapter 48. The Reward Of One Who Is Kept From Fighting By Sickness Or Any Other Excuse

It was narrated that Jâbir said: "We were with the Prophet on a campaign and he said: 'In Al-Madînâh there are men and you have not covered any distance or..."
crossed any valley but they were with you, but they were held back by sickness.”

[4933] (...) It was narrated from Al-A’mash with this chain of narration (a Hadîth similar to no. 4932), except that in the Hadîth of Wâkî (it says): “But they shared the reward with you.”

Chapter 49. The Virtue Of Campaigning By Sea

[4934] 160 - (1912) It was narrated from Anas bin Mâlik that the Messenger of Allâh  used to enter upon Umm Ḥarâm bint Milhân[1] and she would give him food. Umm Ḥarâm was married to ‘Ubâdah bin Aš-Ṣâmit. The Messenger of Allâh  entered upon her one day and she gave him some food, then she sat and checked his head for lice,[2] and the Messenger of Allâh  slept, then he woke up

[1] Umm Ḥarâm bint Milhân: The scholars said that the Prophet  was a Mahram to her, but they differed as how that was so. Ibn ‘Abdul-Barr and others said that she was one of his maternal aunts through breastfeeding. Others said that she was the maternal aunt of his father or grandfather, because ‘Abdul-Muttalib’s mother was from Banû An-Najjâr.

[2] It should be noted that checking the head for lice does not necessarily mean that there were any.
smiling. She said: "I said: 'Why are you smiling, O Messenger of Allah?' He said: 'Some people of my Ummah were shown to me, on a campaign in the cause of Allah, riding on the surface of this sea, kings on throne, or like kings on thrones.'" - There is some uncertainty as to which he said. - She said: 'O Messenger of Allah, pray to Allah to make me one of them.' He prayed for her, then he lay down his head and slept, then he woke up smiling."

She said: "I said: 'Why are you smiling O Messenger of Allah?' He said: 'Some people of my Ummah have been shown to me, on a campaign in the cause of Allah,' as he had said the first time. She said: 'O Messenger of Allah, pray to Allah to make me one of them.' He said: 'You will be one of the first ones.'"

Umm Ḥarām bint Milhān traveled by sea at the time of Muʿāwiyah, then when she came ashore, she was riding her mount and she was thrown and died.

[4935] 161- (...) It was narrated from Anas bin Mālik that Umm Ḥarām, who was the maternal aunt of Anas, said:

\[\text{فَانِعَ رَسُولُ اللَّهِ صَلَّيُ اللهُ عَلَيْهِ وَسَلَّمَ، وَمَا أَسْتَبْعَدْتُ وَهُوَ يُضَحِّكُ، قَالَتْ: فَقُلْتُ: مَا إِرَّاحُكَ؟ يَا رَسُولُ اللَّهِ! قَالَ: أَنَاسٍ مِنْ أَمْنِي عُرِضُوا عَلَى غَزْوَةٍ فِي سَبِيلِ اللَّهِ، يُزْجَبُونْ بِصَاحِبِهِمُّ النَّجَارِ خَلَقُهُ، مُلْكًا عَلَى الأَسْرَىٰ، أَوْ بِيَتِّ الْمُلْكِ عَلَى الأَسْرَىٰ. يُذْكَرُ أَنَّهُمَا قَالُّ: فَقُلْتُ: يَا رَسُولُ اللَّهِ! اسْأَلِ اللَّهِ أَنْ يَجْعَلْنِي مَنْهُمْ، فَدَعَةً لَّهَا، نَمَّى وَضَعَ رَأْسَهُ فُتْحًا، قَالَتْ: فَقُلْتُ: مَا إِرَّاحُكَ؟ يَا رَسُولُ اللَّهِ! قَالَ: أَنَاسٍ مِنْ أَمْنِي عُرِضُوا عَلَى غَزْوَةٍ فِي سَبِيلِ اللَّهِ كَمَا قَالَ فِي الْأُولِيَاءِ، قَالَتْ: فَقُلْتُ: يَا رَسُولُ اللَّهِ! اسْأَلِ اللَّهِ أَنْ يَجْعَلْنِي مَنْهُمْ، قَالَ: أَنَّهُمَا قَالُّ:"
“The Prophet came to us one day and took a nap in our house, then he woke up smiling. I said: ‘Why are you smiling, O Messenger of Allâh, may my father and mother be sacrificed for you?’ He said: ‘I have been shown some people of my Ummah riding on the surface of this sea, like kings on thrones.’ I said: ‘Pray to Allâh to make me one of them.’ He said: ‘You will be one of them.’”’ She said: “Then he slept, then he woke again, smiling. I asked him (about that) and he said something similar. I said: ‘Pray to Allâh to make me one of them.’ He said: ‘You will be one of the first.’”

He said: ‘Ubâdah bin Aș-Šâmit married her after that, and he went on a campaign by sea and took her with him. When she arrived, a mule was brought for her and she rode it, but she fell down and broke her neck.”

It was narrated from Anas bin Málik, from his maternal aunt Umm Harâm bint Milhân, that she said: “One day the Messenger of Allâh fell asleep near me, then he woke up smiling.” She said: “I said: ‘O Messenger of Allâh, why are you smiling?’ He said: ‘Some people of my Ummah were shown to me, riding on the surface of this green sea.’” Then
he mentioned a *Hadith* like that of Ḥammād bin Zaid (no. 4935).

[4937] (...) It was narrated from ‘Abdullāh bin ‘ Abdur-Rahmān that he heard Anas bin Mālik say: “The Messenger of Allāh ﷺ came to Bint Milhān, the maternal aunt of Anas, and lay down his head (to sleep) in her house...” and he quoted a *Hadith* like that of Ishāq bin Abī Talbah and Muḥammad bin Yahyā bin Ḥabbān (no. 4934, 4935).

Chapter 50. The Virtue Of Guarding The Frontier In The Cause Of Allāh, Glorified And Exalted Is He

[4938] 163 - (1913) It was narrated that Salman said: “I heard the Messenger of Allāh ﷺ say: ‘Guarding the frontier in the cause of Allāh for one day and night is better than fasting and praying *Qiyām* for a month, and if he dies, the reward for his righteous deeds that he used to do will continue, and he will receive provision, and he will be safe from the trial of the grave.’”
Chapter 51. About The Martyrs

[4939] (4940) Hadith like that of Al-Laith from Ayyûb bin Mûsâ (no. 4938) was narrated from Salmân Al-Khair, from the Messenger of Allâh ﷺ.

It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “While a man was walking on the road, he found a thorny branch on the road, so he removed it. Allâh appreciated that and forgave him.” And he said: “The martyrs are five: The one who dies of the plague, the one who dies of a stomach disease, the one who drowns, the one who is crushed beneath a falling wall, and the martyr who is killed in the cause of Allâh (glorified and exalted is He).”

[4941] It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Who do you consider to be the martyrs among you?’ They said: ‘O Messenger of Allâh, the one who is killed in the cause of Allah’.”
Allâh is a martyr.’ He said: ‘Then the martyrs among my Ummah will be few.’ They said: ‘Then who are they, O Messenger of Allâh?’ He said: ‘The one who is killed in the cause of Allâh is a martyr, the one who dies in the cause of Allâh is a martyr, the one who dies of plague is a martyr, and the one who dies of a stomach disease is a martyr.’”

Ibn Al-Miqsam said: “I bear witness that your father said in this Hadîth: ‘And the one who drowns is a martyr.’”

[4942] (...) Suhail said: “Ubaidullâh bin Miqsam said: ‘I bear witness that your brother added in this Hadîth: “The one who drowns is a martyr.”

[4943] (...) Suhail narrated it with this chain of narration (a Hadîth similar to no. 4942), and in his Hadîth he said: “Ubaidullâh bin Miqsam narrated to me from Abû Şâlih, and he added: ‘And the one who drowns is a martyr.’”

[4944] 166 - (1916) It was narrated that казалось bint Sirîn said: “Anas bin Mâlik said to me: ‘Of what did Yahyâ bin Abî ‘Amrah
die?” I said: ‘Of the plague.’” She said: He (i.e., Anas) said: The Messenger of Allâh ﷺ said: “The plague is martyrdom for every Muslim.”

A similar report (as no. 4944) was narrated from ‘Âsîm, with this chain of narration.

Chapter 52. The Virtue Of Shooting And Encouragement To Learn It, And Criticism Of The One Who Learns It And Then Forgets It

‘Uqbah bin ‘Amir said: “I heard the Messenger of Allâh ﷺ say, on the Minbar: ‘And make ready against them all you can of power.’[1] Verily, power is shooting, verily power is shooting, verily power is shooting.”

It was narrated that ‘Uqbah bin ‘Amir said: “I heard the Messenger of Allâh ﷺ say: ‘Lands will be conquered by you and Allâh will suffice you, so no one of you

should give up playing with arrows.”

[4948] (...) It was narrated that Abū ‘Ali Al-Hamdâni said: “I heard ‘Uqbah bin ‘Amir narrate from the Prophet ﷺ...” a similar report (as no. 4947).

[4949] 169 - (1919) It was narrated from ‘Abdur-Rahmân bin Shumâsah that Fuqaim Al-Lakhmî said to ‘Uqbah bin ‘Amir: “You go between these two targets but you are an old man, and it must be difficult for you.” ‘Uqbah said: “Were it not for some words that I heard from the Messenger of Allâh ﷺ, I would not trouble myself.” Al-Hârith said: “I said to Ibn Shumâsah: ‘Why was that?’ He said: “He (ﷺ) said: ‘Whoever learns archery then abandons it, he is not one of us, or, he has sinned.’”


[4950] 170 - (1920) It was narrated that Thawbân said:
"The Messenger of Allâh ﷺ said: ‘A group of my Ummah will continue to prevail on the basis of the truth, and they will not be harmed by those who oppose them, until the decree of Allâh comes to pass when they are like that.’" In the Hadîth of Qutaibah it does not say: “When they are like that.”

[4951] 171 - (1921) It was narrated that Al-Mughîrah said: “I heard the Messenger of Allâh ﷺ say: ‘Some people among my Ummah will continue to prevail over the people, until the decree of Allâh comes to them while they are still prevailing.’”

[4952] (...) Al-Mughîrah bin Shu‘bah said: “I heard the Messenger of Allâh ﷺ say...” a Hadîth like that of Marwân (no. 4951).

[4953] 172 - (1922) It was narrated from Jâbir bin Samurah that the Prophet ﷺ said: “This
religion will continue to abide, and a group among the Muslims will continue to fight for it, until the Hour begins.”

[4954] 173 - (1923) Jâbir bin ‘Abdullâh said: “I heard the Messenger of Allâh ﷺ say: ‘A group among my Ummah will continue to fight for the truth, prevailing until the Day of Resurrection.’”

[4955] 174 - (1037) ‘Umair bin Hâni’ said: “I heard Mu‘âwiyah on the Minbar saying: ‘I heard the Messenger of Allâh ﷺ say: “A group among my Ummah will continue to live by the command of Allâh, and they will not be harmed by those who forsake them or oppose them, until the decree of Allâh comes when they are still prevailing over the people.”

[4956] 175 - (...) Yazîd bin Al-Ashamm said: “I heard Mu‘âwiyah bin Abî Sufyân mention a Hadîth
traveling in arid land, then hasten to pass through it. And if you make a halt at the end of the night, avoid (camping in) the road, for it is the abode of the vermin of the night.”

Chapter 55. Travel Is A Kind Of Torment, And It Is Recommended For The Traveler To Hasten Back To His Family After Finishing His Business

[4961] 179 - (1927) It was narrated from Abū Hurairah that the Messenger of Allâh ﷺ said: “Travel is a kind of torment. It deprives one of you of his sleep, food and drink. When one of you has completed his business, let him hasten back to his family.”

[4960] (...) It was narrated from Abū Hurairah that the Messenger of Allâh ﷺ said: “If you are traveling in fertile land, then give the camels their share of the land, and if you are traveling in arid land, then hasten to cross it. And if you make a halt at the end of the night, avoid (camping in) the road, for it is the pathway of wild animals and the abode of the vermin of the night.”
Chapter 56. It Is Disliked To Enter At Night When Coming Home From A Journey

[4962] 180 - (1928) It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ did not come to his family at night; he used to come to them in the morning or afternoon.

[4963] (…) A similar report (as no. 4962) was narrated from Anas bin Mālik, from the Prophet ﷺ, but he said: “He did not enter upon…”

[4964] 181 - (715) It was narrated that Jābir bin ‘Abdullāh said: “We were with the Messenger of Allāh ﷺ on a campaign, and when we came to Al-Madinah, we want to enter (the city) and he said: ‘Slow down so that we will enter at night, i.e., in the evening, so that the disheveled one may comb her hair and the one whose husband
has been away may remove her pubes.”

[4965] 182 - (...) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘If one of you comes at night, let him not enter upon his family at night, until the one whose husband has been away has removed her pubes and the one who is disheveled has combed her hair.”

[4966] (...) Shu’bah narrated, Sayyâr narrated a similar Hadîth (as no. 4965) with this chain of narration.

[4967] 183 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ forbade a man, if he had been away for a long time, to come to his family at night.”

[4968] (...) Shu’bah narrated it with this chain of narration (a Hadîth similar to no. 4967).

[4969] 184 - (...) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ forbade a man to come to his family at night, doubting their fidelity and seeking out their lapses.”
Sufyân narrated with this chain of narration that ‘Abdur-Rahmân said: “Sufyân said: ‘I do not know whether this is part of the Hadîth or not,’ i.e., (the words) ‘doubting their fidelity and seeking out their lapses.”

It was narrated from Jâbir, from the Prophet, that it is disliked to come at night, but he did not say, “doubting their fidelity and seeking out their lapses.”
that he narrated from the Prophet ☪, and I did not hear him narrate any other Hadith from the Prophet ☪ on his Minbar. He said: ‘The Messenger of Allâh ☪ said: “If Allâh intends good for a person, He causes him to acquire a deep understanding of Islam. A group of Muslims will continue to fight in defense of the truth and to prevail over those who oppose them, until the Day of Resurrection.”

[4957] 176 - (1924) ‘Abdur-Rahmân bin Shumâsah Al-Mahri said: “I was with Maslamah bin Mukhallad, and ‘Abdullâh bin ‘Amr bin Al-‘Às was also with him. ‘Abdullâh said: ‘The Hour will not come except upon the worst of people, who are worse than the people of the Jâhiliyyah. They will not ask Allâh for anything but He will refuse their request.’

While they were like that, ‘Uqbah bin ‘Amir came, and Maslamah said to him: ‘O ‘Uqbah, listen to what ‘Abdullâh is saying.’ He said: ‘He knows best; as for me, I heard the Messenger of Allâh ☪ say: “A group of my Ummah will continue to fight to establish the command of Allâh, continuing to defeat their enemies and not being harmed by those who oppose them until the
Hour comes upon them when they are like that.” ‘Abdullâh said: ‘Yes, then Allâh will send a wind like the fragrance of musk and with a touch like that of silk, and it will not leave any soul in whose heart is a grain of faith, but it will take it. Then the worst of people will be left, upon whom the Hour will come.’”

Chapter 54. Keeping Animals’ Well Being In Mind When Traveling, And The Prohibition Of Halting In The Road At The End Of The Night

[4958] 177 - (1925) It was narrated that Sa’d bin Abî Waqqâs said: “The Messenger of Allâh ﷺ said: ‘The people of the Gharb[1] will continue to prevail on the basis of the truth until the Hour begins.’”

[4959] 178 - (1926) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘If you are traveling in fertile land, then give the camels their share of the land; if you are

[1] The people of the Gharb: Gharb here may refer to “buckets” and the “people of the bucket” means the Arabs who used buckets to draw water from wells, or it may mean “the west” referring to Shâm or Greater Syria.
Chapter 1. Hunting With Trained Dogs And Arrows

[4972] 1 - (1929) It was narrated that ‘Adiyy bin Ḥātim said: “I said: ‘O Messenger of Allah, I release my trained dogs and they catch (game) for me, and I mention the Name of Allah over them.’ He said: ‘If you release your trained dog and you mention the Name of Allah over him, then eat.’ I said: ‘Even if (the dogs) kill (the game)?’ He said: ‘Even if they kill it, so long as another dog has not joined them.’ I said to him: ‘And I shoot the game with a Mi‘râd\(^1\) (a short blunt, arrow without fletching) and I hit it.’ He said: ‘If you shoot the Mi‘râd and it pierces (the game), then eat it, but if it strikes it sideways, then do not eat it.’"

[4973] 2 - (...) It was narrated that ‘Adiyy bin Ḥātim said: “I asked the Messenger of Allah..."

\(^1\) A short, blunt, featherless arrow, or something that has a blade or point on one end or one side, while the other end of it or side of it is wooden.
saying: 'We are a people who hunt with these dogs.' He said: 'If you release these trained dogs and mention the Name of Allâh over them, then eat what they catch for you, even if they kill it, unless the dog eats some of it. If he eats some of it then do not eat of it, for I am afraid that he may have caught it for himself. And if other dogs join your dog, then do not eat (the game).'"

[4974] 3 - (...) It was narrated that ‘Adiyy bin Hâtîm said: "I asked the Messenger of Allâh ﷺ about the Mi’râd. He said: 'If its point strikes (the game), then eat, but if its edge (i.e., side-ways) strikes it and kills it, then it has been beaten to death, so do not eat it.' And I asked the Messenger of Allâh ﷺ about dogs. He said: 'If you release your dog and mention the Name of Allâh, then eat, but if he has eaten part of it then do not eat, for he has caught it for himself.' I said: 'What if I find another dog with my dog, and I do not know which of them caught it?' He said: 'Do not eat, for you mentioned the Name of Allâh over your dog but you did not mention the Name of Allâh over any other.'"
[4975] (...) Ash-Sha'bi said: “I heard ‘Adiyy bin Hâtim saying: ‘I asked the Messenger of Allah about the Mi'râd...’” and he mentioned a similar report (as Ḥadîth no. 4974).

[4976] (...) ‘Adiyy bin Hâtim said: “I asked the Messenger of Allah about the Mi'râd...” and he mentioned a similar report (as no. 4974).

[4977] 4 - (...) It was narrated that ‘Adiyy bin Hâtim said: “I asked the Messenger of Allah about hunting with a Mi'râd. He said: ‘Whatever is struck with its point, eat it, but whatever is struck with its sideways, do not eat it, for it has been beaten to death.’ And I asked him about hunting with dogs. He said: ‘Whatever it catches for you and does not eat, then eat it, for its slaughtering is its being caught and killed (by the dog). But if you find another dog with him and you fear that (the other dog) caught it with him and killed it, then do not eat, for you mentioned the Name of Allâh over your dog, not any other.’”
Zakariyya bin Abi Zâ'idah narrated it with this chain.

Ash-Sha'bî said: "I heard 'Adiyy bin Uâtim, who was our neighbor, partner and close associate in An-Nahrain, say that he asked the Messenger of Allâh ﷺ: 'I release my dog and I find another dog has caught the game with my dog, and I do not know which of them caught it and killed it first.' He said: 'Do not eat, for you only mentioned the Name of Allâh over your dog, not any other.'"

A similar report (as no. 4979) was narrated from 'Adiyy bin Hâtim from the Prophet ﷺ.

It was narrated that 'Adiyy bin Hâtim said: "The Messenger of Allâh ﷺ said to me: 'If you release your dog and mention the Name of Allâh, if he catches something for you and you find it alive, then slaughter it; if you find he has killed it but has not eaten any of it, then eat it. If you find another dog with your dog and it (the game) has been killed, then do not eat, for you do not know which of them killed it. If you shoot your arrow and mention the Name of Allâh, then..."
(the game) vanishes from your sight for a day, and you only find the mark of your arrow on it, then eat if you wish, but if you find it drowned in water, then do not eat it.”

[4982] 7 - (...) It was narrated that 'Adiyy bin Hâtim said: “I asked the Messenger of Allâh about hunting. He said: “When you shoot your arrow, mention the Name of Allâh. Then if you find it (the game) dead then eat, unless you find that it has fallen into water, in which case you cannot know whether it was the water that killed it, or your arrow.”

[4983] 8 - (1930) Abû Tha'labah Al-Khusâhî said: “I came to the Messenger of Allâh and said: ‘O Messenger of Allâh, we are in the land of some of the People of the Book, and we eat from their vessels. And it is a land where I hunt with my bow and with my trained dog, or my dog that is not trained. Tell me what is permissible for us of that.’ He (ﷺ) said: ‘As for what you have mentioned about being in a land where I hunt with my bow and with my trained dog, or my dog that is not trained. If you can find vessels other than theirs, then do not eat (from their vessels), but if you cannot, then wash them then eat from them. As for what you have mentioned about being in a land where I hunt with my bow and with my trained dog, or my dog that is not trained. If you can find vessels other than theirs, then do not eat (from their vessels), but if you cannot, then wash them then eat from them. And it is a land where I hunt with my bow and with my trained dog, or my dog that is not trained. If you can find vessels other than theirs, then do not eat (from their vessels), but if you cannot, then wash them then eat from them.
hunting land, whatever you catch with your bow, mention the Name of Allāh then eat, and whatever you catch with your trained dog, mention the Name of Allāh then eat. But whatever you catch with your dog that is not trained, if you come to it (when it is still alive) and slaughter it, then eat it.”

[4984] (...) A Hadīth like that of Ibn Al-Mubārak (no. 4983) was narrated from Haiwah with this chain of narration, except that the Hadīth of Ibn Wahb does not mention hunting with a bow.

Chapter 2. If The Game Disappears, Then Is Found Afterwards

[4985] 9 - (1931) It was narrated from Abū Tha’labah that the Prophet said: “If you shoot your arrow and (the game) disappears, then you find it, then eat it, so long as it has not turned rotten.”

[4986] 10 - (...) It was narrated from Abū Tha’labah from the Prophet concerning the one who catches up with his game after three days: (He said:) “Eat it so long as it has not turned rotten.”
A Hadith like that of Al-ʿAlâʾ was narrated from Abû Thaʿlabah Al-Khushâñî, except that he did not mention it turning rotten. And he said concerning dogs: “Eat it after three days unless it has turned rotten, in which case leave it.”

Chapter 3. The Prohibition Of Eating Any Wild Animal With Fangs And Any Bird With Talons

It was narrated that Abû Thaʿlabah said: “The Prophet ﷺ forbade eating any wild animal with fangs.” Ishâq and Ibn Abî ʿUmar added in their Ḥadîth: “Az-Zuhrî said: ‘We did not hear this until we came to Ash-Shâm.’”
[4989] 13 - (...) It was narrated from Abû Idrîs Al-Khawlânî that he heard Abû Thaʿlabah Al-Khushânî say: “The Messenger of Allâh ﷺ forbade eating any wild animal with fangs.”

Ibn Shihâb said: “I did not hear that from our scholars in the Hijâz, until Abû Idrîs, who was one of the Fuqahâ’ (scholar) of Ash-Shâm, narrated it to me.”

[4990] 14 - (...) It was narrated from Abû Thaʿlabah Al-Khushânî that the Messenger of Allâh ﷺ forbade eating any wild animal with fangs.

[4991] (...) A Hadîth like that of Yûnus and ‘Amr was narrated from Az-Zuhrî with this chain of narration. All (the narrators) mentioned eating except Sâliḥ and Yûsuf, in whose Hadîth it says: “He forbade every wild animal that has fangs.”
It was narrated from Abū Hurairah that the Prophet said: “Every wild animal that has fangs, eating it is Ḥarām (forbidden).”

Mālik bin Anas narrated a similar report (as no. 4992), with this chain of narrators.

It was narrated that Ibn ‘Abbās said: “The Messenger of Allāh forbade (eating) every wild animal with fangs and every bird with talons.”
[4995] (...) Shu'bah said... a similar report with this chain of narrators (as no. 4994).

[4996] (...) It was narrated from Ibn 'Abbâs that the Messenger of Allah forbade every wild animal that has fangs and every bird that has talons.

[4997] (...) It was narrated that Ibn 'Abbâs said: "The Messenger of Allah forbade..." a Hadith like that of Shu'bah from Al-Hakam.

Chapter 4. Permissibility Of (Eating) Dead Animals From The Sea

[4998] 17 - (1935) It was narrated that Jâbir said: "The Messenger of Allah sent us on an expedition and appointed Abû..."
Abū 'Ubaidah in charge of us, to intercept a caravan of the Quraish. He supplied us with a bag of dates, and we had no other provisions apart from that. Abū 'Ubaidah used to give them to us, one date at a time.” He (the narrator) said: “I said: ‘What did you do with it?’ He said: ‘We used to suck it like a child, then drink water after that, and it would suffice us for that day until night. And we used to knock down leaves with our sticks, then soak them in water and eat them. We set off along the coast and there appeared before us on the shore something like a huge mound. We came to it and saw that it was a beast called Al-'Anbar (sperm whale). Abū 'Ubaidah said: “It is dead meat.” Then he said: “No, we are the envoys of the Messenger of Allâh ﷺ, (striving) in the cause of Allâh, and we are compelled (by hunger); eat.” We lived on it for a month, three hundred of us, until we grew fat. And I remember that we extracted pitchers of fat from its eye socket, and we cut out pieces of meat like that of a bull. Abū 'Ubaidah called out thirteen of us and made them sit in its eye socket, and he took one of its ribs and set it up, then he saddled the largest camel we had with us and passed beneath it. And we supplied ourselves with
preserved pieces of its meat. When we reached Al-Madinah, we came to the Messenger of Allah ﷺ and told him all of that. He said: "It is provision that Allah brought forth for you. Do you have any of its meat with you that you can give us to eat?" We sent some of it to the Messenger of Allah ﷺ and he ate it.

[4999] 18 - (...) `Amr heard Jâbir bin `Abdullâh say: "The Messenger of Allah ﷺ sent us, three hundred riders, with Abû `Ubadah bin Al-Jarrâh in charge, to keep a lookout for the caravan of the Quraish. We stayed on the coast for half a month, and we were stricken with such intense hunger that we ate leaves, and it was called the Army of Leaves. Then the sea threw out to us a beast called Al-'Anbar (sperm whale) and we ate from it for half a month and rubbed its fat on our bodies, until our bodies grew strong. Abû `Ubadah took one of its ribs and set it up, then he looked for the tallest man in the army and the tallest camel. He mounted the man on the camel, and he passed beneath it. And a number of men sat in its eye socket, and we extracted such and such number of pitchers of fat from its eye socket. `Abû `Ubadah used to give each one of us a handful of dates at a time, then he gave us one date at a time, and when he ran out we felt its loss."

[5000] 19 - (...) `Amr heard
Jâbir say concerning the Army of the Leaves: “A man slaughtered three camels, then another three, then another three, then Abû ‘Ubaidah forbade him to do that.”

[5001] 20 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “The Prophet sent us, three hundred men, and we carried our provision slung around our necks.”

[5002] 21 - (...) Jâbir bin ‘Abdullâh narrated: “The Messenger of Allâh sent an expedition, three hundred strong, and appointed Abû ‘Ubaidah bin Al-Jarrâh in charge of them. Their provisions ran short, so Abû ‘Ubaidah collected their provisions in a bag and fed us from it each day, until the ration was reduced to one date each every day.”

[5003] (...) Jâbir bin ‘Abdullâh said: “The Messenger of Allâh sent an expedition, of whom I was one, to the coast...” and they (the narrators) all quoted a Hadîth like that of ‘Amr bin Dînãr and Abû Az-Zubair except that in the Hadîth of Wahb bin
Kaisân (no. 5002) it says: “The army ate from it for eighteen days.”

(...)(...) It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ sent an expedition to the land of Juhainah, and appointed a man in charge of them...” and he quoted a similar Hadîth (as no. 5003).

Chapter 5. The Prohibition Of Eating The Meat Of Domesticated Donkeys

[5005] 22 - (1407) It was narrated from ‘Âli bin Abî Tâlib that the Messenger of Allâh ﷺ forbade Mut‘ah marriage with women on the Day of Khaiâbar, and he forbade the meat of domesticated donkeys.

(...)(...) It was narrated from Az-Zuhrî, with this chain of narrators. In the Hadîth of Yûnus
it says: "And eating the meat of domesticated donkeys."

[5007] 23 - (1936) It was narrated from Ibn Shihāb that Abū Idrīs told him that Abū Tha'lābah said: "The Messenger of Allāh ﷺ prohibited the meat of domesticated donkeys."

[5008] 24 - (561) It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ forbade eating the meat of domesticated donkeys.

[5009] 25 - (...) It was narrated that Ibn 'Umar said: "The Messenger of Allāh ﷺ forbade eating domesticated donkeys on the Day of Khaibar, although the people needed it."
26 - (1937) It was narrated that Ash-Shaibâni said: "I asked 'Abdullâh bin Abî Awfâ about the meat of domesticated donkeys. He said: 'We were stricken with hunger on the Day of Khaibar, when we were with the Messenger of Allah ﷺ, and the people had captured some donkeys outside Al-Madinah. So we slaughtered them, and the cooking pots were boiling, when the caller of the Messenger of Allah ﷺ cried out that the cooking pots should be overturned and nothing of the donkey meat should be eaten.' I said: 'What kind of prohibition was it?' He said: 'We talked about that amongst ourselves, did he prohibit it forever or did he prohibit it because it had not been distributed as it should have been (i.e., with the Khumus being taken out before the booty was divided)?'"

27 - (...) Sulaimân Ash-Shaibâni said: "I heard 'Abdullâh bin Abî Awfâ say: 'On the Day of Khaibar we fell upon some domesticated donkeys and slaughtered them. When the cooking pots were boiling, the
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The caller of the Messenger of Allah ﷺ cried out (saying): “Overturn the cooking pots and do not eat any of the donkey meat.” Some people said: “The Messenger of Allah ﷺ has only forbidden it because it has not been distributed as it should have been (i.e., with the Khumus being taken out before the booty was divided),” and others said: “He has forbidden it forever.”

[5012] 28 - (1938) It was narrated that ‘Adiy bin Thâbit said: “I heard Al-Barâ’ and ‘Abdullâh bin Abî Awfâ say: ‘We got some donkeys and cooked them, then the caller of the Messenger of Allah ﷺ cried out saying: “Overturn the cooking pots.”

[5013] 29 - (...) It was narrated that Abû Ishâq said: “Al-Barâ’ said: ‘On the Day of Khaibar we got some donkeys, then the caller of the Messenger of Allah ﷺ cried out saying: “Overturn the cooking pots.”

[5014] 30 - (...) It was narrated that Thâbit bin ‘Ubaidullâh said: “I heard Al-Barâ’ saying: ‘We were forbidden the meat of domesticated donkeys.’”
It was narrated that Al-Barâ' bin 'Azib said: “The Messenger of Allâh ﷺ commanded us to throw away the meat of domesticated donkeys, raw and cooked, then he did not command us to eat it.”

A similar report (as no. 5015) was narrated from 'Asim with this chain narrators.

It was narrated that Ibn 'Abbâs said: “I do not know whether the Messenger of Allâh ﷺ forbade it because they (donkeys) were beasts of burden for the people, and he did not want their beasts of burden to be lost, or if he prohibited the meat of domesticated donkeys on the Day of Khaibar.”

It was narrated that Salamah bin Al-Akwa’ said: “We set out with the Messenger of Allâh ﷺ for Khaibar, then Allâh granted them victory over it. When evening came on the day that they conquered it, the people lit many fires, and the Messenger of Allâh ﷺ said: ‘What are these
fires? What are you lighting them for?' They said: 'For (cooking) meat.' He said: 'What kind of meat?' They said: 'For the meat of domesticated donkeys.' The Messenger of Allâh ﷺ said: 'Throw it away and break them (the pots).' A man said: '0 Messenger of Allâh, or throw it away and wash them?' He said: 'Or that.'”

[5019] (…) It was narrated from Yazid bin Abi ‘Ubaid, with this chain narrators.

[5020] 24 - (1940) It was narrated that Anas said: "When the Messenger of Allâh ﷺ conquered Khaibar, we captured some donkeys outside the town, and we cooked some of them. Then the caller of the Messenger of Allâh ﷺ cried out (saying); 'Allâh and His Messenger have forbidden it to you, for it is an abomination of the Shaitân’s handiwork.' So the pots and their contents were overturned, and they were brimming with their contents."

[5021] 35 - (…) It was narrated
that Anas bin Mâlik said: “On the Day of Khaibar, someone came and said: ‘O Messenger of Allah, the donkeys have been eaten.’ Then another person came and said: ‘O Messenger of Allah, the donkeys are finished.’ The Messenger of Allah ἂ 템 told Abû Talhah to call out: ‘Allâh and His Messenger forbid the meat of donkeys to you, for it is an abomination or it is impure.’ So the cooking pots were overturned with their contents.”

Chapter 6. Permissibility Of Eating Horse Meat

[5022] 36 - (1941) It was narrated from Jâbir bin ‘Abdullâh that on the Day of Khaibar, the Messenger of Allâh ἂ 템 forbade the meat of domesticated donkeys, but he permitted the meat of horses.

[5023] 37 - (...) Jâbir bin ‘Abdullâh said: “At the time of Khaibar, we ate the meat of horses and onagers,[1] but the

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Prophet ﷺ forbade us (to eat) the meat of domestic donkeys.”

[5024] (...) It was narrated from Ibn Juraij, with this chain narrators (a Ḥadīth similar to no. 5023).

[5025] 38 - (1942) It was narrated that Asmā’ said: “We slaughtered a horse at the time of the Messenger of Allāh ﷺ and ate it.”

[5026] (...) It was narrated from Hishām with this chain narrators (a Ḥadīth similar to no. 5025).

Chapter 7. The Permissibility Of Eating Ad-Dabb (Mastigure)[1]

[5027] 39 - (1943) It was narrated from ‘Abdullāh bin Dīnār that he heard Ibn ‘Umar said: The Prophet ﷺ was asked about Ad-Ḍabb (mastigure, desert lizard).

[1] A type of lizard (urostyx) that grows up to one or two feet in length.
He said: “I will not eat it but I will not prohibit it.”

[5028] 40 - (…) It was narrated that Ibn ‘Umar said: “A man asked the Messenger of Allâh ﷺ about eating Ad-Ḍabb (mastigure, desert lizard), and he said: “I do not eat it but I do not prohibit it.”

[5029] 41 - (…) It was narrated that Ibn ‘Umar said: “A man asked the Messenger of Allâh ﷺ about eating Ad-Ḍabb (mastigure, desert lizard) when he was on the pulpit. He said: I do not eat it but I do not prohibit it.”

[5030] (…) A similar report (as no. 5029) was narrated from ‘Ubaidullâh with this chain narrators.

[5031] (…) A Hadîth like that of Al-Laith from Nâfi’ (no. 5029) was narrated from Nâfi’ from Ibn ‘Umar, from the Prophet ﷺ, except that the Hadîth of Ayyûb (says): “A mastigure was brought to the Messenger of Allâh ﷺ and he did not eat it but he did not prohibit it.” In the Hadîth of Usâmah it says: “A man stood up
in the *Masjid* when the Messenger of Allah was on the pulpit."

\[5032\] 42 - (1944) Ash-Sha'bî heard Ibn ‘Umar (say) that the Prophet had some of his Companions with him, among whom was Sa’d. Some mastigure meat was brought to them and one of the wives of the Prophet called out: “It is mastigure meat.” The Messenger of Allah said: “Eat, for it is *Halâl*, but it is not something that I eat.”

\[5033\] (…) It was narrated that Tawbah Al-‘Anbarî said: “Ash-Sha'bî said to me: ‘Have you heard the *Hadîth* of Al-Hasan from the Prophet? I sat with Ibn ‘Umar for nearly two years or a year and a half, and I did not hear him narrate anything from the Prophet except this. He said: “Some of the Companions..."
of the Prophet ﷺ, among whom was Sa‘d...” a Hadith like that of Mu‘ādh (no. 5032).

[5034] 43 - (1945) It was narrated that ‘Abdullâh bin ‘Abbâs said: “Khâlid bin Al-Walîd and I, along with the Messenger of Allâh ﷺ, entered the house of Maimûnâh. A roasted mastigure was brought and the Messenger of Allâh ﷺ stretched out his hand, then one of the women who were in the house of Maimûnâh said: ‘Tell the Messenger of Allâh ﷺ what he is about to eat.’ Then the Messenger of Allâh ﷺ withdrew his hand. I said: ‘Is it Harâm, O Messenger of Allâh?’ He said: ‘No, but it is not found in the land of my people and I have an aversion to it.’”

Khâlid said: “I took it and ate it, and the Messenger of Allâh ﷺ was looking on.”

[5035] 44 - (1946) It was narrated from Abû Umâmah bin Sahl bin Ḥunaif Al-Ansârî that ‘Abdullâh bin ‘Abbâs told him that Khâlid bin Al-Walîd, who was called Saîfullâh (the Sword of Allâh), told him that he entered, along with the Messenger of Allâh ﷺ, upon Maimûnâh, the wife of the Prophet ﷺ, who was his maternal aunt and the maternal aunt of Ibn ‘Abbâs. He found in her house a roasted mastigure
which had been brought by her sister Hufaidah bint Al-Ḫârith from Najd. It was rare that food would be offered to him without being described or named. The Messenger of Allâh ﷺ stretched out his hand towards it and one of the women present said: "Tell the Messenger of Allâh ﷺ what is being offered to him." They said: "It is a mastigure, O Messenger of Allâh." The Messenger of Allâh ﷺ withdrew his hand and Khâlid bin Al-Walîd said: "Is mastigure Haram, O Messenger of Allâh?" He said: "No, but it is not found in the land of my people and I have an aversion to it."

Khâlid said: "I took it and ate it while the Messenger of Allâh ﷺ was looking on, and he did not forbid me."

[5036] 45 - (...) It was narrated from Ibn ‘Abbâs that Khâlid bin Al-Walîd told him that he entered with the Messenger of Allâh ﷺ upon Maimûnâh bint Al-Ḫârith, who was his maternal aunt. Some mastigure meat was brought to the Messenger of Allâh ﷺ, which had been brought by Umm Hufaid bint Al-Ḫârith from Najd, who was married to a man from Banû Ja’far. The Messenger of Allâh ﷺ would not eat anything until he knew what it was... then he mentioned a Hadîth like that of...
Yûnûs (no. 5035), and at the end of the Hadîth he added: “Ibn Al-Asham narrated it from Maimûnah, and he was under her care.”

[5037] (1945) It was narrated that Ibn ‘Abbâs said: “Two grilled mastigures were brought to the Prophet when we were in the house of Maimûnah...” a similar Hadîth (as no. 5036), but he did not mention Yazîd bin Al-Asham from Maimûnah.

[5038] (...) It was narrated that Ibn ‘Abbâs said: “Some mastigure meat was brought to the Messenger of Allâh when he was in the house of Maimûnah and Khâlid bin Al-Walîd was with him...” and he mentioned a Hadîth like that of Az-Zuhrî.

[5039] 46 - (1947) Ibn ‘Abbâs said: “My maternal aunt Umm Hufaid gave a gift to the Messenger of Allâh of some ghee, dried yoghurt and mastigures. He ate
some of the ghee and dried yoghurt, but he left the mastigure, having an aversion to it. It was eaten at the table of the Messenger of Allâh ﷺ, and if it were Harâm, it would not have been eaten at the table of the Messenger of Allâh ﷺ.”

[5040] 47 - (1948) It was narrated that Yazîd bin Al-Aṣamm said: “A newly-married man in Al-Madînah invited us (to a meal) and he served us thirteen mastigures. Some people ate and some did not. I met Ibn ‘Abbâs the next day and told him about that. People started narrating what they heard about this issue, until one of them said: ‘The Messenger of Allâh ﷺ said: ‘I do not eat it, but I do not forbid it and I do no prohibit it.’” Ibn ‘Abbâs said: ‘What a bad thing you have said. No Prophet of Allâh was sent except to explain what is permitted and what is forbidden. When the Messenger of Allâh ﷺ was in the house of Maimûnâh, along with Al-Faql bin ‘Abbâs, Khâlid bin Al-Walîd and another woman, a tray of meat was brought to them. When the Messenger of Allâh ﷺ wanted to eat, Maimûnâh said to him: ‘It is mastigure meat.” He withdrew his hand and said:
“This is meat which I have never eaten.” And he said to them: “Eat.” So Al-Fadl, Khâlid and the woman ate from it.

Maimûnah said: “I will never eat something that the Messenger of Allah ḥ saw did not eat.”

[5041] 48 - (1949) Jâbir bin ‘Abdollâh said: “A mastigure was brought to the Messenger of Allah ḥ saw and he refused to eat it. He said: ‘I do not know, perhaps it is descended from one of the generations who were transformed.’”

[5042] 49 - (1950) It was narrated that Abû Az-Zubair said: “I asked Jâbir about mastigure. He said: ‘Do not eat it,’ and he regarded it as repulsive. He said: ‘Umar bin Al-Khattâb said: ‘The Prophet ḥ saw did not prohibit it, and Allah has benefited more than one person by it. It is the food of most shepherds, and if I had some with me I would eat it.’”

[5043] 50 - (1951) It was narrated that Abû Sa‘eed said: “A man said: ‘O Messenger of Allah, we live in a land that abounds in mastigures. What do you command us to do? Or what is your ruling to us?’ He said: ‘I have been told that a group of
the Children of Israel was transformed,' and he did not command or forbid.'

Abû Sa‘eed said: “After that, ‘Umar said: ‘Allâh (Glorified and Exalted is He) has benefited more than one person by it, and it is the food of most shepherds. If I had some with me, I would eat it. It was just that the Messenger of Allâh ﷺ had an aversion to it.”

[5044] 51 - (…) It was narrated from Abû Sa‘eed that a Bedouin came to the Messenger of Allâh ﷺ and said: “I live in a low land that abounds in mastigures, and they are the main food of my people.” He (ﷺ) did not answer him and we said: “Ask him again.” He asked him again and he did not answer him, three times. Then the Messenger of Allâh ﷺ called out to him the third time and said: “O Bedouin, Allâh cursed or became angry with a tribe of the Children of Israel, and He transformed them into animals that move on the earth, and I do not know, perhaps these are descended from them. So I do not eat it but I do not forbid it.”

Chapter 8. The Permissibility Of Eating Locusts

[5045] 52 - (1952) It was narrated that ‘Abdullâh bin Abî Awfâ said: “We went on seven campaigns with the Messenger of
Allâh during which we ate locusts.”

(...). It was narrated that Abû Ya'für with this chain of narrators (a similar Hadîth as no. 5045).
Abû Bakr said in his report: “Seven campaigns.” Ishâq said: “Six.” Ibn Abî 'Umar said: “Six or seven.”

(...). It was narrated from Abû Ya'für with this chain of narrators, and he said: “Seven campaigns.”

Chapter 9. The Permissibility Of Eating Rabbit

(...) It was narrated that Anas bin Mâlik said: “We passed by and chased a rabbit in Marr Az-Zahrân. They ran after it but got tired, then I ran and caught it. I brought it to Abû Talḥah, who slaughtered it, and he sent its haunch and two hind legs to the Messenger of Allâh. I brought it to the Messenger of Allâh and he accepted it.”
It was narrated from Shu’bah with this chain (a similar Hadith as no. 5048). In the Hadith of Yahya it says: “Its haunch or its hind legs.”

Chapter 10. The Permissibility Of Using Things That Help In Hunting And Pursuing The Enemy, But Throwing Small Pebbles Is Disliked

It was narrated that Ibn Buraidah said: “Abdullâh bin Al-Mughaffal saw one of his companions throwing small pebbles and he said to him: ‘Do not throw small pebbles, for the Messenger of Allah disliked - or forbade - the throwing of small pebbles, for no game is caught thereby and no enemy is defeated; it just breaks a tooth or puts out an eye.’ Then he saw him throwing small pebbles again after that and he said to him: ‘I tell you that the Messenger of Allah used to dislike - or forbid - the throwing of small pebbles, then I see you throwing small pebbles! I will never speak to you again!’”

‘Uthmân bin ‘Umar narrated: “Kahmas narrated a similar report (as no. 5050) with this chain of narrators.”
[5052] 55 - (...) It was narrated that 'Abdullâh bin Al-Mughaffal said: “The Messenger of Allâh ﷺ forbade the throwing of small pebbles.” Ibn Ja’far said in his Hadîth: “It does not kill (or hurt) the enemy or kill the game, rather it breaks a tooth or puts out an eye.” Ibn Mahdî said: “It does not defeat the enemy.” And he did not say: “It puts out an eye.”

[5053] 56 - (...) It was narrated from Sa’eed bin Al-Jubair that a relative of ‘Abdullâh bin Al-Mughaffal threw small pebbles and he told him not to do that. He said: “The Messenger of Allâh ﷺ forbade the throwing of small pebbles and said: ‘It does not kill the game or kill (or hurt) the enemy, rather it breaks a tooth or puts out an eye.’” Then he did it again and he said: “I told you that the Messenger of Allâh ﷺ forbade it, then you throw small pebbles again. I will never speak to you.”

[5054] (...) A similar report (as no. 5053) was narrated from Ayyûb with this chain of narrators.
Chapter 11. The Command To Be Proficient In Slaughtering And Killing, And To Sharpen The Blade

[5055] 57 - (1955) It was narrated that Shaddâd bin Aws said: “There are two things that I memorized from the Messenger of Allah ﷺ. He (ﷺ) said: ‘Allâh has prescribed proficiency in all things, so if you kill, kill well, and if you slaughter, slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughters.”

[5056] (... It was narrated from Khâlid Al-Hadhâ’, with the chain of narrators and meaning of the Hadîth of Ibn ‘Ulayyah (no. 5055).

Chapter 12. The Prohibition Of Cornering Animals In Order To Kill Them (For Sport)

entered, the house of Al-Hakam bin Ayyûb along with my grandfather Anas bin Mâlik, and there were some people who had made a hen a target and were shooting arrows at her. Anas said: ‘The Messenger of Allâh forbade taking animals as targets.’”

[5058] (…) It was narrated from Shu’bah with this chain of narrators (a similar Hadîth as no. 5057).

[5059] 58m - (1957) It was narrated from Ibn ‘Abbâs that the Prophet said: “Do not take any living being as a target.”

[5060] (…) A similar report (as no. 5059) was narrated from Shu’bah, with this chain of narrators.

[5061] 59 - (1958) It was narrated that Sa’eed bin Jubair said: “Ibn ‘Umar passed by a group of people who had taken a hen as a target and were shooting
at her. When they saw Ibn 'Umar, they scattered, and Ibn 'Umar said: 'Who did this? The Messenger of Allâh ﷺ cursed the one who does this.'"

[5062] (...) It was narrated that Sa'eed bin Jubair said: "Ibn 'Umar passed by some young men of Quraish who had taken a bird as a target and were shooting at it, and they had agreed to give every arrow that missed to the owner of the bird. When they saw Ibn 'Umar, they scattered. Ibn 'Umar said: 'Who did this? May Allâh curse the one who did this. The Messenger of Allâh ﷺ cursed the one who takes any living being as a target.'"

[5063] 60 - (1959) Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade capturing any animal for the purpose of killing it (for sport)."
Chapter 1. The Time For Sacrifice

[5064] 1 - (1960) Jundab bin Sufyân said: “I was present at (‘Eid) Al-Adḥa with the Messenger of Allāh ﷺ, and no sooner had he finished his prayer, and said the Salām, but he saw the meat of some sacrifices that had been slaughtered before he had finished his prayer. He said: ‘Whoever offered his sacrifice before the prayer - or before we prayed - let him offer another one in its stead, and whoever did not yet offer his sacrifice, let him offer it in the Name of Allāh.’”

[5065] 2 - (...) It was narrated that Jundab bin Sufyân said: “I was present at (‘Eid) Al-Adḥa with the Messenger of Allāh ﷺ, and when he had finished leading the people in prayer, he looked towards some sheep that had been slaughtered and said: ‘Whoever slaughtered (his sacrifice) before the prayer, let him slaughter a sheep in its stead, and whoever has not yet slaughtered (his sacrifice),
let him slaughter it in the Name of Allah.”

[5066] (...) It was narrated from Al-Aswad bin Qais with this chain of narrators, and he said: “In the Name of Allah,” like the Hadith of Abul-Ahwas.

[5067] 3 - (...) It was narrated from Al-Aswad (that he) heard Jundab Al-Bajali say: “I saw the Messenger of Allah pray on the day of (‘Eid) Al-Adha, then he delivered the Khutbah and said: ‘Whoever offered his sacrifice before praying, let him offer another in its stead, and whoever has not offered the sacrifice, let him slaughter it in the Name of Allah.’”

[5068] (...) Shu‘bah narrated a similar report (as no. 5067) with this chain of narrators.

[5069] 4 - (1961) It was narrated that Al-Barâ’ said: “My maternal uncle Abü Burdah offered his sacrifice before the prayer, and the Messenger of Allah said: ‘That is just a sheep for meat.’ He said: ‘O Messenger of Allah, I have a Jadh'ah goat.’ He said:

(1) Its mention preceded in the Book of Zakât. It is a term that refers to a particular age among cattle. For goats it refers to what entered its second year, for cows what completed the third, for camels what entered its fifth year, and in the case of sheep
Offer it as a sacrifice, but that will not suffice for anyone but you.’ Then he said: ‘Whoever offered the sacrifice before the prayer has only slaughtered it for himself, but whoever offers the sacrifice after the prayer has completed his rituals and done it according to the Sunnah of the Muslims.’

[5070] 5 - (...) It was narrated from Al-Barâ’ bin ‘Azib that his maternal uncle Abû Burdah bin Niyâr slaughtered (his sacrifice) before the Messenger of Allâh did, and he said: ‘O Messenger of Allâh, this is a day when meat is not desirable so I hastened to offer my sacrifice in order to feed my family and neighbors and household.’[1] The Messenger of Allâh said: ‘Repeat your sacrifice.’ He said: ‘O Messenger of Allâh, I have a weanling female goat that is better than two sheep for meat.’ He said: ‘It is the best of your sacrifice - but no Jadh’ah will suffice for anyone after you.’

[5071] (...) It was narrated that Al-Barâ’ bin ‘Azib said: ‘The Messenger of Allâh addressed us on the Day of Sacrifice and said: ‘No one should offer the

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[1] He means that people see so much of it that day.

See Minnat Al-Mun‘im.
sacrifice until we have prayed.’ My maternal uncle said: ‘O Messenger of Allâh, this is a day when meat is not desirable,’” and he narrated a Hadîth like that of Hushaim (no. 5070).

[5072] 6 - (…) It was narrated that Al-Barâ’ said: ‘The Messenger of Allâh ﷺ said: ‘Whoever prays as we do, faces the same Qiblah as we do and offers the same sacrifice as we do, let him not slaughter (his sacrifice) until he has prayed.’ My maternal uncle said: ‘O Messenger of Allâh, I have offered a sacrifice on behalf of a son of mine.’ He said: ‘That is something that you have hastened to do for your family.’ He said: ‘I have a sheep that is better than two other sheep.’ He said: ‘Sacrifice it, for it is the better of the two.’”

[5073] 7 - (…) It was narrated that Al-Barâ’ bin ‘Azib said: ‘The Messenger of Allâh ﷺ said: ‘The first thing with which we begin on this day (the day of ‘Eid) of ours is the prayer; we pray, then we go back and offer the sacrifice. Whoever does that which has attained our Sunnah, and whoever has already slaughtered (the sacrificial animal), that is just meat that he has given to his family, and there is nothing of the sacrifice in it.’ Abû Burdah bin Niyâr had already slaughtered (his sacrificial animal)
and he said: ‘I have a Jadh’ah that is better than a Musinnah.’\(^{[11]}\) He (ﷺ) said: ‘Slaughter it, but it will not will not suffice for anyone else after you.”

\(^{[5074]}\) A similar report (as no. 5073) was narrated from Al-Barâ’ bin ‘Aẓib, from the Prophet ﷺ.

\(^{[5075]}\) It was narrated that Al-Barâ’ bin ‘Aẓib said: “The Messenger of Allah ﷺ addressed us on the Day of Sacrifice after the prayer...” then he mentioned a similar Hadîth (as no. 5073).

\(^{[5076]}\) Al-Barâ’ bin ‘Aẓib narrated: “The Messenger of Allah ﷺ addressed us on the Day of Sacrifice and said: ‘No one should offer the sacrifice until he has prayed.’ A man said: ‘I have a weanling female goat that is better than two sheep for meat.’ He said: “Sacrifice it, but no Jadh’ah will suffice for anyone after you.”

\(^{[1]}\) This has also preceded in the Book of Zakât. It is that whose second set of teeth have come in, and in the case of sheep it is the second year. See Minnat Al-Mun’îm.
It was narrated that Al-Barâ’ bin ‘Azib said: “Abû Burdah slaughtered (his sacrificial animal) before the prayer, and the Messenger of Allâh ﷺ said: ‘Offer something else in its stead.’ He said: ‘O Messenger of Allâh, I do not have anything but a Jadh’ah’ - Shu’bah said: “And I think he said - ‘which is better than a Musinnah.’” The Messenger of Allâh ﷺ said: “Offer it in its stead, but it will not suffice for anyone after you.”

[5078] (…) Shu’bah narrated it with this chain of narrators (a Hadîth similar to no. 5077), but he did not mention the doubt about whether he said: “It is better than a Musinnah.”

[5079] 10 - (…) It was narrated that Anas said: “The Messenger of Allâh ﷺ said on the Day of Sacrifice: ‘Whoever slaughtered (his sacrificial animal) before the prayer, let him repeat it.’ A man stood up and said: ‘O Messenger of Allâh, this is a day on which people
want meat, and he mentioned the need of his neighbor – as if the Messenger of Allâh agreed with him – and I have a Jadh’ah that is dearer to me than two sheep for meat, can I slaughter it (as a sacrifice)?’ He granted him a concession (allowing him to do that).” He (the narrator) said: “I do not know whether that concession applied to others or not.” He said: “Then the Messenger of Allâh turned towards two rams and slaughtered them, and the people turned towards some sheep and distributed, or he said; divided them.”

[5080] 11 - (...) It was narrated from Anas bin Mâlik that the Messenger of Allâh prayed then delivered the Khutbah, and he ordered those who had slaughtered (their sacrificial animals) before the prayer to repeat (the sacrifice)... then he mentioned a Hadîth like that of Ibn ‘Ulayyah (no. 5079).

[5081] 12 - (...) It was narrated that Anas bin Mâlik said: The Messenger of Allâh addressed us on the day of (‘Eid) Al-Adha and he noticed the smell of meat. He forbade them to slaughter (the sacrifice) and said: “Whoever has already offered the sacrifice, let him repeat it.” Then he mentioned a similar Hadîth.
Chapter 2. The Age Of Sacrificial Animals

[5082] 13 - (1963) It was narrated that Jâbir said: “The Messenger of Allah ﷺ said: ‘Do not slaughter anything but Musinnah, unless it is too difficult for you, in which case slaughter a Jadh’ah.”

[5083] 14 - (1964) Jâbir bin ‘Abdullâh said: “The Prophet ﷺ led us in prayer on the Day of Nahr in Al-Madinah, and some men went and offered their Nahr, thinking that the Prophet ﷺ had offered his Nahr. The Prophet ﷺ ordered those who had offered their Nahr before him to repeat it with another Nahr, and not to offer their Nahr until the Prophet ﷺ had done so.”

[5084] 15 - (1965) It was narrated from ‘Uqbah bin ‘Amir that the Messenger of Allah ﷺ gave him some sheep to distribute among his Companions as sacrifices, and there a young goat remained. He mentioned it to the Messenger of Allah ﷺ and he said: “Sacrifice it yourself.”
It was narrated that ‘Uqbah bin ‘Amir Al-Juhani said: “The Messenger of Allâh distributed some sacrificial animals among us, and I got a Jadh’ah. I said: ‘O Messenger of Allâh, I have got a Jadh’ah.’ He said: ‘Sacrifice it.’”

‘Uqbah bin ‘Amir narrated that the Messenger of Allâh distributed some sacrificial animals among his Companions... a similar report (as no. 5085).

Chapter 3. It Is Recommended To Select A Good Animal For The Sacrifice And To Slaughter It Oneself, Not Delegating It To Anyone Else, And To Say The Name of Allâh, And To Say The Takbir
The Book of Sacrifices

Prophet ﷺ sacrificed two horned black and white rams; he slaughtered them with his own hand and said the Name of Allāh, and said the Tākbīr, and he placed his foot on their sides.”

[5088] 18 - (...) It was narrated that Anas said: “The Messenger of Allāh ﷺ sacrificed two horned black and white rams. I saw him slaughter them with his own hand, and I saw him placing his foot on their sides, and he said the Name of Allāh and he said the Tākbīr.”


[5090] (...) A similar report (as no. 5088) was narrated from Anas from the Prophet ﷺ, except that he said: “And he (ﷺ) said: ‘Bismillâh, Allâhu-Akbar (in the Name of Allâh, Allâh is most Great).’”

[5091] 19 - (1967) It was narrated from ‘Aishah that the Messenger of Allâh ﷺ ordered that a horned ram, with black legs, a black belly and black around its eyes, be brought for
him to sacrifice it. He said to 'Aishah: “Bring me the knife.” Then he said: “Sharpen it on a stone.” She did that, then he took it and he took the ram and made it lie down, then he slaughtered it and said: “In the Name of Allah, O Allah, accept it from Muhammad and the family of Muhammad and from the Ummah of Muhammad.” Then he sacrificed it.

Chapter 4. The Permissibility Of Slaughtering With Anything That Makes The Blood Flow, Except Teeth And All Other Bones

[5092] 20 - (1968) It was narrated from Râfi' bin Khadij: "I said: ‘O Messenger of Allah, we are going to meet the enemy tomorrow, and we do not have any knives.’ He ﷺ said: ‘Slaughter quickly (with whatever) makes the blood flow, and mention the Name of Allah and eat, but do not use teeth and nails. I will explain to you. As for teeth, they are bones, and as for nails, they are the knives of the Abyssinians.’ We acquired some camels and sheep, and one of the camels went out of control, and a man shot it with an arrow and brought it under control. The Messenger of Allah
said: ‘These camels have the inclination to behave in a wild manner. If one of them overwhelms you, do the same thing.’"

[5093] 21 - (...) It was narrated that Râfi‘ bin Khâdiţ said: ‘We were with the Messenger of Allâh at Dhul-Hulaifah in Tihâmah, and we acquired some sheep and camels. The people rushed (and slaughtered these animals) and started cooking them in pots, but he ordered that they be overturned, then he made ten sheep equivalent to one camel...’ and he mentioned the rest of the Hadîth like the Hadîth of Yahyâ bin Sa‘eëd (no. 5092).

[5094] 22 - (...) It was narrated from ‘Abâyah bin Riffinah bin Râfi‘ bin Khâdiţ that his grandfather said: ‘We said: ‘O Messenger of Allâh, we are going to meet the enemy tomorrow, and we do not have any knives, so can we use a piece of reed for slaughtering?’’ He mentioned the same narration (as no. 5092) and he said: ‘One of those camels went wild, and we shot it with arrows until we made it fall down.’
It was narrated from Sa'eed bin Masruk with this chain of narrators, the same Hadith (as no. 5092) until the end. And he said in it: “We do not have any knives with us, so can we slaughter with reeds?”

It was narrated from Rafi' bin Khadij that he said: “O Messenger of Allâh, we are going to meet the enemy tomorrow, and we do not have any knives,” and he quoted the same Hadith (as no. 5093), but he did not mention (the words): “The people rushed (and slaughtered these animals) and started cooking them in pots, but he ordered that they be overturned,” but he mentioned the rest of the story.

Chapter 5. The Prohibition Of Eating Sacrificial Meat For More Than Three Days, Which Applied At The Beginning Of Islam But Was Then Abrogated, And Now It Is Permissible To Eat It As Long As One Wants

It was narrated that Abu 'Ubaid said: “I attended 'Eid with 'Ali bin Abi Tâlib, and he started with the prayer before the Khutbah. He said: 'The Messenger of Allâh ﷺ
forbade us to eat the meat of our sacrifices after three days.”

[5098] 25 - (...) Abû ‘Ubaid, the freed slave of Ibn Azhar, narrated that he attended ‘Eid with ‘Umar bin Al-Khattâb. He said: “Then I prayed with ‘Ali bin Abi Ṭâlib, and he led us in prayer before the Khutbah, then he addressed the people. He said: ‘The Messenger of Allah forbade you to eat the meat of your sacrifices for more than three days, so do not eat it.’”

[5099]... - (...) A similar report (as no. 5098) was narrated from Az-Zuhrî, with this chain of narrators.

[5100] 26 - (1970) It was narrated from Ibn ‘Umar that the Prophet said: “No one should eat from the meat of the sacrifice for more than three days.”
[5101] (...) A Hadith like that of Al-Laith (no. 5100) was narrated from Ibn ‘Umar, from the Prophet ﷺ.

[5102] 27 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allah ﷺ forbade eating the sacrificial meat after three days.

Sâlim (a narrator) said: “Ibn ‘Umar would not to eat the sacrificial meat for more than three days.” Ibn AbI ‘Umar said: “after three days.”

[5103] 28 - (1971) It was narrated from ‘Abdullâh bin AbI Bakr that ‘Abdullâh bin Wâqîd said: “The Messenger of Allah ﷺ forbade eating the sacrificial meat after three days.” ‘Abdullâh bin AbI Bakr said: “I mentioned that to ‘Amrah and she said: ‘He spoke the truth. I heard ‘Aishah say: “The poor among the people of the desert came to the towns during ‘Eid Al-Adhâ (seeking help) during the time of the Messenger of Allah ﷺ, and the
Messenger of Allah ﷺ said: ‘Keep enough for three days, then give what is left in charity.’ After that they said: ‘O Messenger of Allah, the people are making skins with (the hides of) their sacrifices, and they are putting the fat into them.’ The Messenger of Allah ﷺ said: ‘Why is that?’ They said: ‘You forbade eating the meat of the sacrificial animals after three days.’ He said: ‘I only forbade you because of the poor people who came (seeking help). (Now) eat and store and give in charity.’”

[5104] 29 - (1972) It was narrated from Jâbir that (in the beginning) the Prophet ﷺ forbade eating the sacrificial meat after three days, then after that he said: “Eat, store (for the journey) and save.”

[5105] 30 - (…) Jâbir bin ‘Abdullâh said: “We not eat the sacrificial meat for more than three days in Minâ, then the Messenger of Allah ﷺ granted us a concession and said: ‘Eat and store (for the journey)’”

I said to ‘Atâ: “Did Jâbir say: ‘Until we came to Al-Madinah?’ He said: ‘Yes.’”
It was narrated that Jâbir bin ʿAbdullâh said: “We would not keep the sacrificial meat for more than three days, then the Messenger of Allah ordered us to store some of it (for the journey) and to eat from it - i.e., for more than three days.”

It was narrated that Jâbir said: “We used to take it as provisions (on the journey) to Al-Madinah at the time of the Messenger of Allah.”

It was narrated that Abü Sa‘eed Al-Khudrî said: “The Messenger of Allah said: ‘O people of Al-Madinah, do not eat the sacrificial meat for more than three.’” Ibn Al-Muthanna said: “Three days.” They complained to the Messenger of Allah that they had children and servants, and he said: “Eat, give to others and save and store it.”
It was narrated from Salamah bin Al-Akwa' that the Messenger of Allah ﷺ said: “Whoever among you offers a sacrifice, nothing of it should be left in his house after the third day.” The following year, they said: “O Messenger of Allah, shall we do what we did last year?” He said: “No, that was a year when people were hard-pressed, and I wanted (the meat) to be distributed among them.”

It was narrated that Thawbân said: “The Messenger of Allah ﷺ slaughtered his sacrifice then he said: ‘O Thawbân, prepare this meat for us.” And he kept giving it to him to eat until he came to Al-Madinah.

It was narrated from Mu‘awiyah bin Șâlih, with this chain of narrators (a Hadîth similar to no. 5110).
[5112] 36 - (…) It was narrated that Thawbân, the freed slave of the Messenger of Allâh ﷺ said: “The Messenger of Allâh ﷺ said to me during the Farewell Pilgrimage: ‘Prepare this meat.’” “So I prepared it and he continued to eat from it until he reached Al-Madinah.”

[5113] (…) Yahya bin Ḥamzah narrated with this chain (a Hadîth similar to no. 5112), but he did not say: “During the Farewell Pilgrimage.”

[5114] 37 - (977) It was narrated from ‘Abdullâh bin Buraidah that his father said: “The Messenger of Allâh ﷺ said: ‘I forbade you to visit the graves, but now visit them. And I forbade you to (eat) the sacrificial meat for more than three days, but now keep it as long as you see fit. And I forbade you to drink Nabîdh unless it was in skins, but now drink it from any kind of vessel, but do not drink any intoxicant.’”
Chapter 6. Fara' And 'Atirah

(المعجم ۶) - (باب الفرع والعتيرة)

(التحفة ۶)

[5115]... - (...) It was narrated from Ibn Buraidah, narrating his father, that the Messenger of Allâh ﷺ said: “I used to forbid you...” and he mentioned a Hadîth like that of Abû Sinân (no. 5114).

[5116] 38 - (1976) It was narrated that Abû Hurairah said: The Messenger of Allâh ﷺ said: “There is no Fara’ and no ‘Atirah.” Ibn Râfî’ added in his report: “Fara’ refers to the firstborn which they used to sacrifice.”

[1] Two types of sacrifices performed before Islâm.
Chapter 7. When The First Ten Days Of Dhul-Hijjah Begin, It Is Forbidden For The One Who Wants To Offer A Sacrifice To Remove Anything From His Hair, Nails

[5117] 39 - (1977) It was narrated from Umm Salamah that the Prophet ﷺ said: “When the ten (days of Dhul-Hijjah) begin, and one of you wants to offer a sacrifice, let nothing touch his hair or skin.”

It was said to Sufyân (a sub narrator): “Some of them do not attribute it to the Prophet ﷺ.” He said: “But I attribute it to him.”

[5118] 40 - (...) It was narrated from Umm Salamah, attributing it to the Prophet ﷺ: “When the first ten days begin, if he has a sacrificial animal that he wants to offer as a sacrifice, let him not remove anything from his hair or trim his nails.”

[5119] 41 - (...) It was narrated from Sa‘eed bin Al-Musaiyyab, from Umm Salamah, that the Prophet ﷺ said: “When you see the crescent moon of Dhul-Hijjah, and one of you wants to
offer a sacrifice, let him leave his hair and nails alone.”

[5120] (...) A similar report (as no. 5119) was narrated from ‘Umar or ‘Amr bin Muslim, with this chain of narrators.

[5121] 42 - (...) It was narrated that ‘Umar bin Muslim bin ‘Umârah bin Ukaimah Al-Laithî said: “I heard Sa’eed bin Al-Musaiyyab say: ‘I heard Umm Salamah, the wife of the Prophet, say: ‘The Messenger of Allah said: ‘Whoever has an animal to sacrifice, when the crescent moon of Dhul-Hijjah appears, let him not remove anything from his hair or nails, until he has offered his sacrifice.’”

[5122] (...) ‘Amr bin Muslim bin ‘Umârah Al-Laithî said: “We were in the bath-house just before (‘Eid) Al-Adha, and some people removed their pubic hair using a depilatory agent. Some of the people in the bath-house said: ‘Sa’eed bin Al-Musaiyyab regards this as Makrûh, or he
forbids it.’ I met Sa’eed bin Al-Musayyab and told him about that, and he said: ‘O son of my brother, this is a Hadith which has been caused to be forgotten and abandoned, which Umm Salamah narrated to me from the Prophet ﷺ. She said: “The Messenger of Allâh ﷺ said...” a Hadith like that of Mu‘âdh from Muḥammad bin ‘Amr.

[5123] (…) It was narrated from ‘Umar bin Muslim Al-Junda’i that Ibn Al-Musaiyyab told him that Umm Salamah the wife of the Prophet ﷺ told him… a Hadith like theirs (no. 5112).

Chapter 8. The Prohibition Of Slaughtering A Sacrifice For Anything Other Than Allâh, And The One Who Does That Is Cursed

[5124] 43 - (1978) Abû At-Ṭufail ‘Âmir bin Wâthilah said: “I was with ‘Ali bin Abî Ṭâlib when a man came to him and said: ‘What did the Prophet ﷺ tell you in secret?’ He got angry and said: ‘The Prophet ﷺ did not tell me anything in secret that he hid from the people, but he
told me four things.” He said: “What are they, O Amir Al-Mu’mīnīn?” He said: “He (ﷺ) said: ‘May Allah curse the one who curses his father, may Allah curse the one who offers a sacrifice to anything other than Allah, may Allah curse the one who gives refuge to a Muhdith,[1] and may Allah curse the one who changes the boundary markers.”

[5125] 44 - (...) It was narrated that Abū At-Tufail said: “We said to ‘Alî bin Abī Ṭâlib: ‘Tell us of something that the Messenger of Allah ﷺ told you in secret.’ He said: ‘He did not tell me anything in secret that he concealed from the people, but I heard him say: ‘May Allah curse the one who offers a sacrifice to something other than Allah, may Allah curse the one who gives refuge to a Muhdith, may Allah curse the one who curses his parents and may Allah curse the one who changes the boundary markers.”

[5126] 45 - (...) It was narrated that Abū At-Ṭufail said: “‘Alî (bin Abī Ṭâlib) was asked: ‘Did the

[1] Muhdith and it may be read: Muhdath, the first is more popular as it appears in our text, and it refers to one who aids or harbors the criminal. The meaning of Muhdath is the innovated thing itself, for which “giving refuge” would mean accepting and abiding by it. See Minnat Al-Mun‘im.
Messenger of Allah  tell you anything that was for you only?’ He said: ‘The Messenger of Allah  did not tell us anything that was for us only, that he did not tell all the people, except that which is in this sheath of my sword.’ He took out a document on which it was written: ‘May Allah curse the one who offers a sacrifice to anything other than Allah, may Allah curse the one who steals the boundary markers, may Allah curse the one who curses his parents, and may Allah curse the one who gives refuge to a Muḥdith.’
Chapter 1. The Prohibition Of Khamr, Which May Be Made From The Juice Of Grapes, Dried Dates, Unripe Dates, Raisins And Other Things That Intoxicate

[5127] 1 - (1979) It was narrated from Ibn Jurairj (who said): “Ibn Shihâb narrated to me, from ‘Alî bin Al-Ḥusain bin ‘Alî, from his father Husain bin ‘Alî, from ‘Alî bin Abī Ṭâlib who said: “I got an old she-camel from the spoils of war on the Day of Badr, and the Messenger of Allâh ﷺ gave me another she-camel. I made them kneel at the door of a man from among the Anṣâr, intending to carry Idhkhir on them to sell it – and there was a goldsmith of Banû Qainuqâ‘ with me – so that I could use the money to give a wedding feast for my marriage to Fâtimah. Hamzah bin ‘Abdul-Muṭṭalib was drinking in that house, and there was a singing-girl with him who said:

‘O Ḥamzah, get up and slaughter the fat she-camels.’

So Ḥamzah attacked them with his sword, cutting off their humps and cutting open their flanks, then he took out their livers.”
I said to Ibn Shihâb: “Did he take out anything from their humps?” He said: “He cut off their humps and took them away.” Ibn Shihâb said: “Alî said: ‘I looked at a sight that shocked me. I went to the Prophet ﷺ, and Zaid bin Hârithah was with him, and I told him what had happened. He went out, accompanied by Zaid, and I went with him. He entered upon Hamzah and expressed his anger to him. Hamzah looked up and said: ‘Are you anything more than the slaves of my forefathers?’ The Messenger of Allâh ﷺ backed off until he departed from them.’”

[5128] (…) Ibn Juraij narrated a similar report (as no. 5127) with this chain of narrators.

[5129] 2 - (…) Hussain bin ‘Alî narrated that ‘Alî said: “I had a she-camel that was my share of the spoils of war on the Day of Badr, and the Messenger of Allâh ﷺ had also given me a she-camel from the Khumus on that day. When I wanted to consummate my marriage to Fâtîmah, the daughter of the Messenger of Allâh ﷺ, I made a deal a man who was a goldsmith from Banû Qainuqâ’ to go with me so that we could bring some Idhkhir. I wanted to sell it to the goldsmiths and use the money for
my wedding feast. While I was gathering the equipment for my two she-camels, such as saddles, sacks and ropes, and my two she-camels were sitting by the door of an apartment belonging to an Anṣârī man until I collected those things, my two she-camels were attacked; their humps were cut off, their flanks cut open and their livers taken out. I could not help weeping when I saw what had happened to them. I said: ‘Who did this?’ They said: ‘Hamzah bin ‘Abdul-Muţţalib did it; he is in this house, drinking with some of the Anṣâr, and a singing girl is singing to him and his companions. She said in her song: “O Ḥamzah, get up and attack that fat she-camel.”’ So Ḥamzah stood up with his sword and cut off their humps, cut open their flanks and took out their livers.” ‘Aℓî said: “I went and entered upon the Messenger of Allah ﷺ, and Zaid bin Hârîthah was with him. The Messenger of Allah ﷺ saw in my face that something had happened and the Messenger of Allah ﷺ said: ‘What is the matter with you?’ I said: ‘O Messenger of Allah, by Allah, I have never seen anything like today. Ḥamzah attacked my two she-camels. He cut off their humps and cut open their sides. He is there in a house and he is drinking.’ The Messenger of Allah ﷺ called for his Ridal’
(cloak) and put it on, then he set out walking, and Zaid bin Hârithah and I followed him. When he came to the door (of the house) in which Hamzah was, he asked for permission to enter and they gave him permission, and they were drinking. The Messenger of Allâh started to rebuke Hamzah for what he had done. Hamzah’s eyes were red, and he looked at the Messenger of Allâh, then he lifted his gaze and looked at his knees, then he lifted his gaze and looked at his waist, then he lifted his gaze and looked at his face, and Hamzah said: ‘Are you anything more than the slaves of my father?’ The Messenger of Allâh realized that he was drunk, so the Messenger of Allâh started backing off and left, and we left with him.”

[5130] (...) A similar report (as no. 5129) was narrated from Az-Zuhri with this chain of narrators.

[5131] 3 - (1980) It was narrated that Anas bin Mâlik said: “I was pouring drinks for the people in the house of Abû Talhah on the day that Khâmr was forbidden, and they were not drinking anything but date wine made from unripe dates and
dried dates. Then a caller cried out and he said: ‘Go out and see.’ So I went out and a caller was crying out: ‘Khamr has been forbidden.’ So it was spilled out in the lanes of Al-Madinah. Abū Taḥlah said to me: ‘Go out and spill it.’ So I went out and spilled it. They said— or some of them said— ‘so-and-so was killed and so-and-so was killed while wine was in their stomachs.” — He (one of the narrators) said: “I do not know if this was part of the Hadīth of Anas.” — “And Allāh revealed the words: ‘Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allāh (by keeping away from His forbidden things), and believe and do righteous good deeds...’”[1]

[5132] 4 - (...) ‘Abdul-‘Azīz bin Suhaib said: “They asked Anas bin Mālik about date wine. He said: ‘We did not have any other wine except this date wine of yours that you call Al-Fālīkh. I was pouring it for Abū Taḥlah, Abū Ayyūb and some other Companions of the Messenger of Allāh in our house, when a man came and said: ‘Have you heard the news?’ We said: ‘No.’ He said: ‘Khamr has been forbidden.’ He said: ‘O Anas, spill these large pitchers.” And

they did not go back to it or ask about it, after hearing the news of that man.”

[5133] 5 - (...) Anas bin Mâlik said: “I was looking after the uncles (elders) of my tribe, pouring date wine for them, and I was the youngest of them. Then a man came and said: ‘Khamr has been forbidden.’ They said: ‘Spill it out, O Anas,’ so I spilled it out.” I (the sub narrator) said to Anas: “What was it?” He said: “Unripe dates and fresh dates.” And Abû Bakr bin Anas said: “That was their Khamr in those days.”

[5134] 6 - (...) Al-Mu'tamir narrated that his father said: “Anas said: ‘I was looking after the people, pouring drinks for them...’” a Hadîth like that of Ibn 'Ulayyah (no. 5133), except that he said: “And Abû Bakr bin Anas said: ‘That was their Khamr in those days.’ Anas was present and Anas did not object to that.” Ibn 'Abdul-A'lâ said: “Al-Mu'tamir narrated that his father said: ‘One of those who were with me told me that he heard Anas say: ‘That was their Khamr in those days.’”
It was narrated that Anas bin Mālik said: "I was pouring drinks for Abū Talhah, Abū Dujānah, Muʿādh bin Jabal and a group of the Ānṣār when someone came in and said: 'There is fresh news! It has been revealed that Khamr is forbidden.' We spilled it out on that day, and it was a mixture of unripe dates and dried dates."

Qatādah said: "And Anas bin Mālik said: 'Khamr was forbidden, and most of their Khamr in those days was a mixture of unripe dates and dried dates.'"

It was narrated that Anas bin Mālik said: "I was pouring drinks for Abū Talbah, Abū Dujānah, and Suhail bin Baidā' from a skin which contained a mixture made from unripe dates and dried dates..." a Ḥadīth like that of Sa'eed (no. 5135).

Anas bin Mālik said: "The Messenger of Allâh forbade mixing dried dates and unripe dates and drinking the mixture, for that was what most of their Khamr was on the day when Khamr was forbidden."
It was narrated that Anas bin Mâlik said: “I was pouring date wine made from dried dates for Abû ‘Ubaidah bin Al-Jarrâh, Abû Ṭalḥah and Ubayy bin Ka‘b, when someone came to them and said: ‘Khamr has been forbidden.’ Abû Ṭalḥah said: ‘O Anas, go to this pitcher and break it.’ So I went and got a pointed stone of ours, and I struck the lower part of it, until I broke it.”

Anas bin Mâlik said: “Allâh revealed the Verse in which Allâh forbade Khamr, and there was no drink that was drunk in Al-Madinah except drinks made from dates.”

Chapter 2. The Prohibition Of Making Vinegar From Wine

It was narrated from Anas that the Prophet was asked about...
wine, should it be made into vinegar. He said: “No.”

Chapter 3. The Prohibition Of Using Khamr As A Remedy; It Is Not A Remedy

[5141] 12 - (1984) It was narrated from ‘Alqamah bin Wâ’il, from his father Wâ’il Al-Haḍramî, that Târiq bin Suwaid Al-Ju’fî asked the Prophet ☪ about Khamr, and he forbade him or expressed his disapproval of his making it. He said: “I only make it as a remedy.” He said: “It is not a remedy, but it is a disease.”

Chapter 4. Everything That Is Taken From The Date Palm Or Grape Vine And Steeped Is Called Khamr

[5142] 13 - (1985) It was narrated that Abû Hurairah said: “The Messenger of Allâh ☪ said: ‘Khamr comes from these two
trees, the date palm and the grapevine.”"

[5143] 14 - (...) Abū Hurairah said: “I heard the Messenger of Allah say: ‘Khamr comes from these two trees, the date palm and the grapevine.’”

[5144] 15 - (...) It was narrated that Abū Hurairah said: “The Messenger of Allah said: ‘Khamr comes from these two trees, the grapevine and the date palm.’”

Chapter 5. It Is Disliked To Make Nabidh By Mixing Dried Dates And Raisins

It was narrated from Jâbir bin 'Abdullâh Al-Ansârî that the Messenger of Allâh ﷺ forbade making Nabîd with dried dates and raisins together, and he forbade making Nabîd with fresh dates and unripe dates together.

Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: “Do not mix fresh dates and unripe dates, or raisins and dried dates when making Nabîd.”

It was narrated from Jâbir bin ‘Abdullâh Al-Ansârî that the Messenger of Allâh ﷺ forbade making Nabîd with raisins and dried dates together, and he forbade making Nabîd with unripe dates and fresh dates together.
It was narrated from Abü Sa'eed that the Prophet forbade mixing dried dates and raisins, and mixing dried dates and unripe dates.

It was narrated that Abü Sa'eed said: “The Messenger of Allah forbade us to mix raisins and dried dates, and to mix unripe dates and dried dates.”

A similar report (as no. 5150) was narrated from Maslamah with this chain of narrators.

It was narrated that Abü Sa'eed Al-Khudrī said: “The Messenger of Allah said: ‘Whoever among you drinks Nabīd, let him drink it made from raisins on their own, or dried dates on their own, or unripe dates on their own.’”

Ismā'il bin Muslim Al-ʿAbdī narrated with this chain narrators: “The Messenger of Allah forbade us to mix unripe dates with dried dates, or raisins.
with dried dates, or raisins with unripe dates.” He said: “Whoever among you drinks it…” and he mentioned a Hadith like that of Waki’ (no. 5152).

[5154] 24 - (1988) It was narrated from ‘Abdullâh bin Abî Qatâdah that his father said: “The Messenger of Allâh ﷺ said: ‘Do not make Nabîdh with Az-Zahw[1] and fresh dates together, and do not make Nabîdh with raisins and dried dates together. Steep each one of them on its own.”

[5155] (...) A similar report (as no. 5154) was narrated from Yahya bin Abî Kathîr with this chain of narrators.

[5156] 25 - (...) It was narrated from Abû Qatâdah that the Messenger of Allâh ﷺ said: “Do not make Nabîdh with unripe dates and ripe dates together, and do not make Nabîdh with fresh dates and raisins together, rather steep each one on its own.”

Yahya said that he met ‘Abdullâh bin Abî Qatâdah and he narrated a

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[1] Az-Zahw: A type of date that is not ripe but has taken on a reddish or yellowish color.
similar report to him from his father, from the Prophet ﷺ.

[5157] (…) Yahya bin Abi Kathir narrated it with these two chain of narrators, except that he said: “Fresh dates and Az-Zahw, and dried dates and raisins.”

[5158] 26 - (…) ‘Abdullah bin Abi Qatadaah narrated from his father that the Prophet of Allah ﷺ forbade mixing dried dates and unripe dates, and mixing raisins and dried dates, and mixing Az-Zahw and fresh dates, and he said: “Steep each one on its own.”

[5159] (…) A similar Hadith (as no. 5158) was narrated from Abu Qatadaah, from the Prophet ﷺ.

[5160] 26m - (1989) It was narrated that Abu Hurairah said: “The Messenger of Allah ﷺ forbade raisins and dried dates, and unripe dates and dried dates, and he said: ‘Each of them should be steeped on its own.’”
[5161] (…) Abū Hurairah said: “The Messenger of Allâh ﷺ said…” a similar report (as no. 5160).

[5162] 27 - (1990) It was narrated that Ibn ‘Abbâs said: “The Prophet ﷺ forbade mixing dried dates and raisins together, or mixing unripe dates and dried dates together, and he wrote to the people of Jurash forbidding them to mix dried dates and raisins.”

[5163] (…) It was narrated from Ash-Shaibânî with this chain of narrators concerning dried dates and raisins (a similar report as no. 5162), but he did not mention unripe dates and dried dates.

[5164] 28 - (1991) It was narrated from Ibn ‘Umar that he used to say: “It was forbidden to make Nabîd with unripe dates and fresh dates together, or dried dates and raisins together.”
Chapter 6. The Prohibition Of Making Nabīḍh In Al-Muzaffat,\textsuperscript{[1]} Ad-Dubbâ’ (Gourds), Al-Hantam\textsuperscript{[2]} And An-Naqir;\textsuperscript{[3]} This Has Been Abrogated And Now It Is Permitted, So Long As It Does Not Become Intoxicating

[5166] 30 - (1992) It was narrated from Anas bin Mālik that the Messenger of Allāh forbade making Nabīḍh in gourds and Al-Muzaffat.

[5167] 31 - (...) It was narrated from Anas bin Mālik that the Messenger of Allāh forbade making Nabīḍh in gourds and Al-Muzaffat.

\begin{itemize}
\item \textsuperscript{[1]} Al-Muzaffat is that which is coated with pitch or tar. Similar is Al-Muqayyar.
\item \textsuperscript{[2]} Hantam is an earthenware jar.
\item \textsuperscript{[3]} An-Naqir is something that was hollowed out, like the stump or a large cut of a date palm tree.
\end{itemize}

It was narrated from Wuhaib, from Suhail, from his father, from Abū Hurairah that the Prophet ﷺ forbade Al-Muzaffat, Al-Hantam and An-Naqîr. He said: “It was said to Abū Hurairah: ‘What is Al-Hantam?’ He said: ‘The green earthenware jars.’”

It was narrated from Abū Hurairah that the Prophet ﷺ said to the delegation of ‘Abdul-Qais: “I forbid you to use gourds, Al-Hantam, An-Naqîr and Al-Muqayyar – Al-Hantam are skins cut at the top – but drink from your waterskins, and keep them tied up.”

It was narrated that ‘Alî said: “The Messenger of Allâh ﷺ forbade making Nabîdh in gourds and Al-Muzaffat.” This is the Hadîth of Jarîr.

According to the Hadîth of ‘Abthar and Shu’bah, the Prophet ﷺ forbade gourds and Al-Muzaffat.
كان حديثٌ عن منصورة ياً إبراهيمٍ، كلاهما عنْ جَرْيَةٍ - قال رَحْمَةَ اللهُ عليهّ: حدثنا جَرْيَةٌ.

قال: فَلَتِ اللَّهُ عِظَامَ أمَّ الْمُؤْمِنَينَ عَمَّا يُكُرُّهُ أن يَنْبِدَ فيهِ؟ قال: فَعَمِّي، فَلَتْ يَا أمَّ الْمُؤْمِنَينَ أَخْرِيِّيِّي عَمَّا نَهَى عَنْهُ رَسُولِ اللهِ ﷺ أَنْ يَنْبِدَ فيهِ. قال: أَهْلُ النَّبِيْةِ، أَنْ يَنْبِدُ في الْخَيْبَةِ، وَالْمُرْفَّعِ.

قال فَلَتَ لَهُ: أَمَا ذَكَرْتِ الْحَتْمَةَ، وَالْجُرْرَ؟ قال: إِنَّمَا أُخْدَأْتَكَ مَا سَيْغَتْ، [أَلَمْ أُخْدَأْتُكَ مَا لَمْ أَسْمَعْ؟]

[5173] 36 - (1995) It was narrated from ‘Aishah that the Prophet forbade gourds and Al-Muzaffat.

[5174] (...) A similar report (as no. 5173) was narrated from ‘Aishah, from the Prophet ﷺ.
Thumâmah bin Hazn Al-Qushairî said: “I met 'Aishah and asked her about Nabîdh. She told me that the delegation of 'Abdul-Qais came to the Prophet ﷺ and they asked the Prophet ﷺ about Nabîdh. He forbade them to make Nabîdh in gourds, An-Naqîr, Al-Muzaffat and Al-Hantam.”

It was narrated that 'Aishah said: “The Messenger of Allah ﷺ forbade gourds, Al-Hantam, An-Naqîr and Al-Muzaffat.”

Ishâq bin Suwaid narrated it with this chain of narrators, except that instead of Al-Muzaffat he said: “Al-Muqayyar.”

It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh forbade gourds, Al-Hantam, Al-Muzaffat and An-Naqîr."

It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh forbade gourds, An-Naqîr and Al-Muzaffat, and mixing Al-Balkh\(^\text{[1]}\) with Az-Zahw."

It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh forbade gourds, An-Naqîr and Al-Muzaffat."

\(^{[1]}\) *Al-Balkh*: A type of unripe dates that have taken on a slight color, but having less color than Az-Zahw.
It was narrated from Abū Sa‘eed that the Messenger of Allâh ﷺ forbade making *Nabîdh* in *Al-Jarr*.[1]

It was narrated from Abū Sa‘eed Al-Khudrî that the Messenger of Allâh ﷺ forbade (making *Nabîdh* in) gourds, *Al-Hantam*, *An-Na‘îr* and *Al-Muzaffat*.

It was narrated from Qatâdah with this chain of narrators that the Prophet of Allâh ﷺ forbade making *Nabîdh*... and he mentioned a similar report (as no. 5183).

It was narrated that Abū Sa‘eed said: “The Messenger of Allâh ﷺ forbade drinking from *Al-Hantam*, gourds and *An-Na‘îr*.”

[1] *Al-Jarr*; also a type of earthenware jar or container.
It was narrated that Sa’eed bin Jubair said: “I bear witness that Ibn ‘Umar and Ibn ‘Abbâs bore witness that the Messenger of Allâh ﷺ forbade (making Nabîdh in) gourds, Al-Hantam, Al-Muzaffat and An-Naqîr.”

It was narrated that Sa’eed bin Jubair said: “I asked Ibn ‘Umar about Nabîdh made in earthenware jars. He said: ‘The Messenger of Allâh ﷺ declared Nabîdh made in earthenware jars to be Haram.’ I went to Ibn ‘Abbâs and said: ‘Have you heard what Ibn ‘Umar is saying?’ He said: ‘What is he saying?’ I said: ‘He said: “The Messenger of Allâh ﷺ declared Nabîdh made in earthenware jars to be Haram.”’ He said: ‘Ibn ‘Umar is telling the truth. The Messenger of Allâh ﷺ declared Nabîdh made in earthenware jars to be Haram.’ I said: ‘What is Nabîdh made in earthenware jars?’ He said: ‘Everything (every vessel) that is made of earth.’”

It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ addressed the people during one of his campaigns. Ibn
‘Umar said: “I turned towards him and he moved away before I reached him. I asked: ‘What did he say?’ They said: ‘He forbade making *Nabīdḥ* in gourds and *Al-Muzaffat’.”

[5189] 49 - (...) A Ḥadīth like that of Mālik (no. 5188) was narrated from Ibn ‘Umar, but they did not mention (the words) ‘during one of his campaigns,’ apart from Mālik and Usāmah.

[5190] 50 - (...) It was narrated that Thābit said: “I said to Ibn ‘Umar: ‘Did the Messenger of Allāh forbid *Nabīdḥ* made in earthenware jars?’ He said: ‘They say so.’ I said: ‘Did the Messenger of Allāh forbid it?’ He said: ‘They say so.’”
[5191] It was narrated that Tâwûs said: “A man said to Ibn ‘Umar: ‘Did the Prophet of Allah forbid Nabîdh made in earthenware jars?’ He said: ‘Yes.’” Then Tâwûs said: “By Allah, I heard that from him.”

[5192] It was narrated from Ibn ‘Umar that a man came to him and said: “Did the Prophet forbid making Nabîdh in earthenware jars and gourds?” He said: “Yes.”

[5193] It was narrated from Ibn ‘Umar that the Messenger of Allah forbade earthenware jars and gourds.

[5194] It was narrated from Ibrâhîm bin Maisarah that he heard Tâwûs say: “I was sitting with Ibn ‘Umar, when a man came to him and said: ‘Did the Messenger of Allah forbid Nabîdh made in earthenware jars, gourds and Al-Muzaffat?’ He said: ‘Yes.’”

[5195] It was narrated that Muhârib bin Dithâr said: “I heard Ibn ‘Umar say: ‘The Messenger of Allah forbade Al-
Hantam, gourds and Al-Muzaffat.”
He said: “I heard it more than once.”

[5196] (...) A similar report (as no. 5195) was narrated from Ibn ‘Umar from the Prophet ﷺ.
He said: “And I think he said: ‘And An-Naqir.’”


[5199] 57 - (...) It was narrated that ‘Amr bin Murrah said: “Zâdhân said: ‘I said to Ibn ‘Umar: “Tell me about the drinks that the Messenger of Allâh ﷺ forbade in your language, then explain to me in
our language, for your language is different than ours.” He said: “The Messenger of Allâh forbade Al-Hantam, which are earthenware jars; Ad-Dubbâ’, which are squashes; Al-Muzaffat which are Al-Muqayyar; and An-Naqîr which are date palms from which vessels are fashioned or hollowed out, and he told us to make Nabîdh in waterskins.”

[5200] (...) Shu’bah narrated it with this chain of narrators.

[5201] 58 - (...) ‘Abdul-Khâliq bin Salamah said: “I heard Sa‘eed bin Al-Musayyab saying: ‘I heard Abdullâh bin ‘Umar say beside this Minbar - and he pointed to the Minbar of the Messenger of Allâh: “When the delegation of ‘Abdul-Qais came to the Messenger of Allâh and asked him about drinks, he forbade them to use gourds, An-Naqîr and Al-Hantam.”’ I said to him: ‘O Abû Muhammad, what about Al-Muzaffat?’ We thought that he had forgotten them, but he said: ‘I did not hear it that day from Abdullâh bin ‘Umar. But he did dislike it.’”

[5202] 59 - (1998) It was narrated from Jâbir and Ibn ‘Umar that the Messenger of Allâh forbade An-Naqîr, Al-Muzaffat and gourds.
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(1999) And if the Messenger of Allāh could not find anything for Nabīd to be made for him, it would be prepared in a bowl made of stone.

[5205] 61 - (...) It was narrated from Jābir bin ‘Abdullāh that the Prophet would have Nabīd prepared for him in a bowl made of stone.

[5206] 62 - (...) It was narrated that Jābir said: “Nabīd would be made for the Messenger of Allāh in a waterskin. If they could not find a waterskin it would be prepared in a bowl made of stone.”
It was narrated from ‘Abdullâh bin Buraidah that his father said: “The Messenger of Allah ﷺ said: ‘I used to forbid you to drink 
Nabîdhan except from waterskins, but now drink it from all kinds of vessels, but do not drink any intoxicant.’”

It was narrated from Ibn Buraidah, from his father, that the Messenger of Allah ﷺ said: “I forbade you to use vessels because vessels do not make anything Halâl or Harâm, and all intoxicants are Harâm.”

It was narrated from Ibn Buraidah that his father said: “The Messenger of Allah ﷺ said: ‘I forbade you to drink 
Nabîdhan except from waterskins, but now drink it from all kinds of vessels, but do not drink any intoxicant.’”
said: ‘I used to forbid you to drink from leather vessels, but now drink from all kinds of vessels, but do not drink any intoxicant.’”

Chapter 7. Every Intoxicant Is Khamr And All Khamr Is Ḥarām

[5211] 67 - (2001) It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ was asked about Al-Bit’ (mead). He said: ‘Every drink that intoxicates is Ḥarām.”

[5212] 68 - (...) ‘Āishah said: “The Messenger of Allāh ﷺ was asked about mead. The Messenger
of Allâh ﷺ said: ‘Every drink that intoxicates is Ḥarām.’"

[5213] 69 - (…) It was narrated from Az-Zuhrî with this chain (a Ḥadîth similar to no. 5211). In the Ḥadîth of Sufyân and Al-Ṣâliḥ it does not say that he was asked about mead, which is mentioned in the Ḥadîth of Ma’mar. In the Ḥadîth of Sâliḥ it says: “She heard the Messenger of Allâh ﷺ say: ‘Every drink that intoxicates is Ḥarām.’”

[5214] 70 - (1733) It was narrated that Abû Mûsâ said: “The Prophet ﷺ sent myself and Mu‘âdh bin Jabal to Yemen. I said: ‘O Messenger of Allâh, there is a drink that is made in our land that is called Al-Mizr (beer), which is made of barley, and another
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called *Al-Bit‘* (mead), which is made of honey.' He said: 'Every intoxicant is Ḥarām.'"

[5215] (...) It was narrated from Sa‘eed bin Abī Burdah, from his father, from his grandfather, that the Prophet ﷺ sent him and Mu‘ādh to Yemen and he said to them: "Give glad tidings and make things easy, teach and do not repulse people." And I think he said: "And cooperate." When he turned to leave, Abū Mūsā came back and said: "O Messenger of Allah, they have a drink made of honey which is cooked until it becomes thick, and *Al-Mizr*, which is made of barley." The Messenger of Allah ﷺ said: "Everything that detains (a person) from *As-Salāt* (prayer) is Ḥarām."

[5216] 71 - (...) It was narrated that Sa‘eed bin Abī Burdah narrated that his father said: "The Messenger of Allah ﷺ sent me and Mu‘ādh to Yemen, and he said: ‘Call the people (to Islam), give glad tidings and do not repulse them, make things easy and do not make them difficult.’ I said: ‘O Messenger of Allah, advise us about two drinks that we used to make in Yemen: mead, which is made from honey..."
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that is steeped until it becomes strong, and *Al-Mizr*, which is made of corn and barley that are steeped until they become strong.

The Messenger of Allâh ﷺ had been given the gift of concise speech and he said: ‘I forbid every intoxicant that detains (a person) from *As-Salât* (prayer).’

[5217] 72 - (2002) It was narrated from Jâbir that a man came from Jaishân - and Jaishân is in Yemen - and asked the Prophet ﷺ about a drink that they used to drink in their land, which was made of corn and was called *Al-Mizr*. The Prophet ﷺ said: “Is it an intoxicant?” He said: “Yes.” The Messenger of Allâh ﷺ said: “Every intoxicant is *Harâm*. Allâh has made a covenant that whoever drinks intoxicants, He will give him to drink of the mud of *Al-Khabâl*.” They said: “O Messenger of Allâh, what is the mud of *Al-Khabâl*?” He said: “The sweat of the people of Hell, or the juice of the people of Hell.”

[5218] 73 - (2003) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Every intoxicant is *Khamr* and every intoxicant is *Harâm*. Whoever
drinks *Khamr* in this world and dies when he is addicted to it and has not repented, will not drink it in the Hereafter.”

[5219] 74 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allah ṣṣ said: “Every intoxicant is *Khamr* and every intoxicant is *Harām*.”

[5220] (...) A similar report was narrated from Mūsā bin ‘Uqbah, with this chain of narrators.

[5221] 75 - (...) It was narrated by Nāfi’ that Ibn ‘Umar said, and I do not know if it was from the Prophet ṣṣ, “Every intoxicant is *Khamr* and all *Khamr* is *Harām*.”

Chapter 8. The Punishment Of One Who Drinks *Khamr* If He Does Not Repent From It: He Will Be Denied It In The Hereafter

[5222] 76 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allāh ṣṣ said: “Whoever drinks
**Khamr in this world will be denied it in the Hereafter.**

It was narrated that Ibn ‘Umar said: “Whoever drinks Khamr in this world and does not repent from it, will be denied it in the Hereafter and he will not be given it to drink.” It was said to Mālik (a sub narrator): “Did he (i.e., Ibn ‘Umar) attribute it to the Prophet ﷺ?” He said: “Yes.”

A Hadīth like that of ‘Ubaidullāh (no. 5224) was narrated from Ibn ‘Umar, from the Prophet ﷺ.

**Chapter 9. The Permissibility Of Nabidh So Long As It Has Not Become Strong And Has Not Become Intoxicating**

Ibn ‘Abbās said: “Nabidh would be made for the Messenger of Allāh ﷺ at the
beginning of the night, and he would drink it the next morning, during that day and the night, then during the following day and night, and the next day until 'Asr. Then if there was anything left of it, he would give it to his servant to drink or order that it be poured away.

[5227] 80 - (...) It was narrated that Yahya Al-Bahrani said: “They mentioned Nabidh in the presence of Ibn ‘Abbâs and he said: ‘Nabidh would be made for him in a skin.’” Shu’bah said: “On Monday night, and he would drink it on Monday and Tuesday until ‘Asr, then if anything was left he would give it to his servant to drink or pour it away.”

[5228] 81 - (...) It was narrated that Ibn ‘Abbâs said: “Raisins would be soaked for the Messenger of Allah and he would drink it for one day, then the next, then the next, until the evening of the third day. Then he would order that it be given to others to drink or be poured away.”
It was narrated that Ibn `Abbâs said: “Raisins would be steeped for the Messenger of Allâh ﷺ in a skin and he would drink it that day, the next day and the next day, then when evening came on the third day, he would drink it and give it to others to drink, and if there was anything left over, he would spill it out.”

It was narrated that Yahya bin `Umar Al-Nakha’i said: “Some people asked Ibn `Abbâs about buying and selling Khamr and dealing in it. He said: ‘Are you Muslims?’ They said: ‘Yes.’ He said: ‘It is not permissible to buy it, sell it or deal in it.’ They asked him about Nabîdh and he said: ‘The Messenger of Allâh ﷺ went out on a journey, then he came back and some of his Companions had made Nabîdh in Al-Hantam, An-Na`qîr and gourds. He ordered that it be spilled out, then he ordered that raisins and water be put in a skin overnight. The next day he drank from it, and the following night, and the next day until evening came. He drank from it and gave it to others to drink, and the following morning he poured away whatever was left of it.’”

Thumâmah bin Hazan Al-Qushairî said: “I met `Aishah and asked her about...
Nabīḍh. ‘Āishah called an Abyssinian slave woman and said: "Ask her, for she used to make Nabīḍh for the Messenger of Allāh ﷺ." The Abyssinian woman said: 'I used to make it for him in a skin at night, which I would tie shut and hang up, and when morning came he would drink from it.'"

[5232] 85 - (...) It was narrated that ‘Āishah said: “We used to make Nabīḍh for the Messenger of Allāh ﷺ in a skin that was tied at the top and had a plugged hole in the bottom. We would make the Nabīḍh in the morning, and he would drink it in the evening, or we would make it in the evening and he would drink it in the morning.”

[5233] 86 - (2006) It was narrated that Sahā bin Sa‘d said: “Abū Usaid As-Sā‘īdī invited the Messenger of Allāh ﷺ to his wedding, and his wife was serving them that day, and she was the bride.” Sahā said: “Do you know what she gave the Messenger of Allāh ﷺ to drink? She steeped some dates for him the night before in a bowl made of stone, and when he had eaten she gave him that to drink.”

[5234] (...) It was narrated that Abū Hāzīm said: “I heard Sahā say: ‘Abū Usaid As-Sā‘īdī came
to the Messenger of Allâh ﷺ and invited the Messenger of Allâh ﷺ...” a similar report (as no. 5234), but he did not say: “When he had eaten she gave him that to drink.”

[5235] 87 - (…) It was narrated from Sahl bin Sa’d with this chain (a Hadîth similar to no. 5234). And he said: “In a bowl made of stone. And when the Messenger of Allâh ﷺ had finished eating, she stirred it up for him and gave him that to drink, and she gave that only to him.”

[5236] 88 - (2007) It was narrated that Sahl bin Sa’d said: “Mention was made to the Messenger of Allâh ﷺ of an Arab woman, so he commanded Abû Usaid to send for her. He sent for her and she came, and she stayed in the fortress of Banû Sâ’îdah. The Messenger of Allâh ﷺ went out to her and entered upon her, and he saw a woman with her head lowered. When the Messenger of Allâh ﷺ spoke to her, she said: ‘I seek refuge with Allâh from you.’ He said: ‘You are protected from me.’ They said to her: ‘Do you know who this is?’ She said: ‘No.’ They said: ‘This is the Messenger of Allâh ﷺ, who came to propose marriage to you.’ She said: ‘Then I am most unfortunate.’”
Sahl said: “Then the Messenger of Allah came and sat that day beneath the pavilion of Banû Sâ‘idah, along with his Companions, and said: ‘Give us something to drink.’ So I brought this vessel out to them and gave them something to drink in it.”

Abû Ḥâzim said: “Sahi brought that vessel out and we drank from it. Then after that ‘Umar bin ‘Abdul-‘Azîz asked him to give it to him as a gift, and he gave it to him.” According to the report of Abû Bakr bin Ishâq he said: “Give us something to drink, O Sahîl.”

It was narrated that Anas said: “I gave the Messenger of Allah all kinds of drinks in this vessel of mine: Honey, NabîdÂ, water and milk.”

Chapter 10. The Permissibility Of Drinking Milk

It was narrated that Al-Barâ’ said: “Abû Bakr As-Siddîq said: ‘When we
set out from Makkah to Al-Madinah with the Messenger of Allah, we passed by a shepherd. The Messenger of Allah was thirsty, so I milked a small amount of milk for him and brought it to him, and he drank until I was happy.”

[5239] 91 - (...) Al-Barâ’ said: “When the Messenger of Allah came from Makkah to Al-Madinah, he was pursued by Surâqah bin Mâlik bin Ju’sham. The Messenger of Allah prayed against him and his horse sank into the sand. He said: ‘Pray to Allah for me, and I will not harm you.’ So he prayed to Allah. Then the Messenger of Allah became thirsty, and they passed by a shepherd. Abû Bakr As-Siddiq said: ‘I took a vessel and milked a small amount of milk into it for the Messenger of Allah, and I brought it to him and he drank until I was happy.”

[5240] 92 - (168) Abû Hurairah said: “On the night on which he was taken on the Night Journey, in Ilîyâ’ (Jerusalem), the Messenger of Allah was brought two vessels, one of wine
and the other of milk. He looked at them and chose the milk. Jibril, said to him: ‘Praise be to Allâh Who has guided you to the Fitrah. If you had chosen the wine, your Ummah would have gone astray.’”

[5241] (…) Abû Hurairah said: “The Messenger of Allâh was brought…” a similar report (as no. 5240), but he did not mention in “Ilîyâ”.

Chapter 11. Drinking Nabîdh
And Covering Vessels

[5242] 93 - (2010) Jâbir bin ‘Abdullâh said: “Abû Humaid As-Sâ’îdî told me: ‘I brought the Prophet a vessel of milk from An-Naqî that was not covered. He said: “Why did you not cover it, if only with a stick?”’

Abû Humaid said: ‘He had been commanded that skins should be tied up at night and doors should be locked at night.’”
Jâbir bin ‘Abdullâh said: “Abû Ḣumaid As-Sâ’idî told me that he brought the Prophet a vessel of milk...” a similar report (as no. 5242). And he (one of the narrators) said: “Zakariyyâ did not mention the words of Abû Ḣumaid: ‘At night.’”

It was narrated that Jâbir bin ‘Abdullâh said: “We were with the Messenger of Allah and he asked for something to drink. A man said: ‘O Messenger of Allah, shall we not give you some Nabîdh?’ He said: ‘Yes.’ The man rushed out and brought a vessel in which was some Nabîdh. The Messenger of Allah said: ‘Why didn’t you cover it, if only with a stick?’ Then he drank it.”

It was narrated that Jâbir said: “A man called Abû Ḣumaid brought a vessel of milk from An-Naqî’, and the Messenger of Allah said to him: ‘Why didn’t you cover it, if only with a stick?’”
Chapter 12. It Is Recommended To Cover Vessels, Tie Up Waterskins, Close Doors And Mention The Name of Allâh Over Them, Extinguish Lamps And Fires When Going To Sleep, And Keep Children And Animals In After Maghrib

[5246] 96 - (2012) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: “Cover vessels, tie up waterskins, close doors and extinguish lamps, for the Shaitân (Satan) does not undo waterskins, nor open doors, nor uncover vessels. If one of you cannot find anything but a stick to place over his vessels, or to mention the Name of Allâh, let him do so, for the mouse may set fire to the people’s house.” Qutaibah did not mention in his Hadîth “Close doors.”

[5247] (...) This Hadîth was narrated from Jâbir from the Prophet ﷺ, except that he said: “Cover vessels.” And he did not mention putting a stick across vessels.
[5248] (...) It was narrated that Jâbir said: ‘The Messenger of Allâh ﷺ said: ‘Close doors,’ and he mentioned a Hadîth like that of Al-Laith (no. 5245), except that he said: ‘Cover vessels.’ And he said: ‘The mouse may set fire to the family’s clothes.’”

[5249] (...) A similar Hadîth (as no. 5245) was narrated from Jâbir from the Prophet ﷺ. And he said: “The mouse may set fire to the house with the occupants inside.”

[5250] 97 - (...) Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘When the wings of the night spread - or when evening comes - keep your children in, for the devils come out at that time. Then when part of the night has passed, let them go. And close the doors and mention the Name of Allâh, for the Shaitân (Satan) does not open a closed door. And tie up your waterskins and mention the Name of Allâh, and cover your vessels and mention the Name of Allâh, even if you only put something over them, and extinguish your lamps.’”
[5251] (...) ‘Amr bin Dinâr narrated that he heard Jâbir bin Abdullâh say something similar to what ‘Âtâ‘ narrated (no. 5250), but he did not say: “Mention the Name of Allâh, Exalted and Glorified is He.”

[5252] (...) A report like that of Rawh (no. 5251) was narrated from ‘Âtâ‘ and ‘Amr bin Dinâr.

[5253] 98 - (2013) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘Do not let your animals and children go out when the sun has set, until the first part of the night is over, for the devils come out when the sun sets, until the first part of the night is over.’”

[5254] (...) A Hadîth like that of Zuhair (no. 5253) was narrated from Jâbir, from the Prophet ﷺ.

[5255] 99 - (2014) It was narrated that Jâbir bin ‘Abdullâh said: “I heard the Messenger of
Allāh say: ‘Cover the vessels and tie up the waterskins, for there is one night in the year when pestilence descends, and it does not pass by any vessel that is not covered or any waterskin that is not tied up, but some of that pestilence descends into it.”

[5256] (...) Laith bin Sa‘d narrated a similar report with this chain narrators, except that he said: “There is one day in the year when pestilence descends.” And at the end of the Hadīth he added: “Al-Laith said: ‘The non-Arabs among us protect themselves against that in Kanūn Al-Awwal.’”[1]

[5257] 100 - (2015) It was narrated from Sālim, from his father, that the Prophet ﷺ said: “Do not leave fire in your houses when you go to sleep.”

[5258] 101 - (2016) It was narrated that Abū Mūsā said: “A house burned down with its occupants one night in Al-Madinah,

[1] It is a reference to a Roman month, it is said it is the third on their calendar, and that it begins sometime in December, or, that it is December, which is more popular now.
and when the Messenger of Allâh was told about them, he said: ‘This fire is no more than an enemy to you, so when you go to sleep, extinguish it.’”

Chapter 13. The Etiquette Of Eating And Drinking, And Rulings Thereon

It was narrated that Hudhaifah said: “When we attended a meal with the Prophet, we would not place our hands on the food until the Messenger of Allâh did so first. On one occasion we attended a meal with him, and a girl came (running) as if she was being pushed. She went to place her hand on the food and the Messenger of Allâh took hold of her hand. Then a Bedouin came as if he was being pushed, and he took hold of his hand. Then the Messenger of Allâh said: ‘The Shaytân considers food permissible so long as the Name of Allâh has not been mentioned over it. He brought this girl so that he might make it permissible (for himself) by means of her, and I took hold of her hand.
Then he brought this Bedouin so that he might make it permissible (for himself) by means of him, and I took hold of his hand. By the One in Whose Hand is my soul, his hand is in mine, along with hers."

[5260] (...) It was narrated that Hudhaifah bin Al-Yamân said: "When we were invited to a meal with the Messenger of Allah ﷺ..." and he mentioned a Hadîth like that of Abû Mu‘âwiyah (no. 5259), but he said: "As if he was being chased," and concerning the girl he said, "as if she was being chased." And he mentioned the Bedouin's arrival before that of the girl, and at the end of the Hadîth he added: "Then he (ﷺ) mentioned the Name of Allah and ate."

[5261] (...) It was narrated from Al-A‘mash with this chain of narrators (a Hadîth similar to no. 5260), but he mentioned the girl’s arrival before that of the Bedouin.

[5262] 103 - (2018) It was narrated from Jâbir bin ‘Abdullâh that he heard the Prophet ﷺ say: “If a man enters his house, and mentions Allah, Glorified and Exalted is He, when he enters and when he eats, the Shaitân says: ‘You have no place to stay and no
dinner.’ But if he enters and does not mention Allah when he enters, the Shaitân says: ‘You have found a place to stay.’ And if he does not mention Allah when he eats, he says: ‘You have found a place to stay and dinner.’"

[5263] (...) Jâbir bin ‘Abdullâh said that he heard the Prophet ﷺ say... a Hadîth like that of Abû ‘Ásim (no. 5262), except that he said: “If he does not mention the Name of Allah when he eats,” and “if he does not mention the Name of Allah when he enters.”

[5264] 104 - (2019) It was narrated from Jâbir that the Messenger of Allah ﷺ said: “Do not eat with the left hand, for the Shaitân eats with the left hand.”

[5265] 105 - (2020) It was narrated from Abû Bakr bin ‘Ubaidullâh bin ‘Abdullâh bin ‘Umar, from his grandfather Ibn ‘Umar, that the Messenger of Allah ﷺ said: “When one of you eats, let him eat with his right
hand, and when he drinks, let him drink with his right hand, for the Shaitân eats with his left hand and drinks with his left hand.”

[5266] (...) It was narrated from Az-Zuhri with the chain of Sufyân.

[5267] 106 - (...) It was narrated from Sâlim, from his father, that the Messenger of Allah said: “No one among you should eat with his left hand or drink with it, for the Shaitân eats with his left hand and drinks with it.”

He said: “And Nâfi‘ used to add: ‘And he should not take with it or give with it.’” According to the report of Abû At-Tâhir: “No one of you should eat...”
Iyâs bin Salamah bin Al-Akwa‘ narrated that his father told him that a man ate with his left hand in the presence of the Messenger of Allah ﷺ. He said: “Eat with your right hand.” He said: “I cannot.” He said: “May you never be able to,” for nothing was preventing him from doing so but arrogance. And he never raised it to his mouth again.

It was narrated from Wahb bin Kaisân that he heard ‘Umar bin Abî Salamah say: “I was under the care of the Messenger of Allah ﷺ, and my hand used to wander all over the plate. He ﷺ said to me: ‘O young boy, say the Name of Allah and eat with your right hand, and eat from what is nearest to you.’”

It was narrated that ‘Umar bin Abî Salamah said: “One day I ate with the Messenger of Allah ﷺ, and I started to take meat from all around the plate. The Messenger of Allah ﷺ said: ‘Eat from that which is nearest to you.’”
[5271] 110 - (2023) It was narrated that Abû Sa‘eed said: “The Prophet ﷺ forbade turning waterskins upside down and drinking from their mouths.”

[5272] 111 - (...) It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ forbade drinking from the mouths of waterskins.”

[5273] (...) A similar report (as no. 5272) was narrated from Az-Zuhri with this chain of narrators.

Chapter 14. Drinking While Standing

[5274] 112 - (2024) It was narrated from Anas that the Messenger of Allâh ﷺ disapproved of drinking while standing.
It was narrated from Anas that the Prophet forbade drinking whilst standing. Qatâdah said: “We said: ‘What about eating?’ He said: ‘That is worse, or more abhorrent.’”

A similar report (as no. 5275) was narrated from Anas, from the Prophet, but he did not mention the words of Qatâdah.

It was narrated from Abû Sa`eed Al-Khudrî that the Prophet disapproved of drinking while standing.

It was narrated from Abû Sa`eed Al-Khudrî that the Messenger of Allah forbade drinking while standing.

Abû Hurairah said: “The Messenger of Allah said: ‘No one among
you should drink while standing. Whoever forgets, let him make himself vomit.”

Chapter 15. Drinking Zamzam Water While Standing

[5280] 117 - (2027) It was narrated that Ibn ‘Abbâs said: “I gave the Messenger of Allâh ﷺ Zamzam water to drink, and he drank it while standing.”

[5281] 118 - (...) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ drank Zamzam water from a bucket while standing.

[5282] 119 - (...) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ drank Zamzam water while standing.
Ibn ‘Abbâs said: “I gave the Messenger of Allah ﷺ Zamzam water to drink, and he drank it while standing, and he asked for water while he was at the Ka’bah.”

It was narrated from Shu’bah with this chain of narrators. In their (Muhammad and Wahb, sub narrators) Hadîth it says: “And I brought it to him in a bucket.”

Chapter 16. It Is Makrûh (Disliked) To Breathe Into The Vessel, And It Is Mustahabb To Take Three Breaths, Outside The Vessel

It was narrated from ‘Abdullâh bin AbI Qatâdah, from his father, that the Prophet ﷺ forbade breathing into the vessel.

It was narrated from Anas that the Messenger of Allah ﷺ used to take three breaths in the vessel.\(^1\)

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\(^1\) “The meaning here is not that he would breathe into the vessel, because that would contradict the Hadîth before it, rather the meaning is that he would breathe while drinking from the vessel three times.” (Minnat Al-Mun‘im)
[5287] 123 - (...)

It was narrated that Anas said: “The Messenger of Allah used to breathe three times when drinking, and he would say: ‘It is more thirst-quenching, healthier and more wholesome.’”

Anas said: “And I breathe three times during the drink.”

[5288] (...)

A similar report (as no. 5287) was narrated from Anas, from the Prophet, and he said: “In the vessel.”

Chapter 17. It Is Mustahabb
To Pass Water And Milk Etc.,
To The Right Of The One Who Drinks First

[5289] 124 - (2029)

It was narrated from Anas bin Mâlik that some milk that had been mixed with water was brought to the Messenger of Allah, and to his right was a Bedouin, and to his left was Abû Bakr. He drank some, then he gave it to the...
Bedouin, and said: "To the (immediate) right then to the next on the right."

[5290] 125 - (...) It was narrated that Anas said: "The Prophet came to Al-Madinah when I was ten years old, and he died when I was twenty years old. My mothers (i.e., my mother and my maternal aunts) used to urge me to serve him. He entered upon us in our house and we milked a domestic sheep for him, and mixed it with water from a well in the house. The Messenger of Allâh drank, then ‘Umar said to him - as Abû Bakr was sitting to his left - ‘O Messenger of Allâh, give it to Abû Bakr.’ But he gave it to a Bedouin who was on his right, and the Messenger of Allâh said: ‘To the (immediate) right then the next to the right.’"

[5291] 126 - (...) Anas bin Mâlik narrated: "The Messenger of Allâh came to us in our house, and he asked for something to drink. We milked a sheep for him, then I mixed it with water from this well of mine." He said: 'I gave it to the Messenger of Allâh. The Messenger of Allâh drank, and Abû Bakr was on his left, ‘Umar was in front of him and a Bedouin was on his right. When the Messenger of Allâh had
finished drinking, ‘Umar said:
‘Here is Abû Bakr, O Messenger
of Allâh’ - pointing him out to him.
But the Messenger of Allâh gave it to the Bedouin, and not to
Abû Bakr or ‘Umar. The Messenger
of Allâh said: ‘Those who are on
the right, those who are on the
right, those who are on the right.’”

Anas said: “So it is Sunnah, so it is
Sunnah, so it is Sunnah.”

[5292] 127 - (2030) It was
narrated from Sahl bin Sa’d As-
Sâ’îdî that a drink was brought to
the Messenger of Allâh and
he drank some. On his right
there was a young boy and on his
left were some older men. He
said to the young boy: “Will you
give me permission to give it to
these men?” The boy said: “No,
by Allâh, I will not give up my
share of you to anyone.”

So the Messenger of Allâh gave it to him in his hand.

[5293] 128 - (...) A similar
report (as no. 5292) was narrated
from Sa’d from the Prophet.
Chapter 18. It Is Recommended To Lick One’s Fingers And Wipe The Bowl, And To Eat A Piece Of Food That Is Dropped After Removing Any Dirt On It. It Is Disliked To Wipe One’s Hand Before Licking It, Because Of The Possibility That The Blessing Of The Food May Be In That Remaining Part. The Sunnah Is To Eat With Three Fingers

[5294] 129 - (2031) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said: ‘When one of you eats some food, let him not wipe his hand until he has licked it, or had it licked.’”

[5295] 130 - (...) Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said: ‘When one of you eats some food, let him not wipe his hand until he has licked it or had it licked.’”
It was narrated from Ibn Ka'b bin Malik, that his father said: “I saw the Prophet licking his three fingers after eating.” Ibn Hâtim did not mention (the word) three. Ibn Abî Shaibah said in his report: “from ‘Abdur-Rahmân bin Ka'b, from his father.”

It was narrated from Ibn Ka'b bin Malik that his father said: “The Messenger of Allâh used to eat with three fingers, and lick his hand before wiping it.”

‘Abdur-Rahmân bin Ka'b bin Malik - or ‘Abdullâh bin Ka'b - narrated that his father Ka'b told them that the Messenger of Allâh
used to eat with three fingers, and when he finished he would lick them.

[5299] (...) ‘Abdur-Rahmân bin Ka‘b bin Mâlik and ‘Abdullâh bin Ka‘b - or one of them - narrated a similar report (as no. 5298) from his father, Ka‘b bin Mâlik, from the Prophet ﷺ.

[5300] 133 - (2033) It was narrated from Jábir that the Prophet ﷺ enjoined licking one’s fingers and (wiping) the plate, and he said: “You do not know in which part the blessing is.”

[5301] 134 - (...) It was narrated that Jábir said: “The Messenger of Allâh ﷺ said: ‘If one of you drops a morsel, let him pick it up and remove any dirt on it, then let him eat it, and not leave it for the Shaitân. And he should not wipe his hand with the cloth until he has licked his fingers, for he does not know in which part of the food the blessing is.’”
A similar report (as no. 5301) was narrated from Sufyân with this chain of narrators. In their Hadîth it says: "...He should not wipe his hand with the cloth until he has licked it, or has had it licked."

It was narrated that Jâbir said: "I heard the Prophet say: 'The Shaitân is present with any one of you in all his affairs, and he is even present with him when he eats. If one of you drops a morsel, let him remove any dirt on it, then eat it, and not leave it for the Shaitân. And when he has finished let him lick his fingers, for he does not know in which part of his food the blessing is.'"

It was narrated from Al-A'mash with this chain of narrators (a Hadîth similar to no. 5303): "If one of you drops a morsel" up to the end of the Hadîth, but he did not mention the first part of the Hadîth: "The Shaitân is present with one of you."
[5305] (...)

It was narrated from Jâbir from the Prophet concerning licking. It was narrated from Abû Sufyân, from Jâbir, from the Prophet, and he mentioned the (dropped) morsel, a similar Hadîth (as no. 5303).

[5306] 136 - (2034) It was narrated from Anas that when the Messenger of Allah ate food, he would lick his three fingers, and he said: "If one of you drops a morsel, let him remove the dirt from it and eat it, and not leave it for the Shaitân." And he commanded us to wipe the platter, and he said: "You do not know in which part of your food the blessing is."

[5307] 137 - (2035) It was narrated from Abû Hurairah that the Prophet said: "When one of you has eaten, let him lick his fingers, for he does not know in which part of it the blessing is."

[5308] (...) Hammâd narrated it with this chain of narrators (a similar Hadîth as no. 5307), except
that he said: “Let one of you wipe the plate.” And he said: “In which part of your food the blessing is, or it is blessed for you.”

Chapter 19. What The Guest Should Do If He Is Accompanied By Someone Who Was Not Invited By The Host; It Is Recommended For The Host To Give Permission To The One Who Has Accompanied The Guest

[5309] 138 - (2036) It was narrated that Abù Maṣ'ūd Al-Ansârî said: “There was a man among the Anṣâr who was called Abù Shu‘aib and he had a slave who was a butcher. He saw the Messenger of Allâh and recognized the signs of hunger in his face. He said to his slave: ‘Woe to you, make us food enough for five people, for I want to invite the Prophet as the fifth of five.’ So he made (the food), then he came to the Prophet and invited him as the fifth of five. Another man followed them, and when he reached the door, the Prophet said: ‘This man has followed us. If you wish, you may give him permission and if you wish he may go back.’ He said: ‘No, rather I will give him permission, O Messenger of Allâh.’"
A Ḥadīth like that of Jābir (no. 5309) was narrated from Abū Mas'ūd, from the Prophet ﷺ.

This Ḥadīth was narrated from Abū Mas'ūd, from the Prophet ﷺ, and from Al-A'mash from Abū Sufyān, from Jābir (a Ḥadīth similar to no. 5309).
It was narrated from Anas that a Persian neighbor of the Messenger of Allâh ﷺ was good at making soup. He made (some soup) for the Messenger of Allâh ﷺ, then he came to invite him. He said: “And this one too?” - meaning ‘Aishah - but he said: “No.” The Messenger of Allâh ﷺ said: “No (I will not come).” He invited him again, and the Messenger of Allâh ﷺ said: “And this one too?” He said: “No.” The Messenger of Allâh ﷺ said: “No (I will not come).” Then he invited him again, and the Messenger of Allâh ﷺ said: “And this one too?” He said yes the third time, so they got up and went to his house.

Chapter 20. It Is Permissible To Take Someone Else To The House Of One Who You Are Certain Will Approve Of That And Will Not Mind. It Is Recommended To Gather To Eat

It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ went out one day or night, and he met Abû Bakr and ‘Umar. He said: ‘What brings you out of your houses at this hour?’ They said: ‘Hunger, O Messenger of Allâh.’ He said: ‘Me too, by the One in Whose Hand is my soul, I have come out for the same
reason as you have come out. Get up.' So they got up and went with him, and he came to an Ansârî man, but he was not at home. When his wife saw him (the Prophet ﷺ), she said: 'Welcome!' The Messenger of Allâh ﷺ said to her: ‘Where is so-and-so?’ She said: ‘He has gone to bring us some fresh water.’ When the Ansârî came, he saw the Messenger of Allâh ﷺ and his two Companions, then he said: ‘Praise be to Allâh, no one has more honorable guests today than I.’ He went and brought them a bunch of unripe dates, dried dates and fresh dates, and said: ‘Eat some of this.’ Then he picked up a long knife, and the Messenger of Allâh ﷺ said to him: ‘Beware (of slaughtering) a milch animal.’ He slaughtered a sheep for them and they ate from it, and from that bunch of dates, and they drank. When they had eaten and drunk their fill, the Messenger of Allâh ﷺ said to Abû Bakr and ‘Umar: ‘By the One in Whose Hand is my soul, you will be asked about this blessing on the Day of Resurrection; hunger brought you out of your houses and you did not go back until this blessing came to you.”

[5314] (...) Abû Hurairah said: “While Abû Bakr was sitting, and ‘Umar was with him, the Messenger of Allâh ﷺ came to
them and said: 'Why are you sitting here?' They said: 'Hunger brought us out of our houses, by the One Who sent you with the truth.' Then he mentioned a Hadith like that of Khalaf bin Khalifah (no. 5313).

[5315] 141 - (2039) Jâbir bin 'Abdullâh said: "When the ditch was dug (for the Battle of Trench), I saw that the Messenger of Allâh ﷺ was very hungry. I went to my wife and said to her: 'Do you have anything? For I have seen that the Messenger of Allâh ﷺ is very hungry.' She brought out a bag in which there was a Sâ' of barley. We had a lamb, which I slaughtered, and she ground (the barley), and she finished when I finished. I cut up (the lamb) and put it in the pot, then I went back to the Messenger of Allâh ﷺ. She said: 'Do not embarrass me before the Messenger of Allâh ﷺ and those who are with him.' I came to him and whispered to him, (saying) 'O Messenger of Allâh, we have slaughtered an animal of ours, and we have ground a Sâ' of barley that we had, so come with a small group.' The Messenger of Allâh ﷺ called out: 'O People of the Ditch! Jâbir had made food for you, come along!' And the Messenger of Allâh ﷺ
said (to me): ‘Do not move your pot from the hearth or bake your bread until I come.’ I came and the Messenger of Allah ﷺ came ahead of the people. I came to my wife and she said: ‘Woe to you, woe to you!’ I said: ‘I did what you told me.’ She brought out our dough for him and he spat in it and blessed it. Then he went to our pot and spat in it and blessed it. Then he said: ‘Call a woman to bake with you, and serve food from your pot but do not remove it from the hearth.’ There were one thousand men, and I swear by Allah that they ate until they left and went away, and our pot was still brimming as before, and our dough was still being baked as before.”

[5316] 142 - (2040) Anas bin Mâlik said: “Abû Talḥah said to Umm Sulaim: ‘I have heard the voice of the Messenger of Allah ﷺ sounding weak, and I know that he is hungry. Do you have anything?’ She said: ‘Yes,’ and she brought out some loaves of barley, then she took a head-cover of hers and wrapped the bread in part of it, then she put that beneath my garment and covered me with part of it, then
she sent me to the Messenger of Allah ﷺ. I took it and I found the Messenger of Allah ﷺ sitting in the Masjid, and the people were with him. I stood near them and the Messenger of Allah ﷺ said: ‘Has Abū Talibah sent you?’ I said: ‘Yes.’ He said: ‘Is it concerning food?’ I said: ‘Yes.’ The Messenger of Allah ﷺ said to those who were with him: ‘Get up.’ He set out, and I set out ahead of them, until I came to Abū Talibah, and I told him. Abū Talibah said: ‘O Umm Sulaim, the Messenger of Allah ﷺ has come with the people, and we do not have enough to feed them.’ She said: ‘Allah and His Messenger know best.’ Abū Talibah went out and met the Messenger of Allah ﷺ, and the Messenger of Allah ﷺ came with him until they both entered. The Messenger of Allah ﷺ said: ‘Bring me what you have, O Umm Sulaim.’ She brought that bread and the Messenger of Allah ﷺ ordered that it be broken into small pieces. Then Umm Sulaim squeezed ghee over it from a small skin and seasoned it, then the Messenger of Allah ﷺ said over it what Allah willed he should say. Then he said: ‘Give permission for ten to enter.’ He gave them permission and they ate until they were full, then they left. Then he said: ‘Give permission for ten to enter.’ He gave them permission
and they ate until they were full, then they left. He said: ‘Give permission for ten to enter,’ until all the people had eaten their fill, and there were seventy or eighty men.”

[5317] 143 - (...) Anas bin Mâlik narrated: “Abû _TACLa_7_hah sent me to the Messenger of Allah ﷺ to invite him, as he had made some food. I came and found the Messenger of Allah ﷺ with the people. He looked at me and I felt shy, so I said: Accept the invitation of Abû _TACLa_7_hah.’ He said to the people: ‘Get up.’ Abû _TACLa_7_hah said: ‘O Messenger of Allah, I only made something for you.” He said: “The Messenger of Allah ﷺ touched it and prayed that it might be blessed, then he said: ‘Admit a group of my Companions, ten men.’ And he said: ‘Eat.’ He brought out something for them from between his fingers, and they ate until they were full, then they left. Then he said: ‘Admit (another) ten,’ and they ate and left. They kept coming and going, ten by ten, until there was no one left who had not come in and eaten his fill. Then he collected it and it was as it had been when they ate from it.”

[5318] (...) Anas bin Mâlik said: “Abû _TACLa_7_hah sent me to the Messenger of Allah ﷺ...” and he
narrated a Hadith like that of Ibn Numair (no. 5317), except that he said at the end: “Then Abū Ṭalḥah took what was left and gathered it together, then he prayed that it might be blessed, and it became as it had been at first, and he said: ‘Take this.’”

[5319] (...) It was narrated that Anas bin Mālik said: “Abū Ṭalḥah told Umm Sulaim to make some food for the Prophet ﷺ, just for him, then he sent me to him... and he quoted the same Hadith (no. 5317), and he said: “The Messenger of Allāh ﷺ put his hand on it and said the Name of Allāh over it, then he said: ‘Give permission for ten to enter.’ He gave them permission and they came in, and he said: ‘Eat and mention the Name of Allāh,’ and they ate, until eighty men had done that. Then the Prophet ﷺ and the members of the household ate after that, and there was still some food left over.”

[5320] (...) This story about the food of Abū Ṭalḥah was narrated from Anas bin Mālik, from the Prophet ﷺ, and he said: “Abū Ṭalḥah stood at the door until the Messenger of Allāh ﷺ came, and he said to him: ‘O Messenger of Allāh, it is only a small
amount.’ He said: ‘Bring it, for Allâh will bless it.’”

[5321] (...) This Hadîth was narrated from Anas bin Mâlik, from the Prophet ﷺ, and he said: “Then the Messenger of Allâh ﷺ ate and the members of the household ate, and what was left over they sent to their neighbors.”

[5322] (...) It was narrated that Anas bin Mâlik said: “Abû Talhah saw the Messenger of Allâh ﷺ lying in the Masjid, turning from his back to his stomach (because of hunger). He went to Umm Sulaim and said: ‘I have seen the Messenger of Allâh ﷺ lying in the Masjid, turning from his back to his stomach, and I think that he is hungry...’ and he quoted the Hadîth (similar to no. 5317), and said: “Then the Messenger of Allâh ﷺ, Abû Talhah, Umm Sulaim and Anas bin Mâlik ate, and there was some left over, so we gave it to our neighbors.”
Anas bin Mâlik said: “I came to the Messenger of Allah ﷺ and I found him sitting with his Companions and talking to them, and he had bound his stomach with a cloth.” - Usâmah (a narrator) said: “And I am not sure whether he had tied a stone to it.” - “I (Anas) said to some of his (fers) Companions: ‘Why has the Messenger of Allah ﷺ bound his stomach?’ They said: ‘Because of hunger.’ I went to Abû Talbhah, who was the husband of Umm Sulaim bint Milhân, and I said: ‘O my father, I have seen the Messenger of Allah ﷺ with his stomach bound with a cloth, and I asked some of his Companions, and they said it is because of hunger.’ Abû Talbhah entered upon my mother and said: ‘Is there anything?’ She said: ‘Yes, I have some pieces of bread and some dates. If the Messenger of Allah ﷺ comes to us on his own, we can give him enough for him to eat his fill, but if someone else comes with him it will not be enough for them.’” Then he mentioned the rest of the story (as in Hadîth no. 5317).

A similar Hadîth (as no. 5317) was narrated from Anas bin Mâlik from the Prophet ﷺ about the food of Abû Talbhah (with a different chain of narrators).
Chapter 21. It Is Permissible To Eat Soup, And It Is Recommended To Eat Squash, And For The People Eating Together To Show Preference To One Another Even If They Are Guests, So Long As The Host Does Not Object To That

[5325] 144 - (2041) Anas bin Mâlik said: “A tailor invited the Messenger of Allâh ﷺ to a meal that he had made.” Anas bin Mâlik said: “I went with the Messenger of Allâh ﷺ to that meal, and he offered to the Messenger of Allâh ﷺ some barley bread and some soup containing squash and strips of meat.” Anas said: “I saw the Messenger of Allâh ﷺ looking for the squash on all sides of the dish.” He said: “I have not stopped liking squash since that day.”

[5326] 145 - (...) It was narrated from Thâbit that Anas said: “A man invited the Messenger of Allâh ﷺ, and I went with him. He brought some soup containing squash, and the Messenger of Allâh ﷺ started to eat that squash and he liked it. When I saw that, I started to pass it to him and not eat it myself.” And Anas said: “Since that time I have not stopped liking squash.”
(5327) (...) It was narrated from Anas bin Mâlik that a man who was a tailor invited the Messenger of Allâh ﷺ. And he (the narrator) added: “Thâbit said: ‘I heard Anas say: ‘No food was made for me after that in which squash could be added, but it was added.”

Chapter 22. It Is Recommended To Take The Stones Out Of Dates, And It Is Recommended For The Guest To Pray For The Host And To Ask A Righteous Guest To Du‘â’ (Supplication), And He Should Respond To That Request

(5328) 146 - (2042) It was narrated that ‘Abdullâh bin Busr said: “The Messenger of Allâh ﷺ came to my father and we offered him some food and some Watbah. Then some dates were brought and he started eating them, putting the stones between his fingers and holding his forefinger and middle finger together” - Shu’bah said: “I think we learn from this that one may hold the date stones between two fingers, In shâ Allah” - “Then some drink was brought and he

drank it, then he passed it to the one who was on his right. My father said, taking hold of the reins of his riding-animal: 'Pray to Allâh for us.' He said: 'Allâhumma Bank lahum /1 ma razaqtuhum, faghfirlahum farzamhum (O Allâh, bless them in that which You have provided for them, and forgive them and have mercy on them.)’”

[5329] (...) It was narrated from Shu’bah with this chain of narrators (a Hadîth similar to no. 5328), but he did not express any doubt about holding the date stones between his fingers.

Chapter 23. Eating Cucumbers With Fresh Dates

[5330] 147 - (2043) It was narrated that ‘Abdullâh bin Ja’far said: “I saw the Messenger of Allâh ﷺ eating cucumbers with fresh dates.”

Chapter 24. It Is Recommended To Be Humble When Eating, And How To Sit

[5331] 148 - (2044) Anas bin Mâlik said: “I saw the Messenger
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of Allâh ﷺ (Muqî’yân) sitting and eating dates.”[1]

[5332] 149 - (...) It was narrated that Anas said: “Some dates were brought to the Messenger of Allâh ﷺ, and the Prophet ﷺ started to distributing them while sitting, eating some of them quickly.”

Chapter 25. The Prohibition Of Eating Two Dates Etc., At A Time When Eating With A Group, Except With The Permission Of One’s Companions

[5333] 150 - (2045) Jabalah bin Suhaim said: “Ibn Az-Zubair used to provide us with dates, as the people had been stricken with famine at that time. We were eating and Ibn ‘Umar passed by us while we were eating, and he said: ‘Do not eat two together, for the Messenger of Allâh ﷺ forbade eating two together, unless a man asks his brother for permission.’”

[1] It is “sitting on his hind quarters on his calves.” (An-Nawawi).
Shu’bah (a narrator) said: “I think that these are the words of Ibn ‘Umar,” i.e. about asking permission.

[5334] (...) It was narrated from Shu’bah with this chain of narrators (a Hadîth similar to no. 5333). Their Hadîth does not mention the words of Shu’bah or the comment that the people had been stricken with famine at that time.

[5335] 151 - (...) It was narrated that Jabalah bin Suhaim said: “I heard Ibn ‘Umar say: ‘The Messenger of Allah forbade a man to eat two dates at once unless he asked permission from his companions.’”

Chapter 26. Storing Dates And Other Provisions For One’s Children

[5336] 152 - (2046) It was narrated from ‘Aishah that the Prophet said: “No household will go hungry if they have dates.”
[5337] 153 - (...) It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ said: ‘O ‘Aishah, a house in which there are no dates, its people will go hungry. O ‘Aishah, a house in which there are no dates, its people will go hungry.”’ He said it two or three times.

Chapter 27. The Virtue Of The Dates Of Al-Madinah

[5338] 154 - (2047) It was narrated from ‘Amîr bin Sa’d bin Abî Waqqâs, from his father, that the Messenger of Allâh ﷺ said: “Whoever eats seven dates from the area between the two lava fields in the morning, no poison will harm him until evening comes.”

[5339] 155 - (...) ‘Amîr bin Sa’d bin Abî Waqqâs said: “I heard Sa’d say: ‘I heard the Messenger of Allâh ﷺ say: “Whoever eats seven ‘Ajwâh dates in the morning, he will not be harmed by any poison or witchcraft that day.””
A similar report (as no. 5339) was narrated from Hāshim bin Hāshim with this chain from the Prophet ﷺ.

It was narrated from 'Aishah that the Messenger of Allâh ﷺ said: “In the 'Ajwah dates of Al-'Āliyah (villages to the east of Al-Madinah) there is healing,” or “they are an antidote first thing in the morning.”

Chapter 28. The Virtue Of Truffles, And Treating The Eyes With Them

It was narrated that Sa'eed bin Zaid bin 'Amr bin Nufail said: “I heard the Prophet ﷺ say: ‘Truffles are a kind of manna, and their juice is a healing for the eyes.’”
[5343] 158 - (...) Sa’eed bin Zaid said: “I heard the Messenger of Allah say: ‘Truffles are a kind of manna, and their juice is a healing for the eyes.’”

[5344] (...) It was narrated from Sa’eed bin Zaid, from the Prophet. Shu’bah (a narrator) said: “When Al-Hakam narrated it to me, I did not find it strange because of the (the previous versions of the) Hadith of ‘Abdul-Malik (no. 5342).”

[5345] 159 - (...) It was narrated that Sa’eed bin Zaid bin ‘Amr bin Nufail said: “The Messenger of Allah said: ‘Truffles are a kind of manna, which Allah sent down to the Children of Israel, and their juice is a healing for the eyes.’”
It was narrated from ‘Amr bin Ḥuraith, from Sa‘eed bin Zaid, that the Prophet ﷺ said: “Truffles are a kind of manna that Allāh sent down to Mūsâ, ﷺ, and their juice is a healing for the eyes.”

Sa‘eed bin Zaid said: “The Messenger of Allāh ﷺ said: ‘Truffles are a kind of manna that Allāh sent down to the Children of Israel, and their juice is a healing for the eyes.’”

It was narrated that Sa‘eed bin Zaid said: “The Messenger of Allāh ﷺ said: ‘Truffles are a kind of manna, and their juice is a healing for the eyes.’”
Chapter 29. The Virtue Of The Black Fruit From The Arak Tree

[5349] 163 - (2050) It was narrated that Jâbir bin ‘Abdullâh said: “We were with the Prophet in Marr Az-Zahrân and we were picking the fruit of the arak tree. The Prophet said: ‘You should choose the black ones.’ We said: ‘O Messenger of Allâh, it is as if you once tended sheep.’ He said: ‘Yes. Was there any Prophet who did not tend sheep?’ or words to that effect.”

Chapter 30. The Virtue Of Vinegar And Using It As A Condiment

[5350] 164 - (2051) It was narrated from ‘Aishah that the Prophet said: “What an excellent condiment is vinegar.”

[5351] 165 - (...) Sulaimân bin Bilâl narrated it with this chain of narrators (a Ḥadîth similar to no. 5350).
It was narrated from Jâbir bin ‘Abdullâh that the Prophet asked his family for condiments and they said: “We do not have anything but vinegar.” He called for it and he started eating it, saying: “What an excellent condiment vinegar is, what an excellent condiment vinegar is.”

Jâbir bin ‘Abdullâh said: “The Messenger of Allah took me by the hand one day and (led me) to his house, and some pieces of bread were brought to him. He said: ‘Is there any condiment?’ They said: ‘No, except a little vinegar.’ He said: ‘Vinegar is an excellent condiment.’”

Jâbir said: “I have not stopped liking vinegar since I heard that from the Prophet of Allah.”

Tâlâhah said: “I have not stopped liking vinegar since I heard that from Jâbir.”

Jâbir bin ‘Abdullâh narrated that the Messenger of Allâh took him by the hand and (led him) to his house... a Hadîth like that of Ibn ‘Ulayyah (no. 5353), up to the words; “What an excellent condiment vinegar is” and he did not mention what came after that.
Jābir bin 'Abdullāh said: “I was sitting in a house and the Messenger of Allah passed by me. He gestured to me so I stood up, and he took hold of my hand and we set off until we came to the apartment of one of his wives. He went in, then he gave me permission to enter, and I entered beyond the curtain. He said: ‘Is there anything for breakfast?’ They said: ‘Yes.’ Three loaves of bread were brought to him, which they put on a tray of palm leaves. The Messenger of Allah took one loaf and put it in front of him, and he took another loaf and put it in front of me, then he took the third loaf and broke it in two, putting one half in front of him and one in front of me. Then he said: ‘Is there any condiment?’ They said: ‘No, except a little vinegar.’ He said: ‘Bring it, what an excellent condiment it is.’”

Chapter 31. It Is Permissible To Eat Garlic, But The One Who Is Going To Address Prominent People Should Refrain From Eating It, And The Same Applies To Other, Similar Foods

It was narrated that Abū Ayyüb Al-
Anṣârî said: “When food was brought to the Messenger of Allah, he would eat some of it and send the leftovers to me. One day he sent food of which he had not eaten anything, because there was garlic in it. I asked him: ‘Is it Ḥarām?’ He said: ‘No, but I dislike it because of its smell.’”

He said: “And I dislike that which he disliked.”

[5357] (...) It was narrated from Shu‘bāh with this chain of narrators (a Ḥadīth similar to no. 5357).

[5358] 171 - (...) It was narrated from Abû Ayyūb that the Prophet came and stayed in his house. The Prophet stayed on the lower floor and Abû Ayyūb was on the top floor. Abû Ayyūb got up one night and said: “We are walking above the head of the Messenger of Allah.” So they moved aside and spend the night in a corner. Then he spoke to the Prophet (about that) and the Prophet said: “The lower floor is more comfortable.” He said: “I will not live on a roof beneath which you are.” So the Prophet moved to the upper floor and Abû
Ayyūb moved to the lower floor. He used to make food for the Prophet ﷺ, and when it was brought back to him, he would ask where his fingers had touched it, and he would follow the place where his fingers had been. He made him some food that contained garlic, and when it was brought back to him he asked where his fingers had touched it, and it was said to him: “He did not eat any of it.” He got worried and went up to him, and said: “Is it Ĥarâm?” The Prophet ﷺ said: “No, but I do not like it.” He said: “I dislike what you dislike.” He said: “And the Revelation used to come to the Prophet ﷺ.”

Chapter 32. Honoring Guests And The Virtue Of Showing Preference To One’s Guest

[5359] 172 - (2054) It was narrated that Abû Hurairah said: “A man came to the Messenger of Allâh ﷺ and said: ‘I am starving.’ He sent word to one of his wives and she said: ‘By the One Who has sent you with the truth, I do not have anything but water.’ Then he sent word to another of his wives, and she said something similar, until all of them had said that: ‘No, by the One Who has sent you with the truth, I do not have anything but...”

(المعجم 32) - (باب إكرام الضيف وفضل إيثاره) (التحفة 15)

[5359] 172 - (2054) حَدَّثَنِي رَهْبُر بن حَرْبٍ حَدَّثَنَا حَرْبُر بن عُبَيْدُ البَهْزُبِي عَنْ فُضْلِي بن غَزْوَانٍ عَنْ أَبِي حَارِمِ الأَلْشَجَعِي عَنْ أَبِي حَرْثِيْرَةَ قَالَ: جاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنِّي مَجْهُودٌ فَأَرَسَلْنَاهُ إِلَى بَعْضٍ نَائِبٍ فَقَالَ أَلَيْكَ إِلَى مَاءٍ إِلَيْكَ إِلَى أَخْرَى، فَقَالَتْ مَلْكُ ذَلِكَ، ثُمَّ قَلَّ كَلَهُ مَلِكَ ذَلِكَ...
water.’ He said: ‘Who will host this man tonight, and Allâh will have mercy on him?’ An Anṣârî man stood up and said: ‘I will, O Messenger of Allâh.’ He took him to his house and said to his wife: ‘Do you have anything?’ She said: ‘No, only the food for my children.’ He said: ‘Distract them with something, then when our guest comes in, extinguish the lamp and make him think that we are eating. Then when he wants to eat, go to the lamp and extinguish it.’ They sat and the guest ate, and the following morning he went to the Prophet, who said: ‘Allâh is pleased with what you two did for your guest last night.’”

[5360] 173 - (...) It was narrated from Abû Hurairah that an Anṣârî man had a guest one night, and he did not have anything but food for himself and his children. He said to his wife: “Put the children to sleep and extinguish the lamp, then serve what you have to the guest.” He said: “And this Verse was revealed: ‘...And give them (emigrants) preference over themselves even though they were in need of that.’”[1]

[5361] (...) It was narrated that

Abū Hurairah said: “A man came to the Messenger of Allāh ﷺ to be hosted as a guest, but he did not have anything to offer him. He said: ‘Won’t some man host him, and Allāh will have mercy on him?’ An Anṣārī man who was called Abū Ṭalhah stood up and took him to his house...” and he quoted a Hadith like that of Jarīr (no. 5359), and he mentioned the revelation of the Verse as Wāki’ mentioned it (no. 5360).

[5362] 174 - (2055) It was narrated that Al-Miqdād said: “I came with two companions of mine, and our hearing and sight had been affected by hunger. We presented ourselves to the Companions of the Messenger of Allāh ﷺ, but none of them could host us. We came to the Prophet ﷺ and he took us to his family. There were three goats there and the Prophet ﷺ said: ‘Milk them and we will share the milk.’ We used to milk them and each one of us would drink his share, and we would set aside the Prophet’s share for him. He would come at night and would say Salām in such a manner that would not wake one who was sleeping, but one who was awake would hear it. Then he would go to the Masjid and pray, then he would come to his drink and drink it. One night the Shaiṭān came to me when I had drunk my share...”
and said: ‘Muhammad has gone to the Ansâr and they are offering him hospitality, and he will have with them something that will leave him in no need of this draught (of milk).’ So I went and drank it, and when it had penetrated deeply into my stomach and I realized that it was too late, the Shaitân made me regret it and he said: ‘Woe to you, what have you done? Have you drunk the drink of Muhammad؟ He will come and will not find it, then he will pray against you and you will be doomed, and you will be a loser in this world and in the Hereafter.’ I had a sheet over me; if I covered my feet with it my head was exposed, and if I covered my head with it my feet were exposed. I could not sleep, but my two companions had gone to sleep and they had not done what I had done. The Prophet ﷺ came and said Salâm as he usually did, then he went to the Masjid and prayed. Then he came to his drink and uncovered it, and he did not find anything in it. He looked up at the sky and I said: ‘Now he is praying against me and I am doomed.’ But he said: ‘O Allâh, feed those who have fed me and give drink to those who have given me to drink.’ I wrapped the blanket tightly around me and I took a knife and went to the goats, to see which of them was the fattest so
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that I could slaughter it for the Messenger of Allah ﷺ, but its udder was full of milk, and they all had udders full of milk. I went to a vessel that belonged to the family of Muhammad ﷺ, that they used for milking, and I milked (the goat) into it until it filled with foam, and I brought it to the Messenger of Allah ﷺ. He said: ‘Did you have your drinks tonight?’ I said: ‘O Messenger of Allah, drink.’ He drank and handed it back to me. I said: ‘O Messenger of Allah, drink.’ He drank then handed it back to me. When I realized that the Prophet ﷺ had drunk his fill and I had earned the blessing (of his supplication), I laughed so much that I fell to the ground. The Prophet ﷺ said: ‘Have you been up to no good, O Miqdâd?’ I said: ‘O Messenger of Allah, what happened is such-and-such and I did such-and-such.’ The Prophet ﷺ said: ‘This is nothing but a mercy from Allah, Glorified and Exalted is He. Why didn’t you tell me so that we could have woken our two companions and they could have had some?’ I said: ‘By the One Who has sent you with the truth, if you get your share, and I get some with you, I would not care whoever else gets some.”

[5363] (…) Sulaimân bin Al-Mughîrah narrated it with this chain of narrators (a similar Hadîth as no. 5362).
It was narrated that ‘Abdur-Rahmân bin Abî Bakr said: “We were one hundred and thirty men with the Prophet ﷺ, and the Prophet ﷺ said: ‘Does any one among you have any food?’ One man had a Sâ‘ of foodstuff or the like, so he made some dough. Then a man, a tall Mushrik (idolater) with dishevelled hair, came along with some sheep that he was driving. The Prophet ﷺ said: ‘Will you sell one or give it as a gift?’ He said: ‘No, I will sell it.’ So he bought a sheep from him, and it was slaughtered and prepared. The Messenger of Allâh ﷺ ordered that its liver be grilled. By Allâh, there was no one among those one hundred and thirty who was not given his share of that liver by the Messenger of Allâh ﷺ. If he was present, he gave it to him, and if he was absent he set it aside for him.

And he set out two large bowls from which we all ate our fill, and there was some left over, which I loaded onto a camel.”
poor people, and on one occasion the Messenger of Allâh ﷺ said: “Whoever has enough food for two people, let him take three with him, and whoever has enough food for four people, let him take a fifth or a sixth with him,” or words to that effect. Abû Bakr took three people with him and the Prophet of Allâh ﷺ took ten. Abû Bakr took three” and he (the narrator) said: “That was me and my father and my mother” - and I do not know if he said: - “and my wife and a servant whom we shared with the household of Abû Bakr.” “Abû Bakr ate dinner with the Prophet ﷺ, then he stayed until ‘Ishâ’ prayer was offered, then he went back and stayed until the Messenger of Allâh ﷺ became drowsy, and he came after as much of the night had passed as Allâh willed. His wife said to him: “What kept you away from your guests?” Or she said: “Your guest.” He said: “Have you not given them dinner?” She said: “They refused (to eat) until you came.” They brought the food to them, but they insisted on not eating. I went and hid myself, and he said: “O ignorant fellow!” And he reprimanded me and berated me. He said: “Eat, but you may not enjoy it.” And he said: “By Allâh, I will never eat it. By Allâh, we did not take any morsel but there appeared beneath it more of it, until we had eaten our fill and there was more of it than before.”
Abû Bakr looked at it and saw that it was as it had been before or more than that. He said to his wife: “O sister of Banû Firâs, what is this?” She said: “No, O apple of my eye, now it is three times more than it was before.” Abû Bakr ate some of it and said: “That was from the Shâitân” - meaning his oath. Then he ate a morsel of it and took it to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ found it in the morning.” He said: “There was a treaty between us and some people which came to an end, and we were divided into twelve groups, each of which was headed by a man, and Allâh knows best how many were with each man. But the Prophet ﷺ sent a leader with each group, and all of them ate from it.”

[5366] 177 - (...) It was narrated that ‘Abdur-Rahmân bin Abî Bakr said: “Some guests came to stay with us and my father used to go and talk to the Messenger of Allâh ﷺ at night. He set out and said: ‘O ‘Abdur-Rahmân, serve food to the guests.’ When evening came, we brought food to them but they refused to eat and said: ‘Not until the head of the household comes and eats with us.’ I said to them:
'He is a strict man and if you do not do it, I am afraid that I will be in trouble with him.' But they refused. When he came, the first thing he did was to ask: 'Did you serve your guests?' They said: 'No, by Allâh, we did not.' He said: 'Did I not tell 'Abdur-Rahmân (to do that)?' I hid from him, and he said: 'O 'Abdur-Rahmân!' I hid from him, but he said: 'O ignorant lad, I adjure you, if you can hear my voice, to come here.' So I came and I said: 'By Allâh, it is no fault of mine. They are your guests, ask them. I brought them some food but they refused to eat until you come.' He said: 'What is the matter with you? Will you not accept our hospitality?' Abû Bakr said: 'By Allâh, I will not eat tonight.' They said: 'By Allâh, we will not eat until you eat.' He said: 'I have never seen a worse night than tonight. Woe to you, what is the matter with you? Why do you not accept our hospitality?' Then he said: 'What I did at first was from the Shaitân. Bring the food.' So the food was brought, and he said the Name of Allâh and ate, and they ate. When morning came he went to the Prophet and said: 'O Messenger of Allâh, they fulfilled their oath but I broke mine.' He said: 'Rather you are the most sincere of them and you are the best of them.'
He said: “And I did not hear of any expiation.”

Chapter 33. The Virtue Of Sharing A Small Amount Of Food, And The Food Of Two Is Sufficient Or Three, And So On

[5367] 178 - (2058) It was narrated from Abû Hurairah that he said: “The Messenger of Allâh ﷺ said: ‘The food of two is sufficient for three, and the food of three is sufficient for four.’”

[5368] 179 - (2059) Jâbir bin ‘Abdullâh said: “I heard the Messenger of Allâh ﷺ say: ‘The food of one is sufficient for two, and the food of two is sufficient for four, and the food of four is sufficient for eight.’”

[5369] (...) A Hadîth like that of Ibn Juraij (no. 5368) was narrated from the Prophet ﷺ.
It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘The food of one is sufficient for two, and the food of two is sufficient for four.’”

It was narrated from Jâbir that the Prophet ﷺ said: “The food of one man is sufficient for two men, and the food of two men is sufficient for four, and the food of four is sufficient for eight.”

Chapter 34. The Believer Eats In One Intestine And The Kâfir (Disbeliever) Eats In Seven Intestines

It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “The Kâfir (disbeliever) eats in seven intestines and the believer eats in one intestine.”
A similar report (as no. 5372) was narrated from Ibn ‘Umar, from the Prophet ﷺ.

183 - (…) Nâfi’ said: “Ibn ‘Umar saw a poor man, and he put some food in front of him, and put more, and he started to eat a great deal. He said: ‘Do not let this man enter upon me, for I heard the Messenger of Allâh ﷺ say: ‘The disbeliever eats in seven intestines.’”

184 - (2061) It was narrated from Jâbir and Ibn ‘Umar that the Messenger of Allâh ﷺ said: “The believer eats in one intestine and the disbeliever eats in seven intestines.”
A similar report (as no. 5375) was narrated from Jābīr, but he did not mention Ibn ʿUmar.

- (2062) It was narrated from Abū ʿMūsā that the Prophet ﷺ said: “The believer eats in one intestine and the disbeliever eats in seven intestines.”

A similar Hadīth was narrated from Abū Hurairah, from the Prophet ﷺ.

It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ hosted a guest who was a disbeliever. The Messenger of Allāh ﷺ ordered that a sheep be milked for him and he drank it, then another, and he drank it, then another, and he drank it, until he had drunk the milk of seven sheep. Then the next morning he became Muslim, and the Messenger of Allāh ﷺ ordered that another be milked for him and he drank it, then he ordered that another be milked
but he did not finish it. The Messenger of Allâh ﷺ said: “The believer eats in one intestine and the disbeliever eats in seven intestines.”

Chapter 35. Do Not Criticize Food

[5380] 187 - (2064) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ never criticized any food. If he liked something he would eat it and if he disliked it he would leave it.”

[5381] (...) Sulaimân Al-A’mash narrated a similar report (as no. 5380) with this chain of narrators.

[5382] (...) A similar report was narrated from Sufyân, from Al-A’mash, with this chain of narrators.

[5383] 188 - (...) It was narrated that Abû Hurairah said: “I never saw the Messenger of Allâh ﷺ criticize any food. If he liked it he ate it and if he did not like it he remained silent.”
[5384] (…) A similar report (as no. 5383) was narrated from Abû Hurairah, from the Prophet ﷺ.

الأعْمَشُ عَنْ آبِي يَحْيَى مَوَلَى آل جَعْدَة،
عَنْ آبِي هُرْبَة قَالَ: مَا رَأَيْتُ رُسُولَ
الله ﷺ عَاب طَعَامًا قَتْرًا، كَانَ إِذَا اشْتَهَأَ
أَكَلَهُ، وَإِنْ لَمْ يُشْتَهِهْ سَكْتَ.

ابنُ النَّسَى قَالَ: حَدِيثًا آبُو مُعاوِيَةَ عَنْ
الأعْمَشِ، عَنْ آبِي حَازِمٍ، عَنْ آبِي
هُرْبَةَ عَنْ النَّبِيِّ ﷺ، مَثِلًا.
Chapter 1. The Prohibition Of Using Vessels Of Gold And Silver For Drinking Etc., For Men And Women

[5385] 1 - (2065) It was narrated from Umm Salamah, the wife of the Prophet ﷺ, that the Messenger of Allâh ﷺ said: "The one who drinks from a vessel of silver is gulping the fire of Hell into his belly.”

[5386] (...) A Hadîth like that of Mâlik bin Anas (no. 5385) was narrated from Nâfi', with this chain of narrators, and in the Hadîth of 'Âli bin Mus-hîr from 'Ubaiddîlah it adds: “The one who eats or drinks from a vessel of silver or gold.” It does not mention eating and gold in the Hadîth of any of them, except the Hadîth of Ibn Mus-hîr.
It was narrated that Umm Salamah said: “The Messenger of Allâh ﷺ said: ‘Whoever drinks from a vessel of gold or silver is only gulping fire from Hell into his belly.’”

Chapter 2. The Prohibition Of Using Vessels Of Gold And Silver For Men And Women, And Gold Rings And Silk For Men, But They Are Permissible For Women. Permissibility Of Silken Borders On Garments For Men, But It Should Not Be More Than Four Fingers Wide

Mu‘âwiyyah bin Suwaid bin Muqarrin said: “I
entered upon Al-Barâ’ bin ‘Azib and I heard him say: ‘The Messenger of Allâh ﷺ enjoined seven things upon us and he forbade seven things for us. He commanded us to visit the sick, to attend funerals, to reply (to say: Yari’zamuk Allah; (may Allâh have mercy on you) to one who sneezes, to fulfill oaths or help fulfil an oath made by another, to help the one who has been wronged, to accept invitations and to spread the greeting of Salâm. And he forbade us from wearing rings of gold, to drink from silver vessels, to use Mayâthir,[1] to wear Qasî,[2] to wear silk, Istabraq and Dibâj.’”[3]

[5389] (...) A similar report (as no. 5388) was narrated from Ash’ath bin Sulaim with this chain of narrators, except the phrase to fulfill oaths or help fulfill an oath made by another, instead of which he said: “To give a description of a lost item.”

[5390] (...) A Hadîth like that of Zuhair (no. 5388) was narrated from Ash’ath bin Abî Ash-Sha’tâ’ with this chain of narrators, but he

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[1] A type of camel saddle cloth or cushion made of silk.

[2] Qasî: Garments made of fabric with stripes of silk woven into it, or a type of garment from an area in Egypt with a similar name.

[3] Two types of silk one of which is often called brocade and is thicker than the other.
said to help fulfill the oath of another, and he was not uncertain.
And he added in this Hadith: “Drinking from vessels of silver,
for whoever drinks from them in this world will not drink from them
in the Hereafter.”

[5391] (...) It was narrated from Ash'ath bin Abī Ash-Sha'thâ'
with this chain of narrators, but he did not mention the additional
material mentioned by Jarîr and Ibn Mus-hir (no. 5391).

[5392] (...) It was narrated from Ash'ath bin Sulaim with their
chain of narrators, except the
words spreading the greeting of Salâm, instead of which he said:
“Returning the greeting of Salâm.”
And he said: “He (ṣll) forbade us
to wear gold rings.”

[5393] (...) It was narrated from Ash'ath bin Abī Ash-Sha'thâ'
with their chain narrators, and he
said: “Spreading the greeting of *Salām*” and “gold rings.”

[5394] 4 - (2067) ‘Abdullāh bin ‘Ukaim said: “We were with Ḥudhaifah in Al-Madā’in when Ḥudhaifah asked for water, and a chieftain brought him a drink in a vessel of silver. He threw it aside and said: ‘I am telling you that I already told him not to bring me a drink in this vessel, for the Messenger of Allāh ṣallallāhu ‘alayhi wa sallam said: ‘Do not drink from vessels of gold and silver, and do not wear *Dībāj* and silk. They are for them in this world and for you in the Hereafter, on the Day of Resurrection.”

[5395] (...) It was narrated that Abū Farwah Al-Juhanī said: “I heard ‘Abdullāh bin ‘Ukaim say: ‘We were with Ḥudhaifah in Al-Madā’in...’” and he mentioned something similar (to no. 5394) but he did not mention in his *Ḥadīth “...the Day of Resurrection.”

[5396] (...) It was narrated from Ḥudhaifah, that Abū Farwah said: “I heard Ibn ‘Ukaim say, - and I thought that Ibn Abī Laila heard it from Ibn ‘Ukaim: ‘We
were with Hudhaifah in Al-Madâ'in," and he mentioned something similar (to no. 5394), but he did not say "the Day of Resurrection."

[5397] (...) It was narrated from Al-Hakam that he heard 'Abdur-Rahmân, meaning Ibn Abî Laila, say: "I saw Hudhaifah ask for a drink in Al-Madâ'in, and someone brought it to him in a vessel of silver." And he mentioned a Hadîth like that of Ibn 'Ukaim from Hudhaifah.

[5398] (...) A Hadîth like that of Mu'âdh was narrated from Shu'bah, with the same chain narrators, but none of them mentioned the words: "I saw Hudhaifah," except Mu'âdh only. Rather they said: "Hudhaifah asked for a drink."

[5399] (...) A Hadîth like that of those whom we have mentioned (Mu'âdh, Abî Laila, Ibn Ukaim) was narrated from Hudhaifah, from the Prophet ﷺ.
Chapter... The Prohibition Of Wearing Silk Etc., For Men

[5400] 5 - (...) ‘Abdur-Rahmân bin Abî Laila said: “Hudhaifah asked for a drink and a Magian gave it to him in a vessel of silver. He said: ‘I heard the Messenger of Allah say: ‘Do not wear silk or Dibâj, and do not drink from vessels of gold and silver, or eat from plates of the same. They are for them in this world.’”

[5401] 6 - (2068) It was narrated from Ibn ‘Umar that ‘Umar bin Al-Khaṭṭāb saw a striped silk Hulâh[1] being sold at the door of the Masjid, and he said: “O Messenger of Allah, why don’t you buy this and wear it for the people on Fridays, and for the

delegations when they come to you?" The Messenger of Allâh ﷺ said: "This is only worn by one who has no share in the Hereafter." Then some *Hullahs* like it were brought to the Messenger of Allâh ﷺ and he gave one of them to 'Umar. 'Umar said: "O Messenger of Allâh, are you giving me this to wear when you said what you said about the *Hulla* of 'Utârid?" The Messenger of Allâh ﷺ said: "I did not give it to you to wear it." So 'Umar gave it to an idolater brother of his in Makkah.

[5402] (...) A Hadîth like that of Mâlik (no. 5401) was narrated from Ibn 'Umar, from the Messenger of Allâh ﷺ.

[5403] 7 - (...) It was narrated that Ibn 'Umar said: "Umar saw 'Utârid At-Tamîmî standing in the market selling a *Hulla* of striped silk. He was a man who used to meet with kings and get gifts from them. 'Umar said: 'O Messenger of Allâh, I have seen 'Utârid standing in the market selling a *Hulla* of striped silk.
Why don’t you buy it and wear it when the delegations of the Arabs come to you?” I think he said: “And wear it on Fridays.”

The Messenger of Allâh ﷺ said to him: ‘Silk is only worn in this world by one who will have no share in the Hereafter.’ Some time after that, some Hullahs of striped silk were brought to the Messenger of Allâh ﷺ and he sent one Hullah to ‘Umar and one to Usâmah bin Zaid, and he gave a Hullah to ‘Alî bin Abî Tâlib. He said: ‘Tear it and make head covers for your womenfolk.’

Then ‘Umar came, carrying his Hullah, and said: ‘O Messenger of Allâh, have you sent this to me, when you said what you said previously about the Hullah of ‘Utârid?’ He said: ‘I did not send it to you for you to wear it; rather I sent it to you so that you could benefit from it.’ As for Usâmah, he put on his Hullah and the Messenger of Allâh ﷺ gave him a look whereby he realized that the Messenger of Allâh ﷺ disapproved of what he had done, and he said: ‘O Messenger of Allâh, why are you looking at me when you are the one who sent it to me?’ He said: ‘I did not send it to you for you to wear it, rather I sent it to you so that you could cut it up and make head covers for your womenfolk.’

[5404] 8 - (…) ‘Abdullâh bin ‘Umar said: “Umar bin Al-
Khaṭṭāb found a Hullah of Istabraq being offered for sale in the market, so he took it and brought it to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh, buy this and adorn yourself with it for 'Eid and for the delegations.' The Messenger of Allāh ﷺ said: 'This is only a garment for the one who has no share in the Hereafter.' As much time passed as Allāh willed, then the Messenger of Allāh ﷺ sent to ‘Umar a garment made of Dībaj. ‘Umar brought it to the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh, you said: “This is only a garment for the one who has no share in the Hereafter,” then you sent this to me?’ The Messenger of Allāh ﷺ said to him: ‘Sell it and meet your needs with it.’

[5405] (...) A similar report (as no. 5404) was narrated from Ibn Shihāb, with this chain of narrators.

[5406] 9 - (...) It was narrated from Ibn ‘Umar that ‘Umar saw a man from the family of ‘Uṭārid wearing a cloak of Dībaj or silk, and he said to the Messenger of Allāh ﷺ: ‘Abū Bakr ʿAlībīn ḥarfīn fīn ṣallīn fīn sālim.
Allah: ‘Why don’t you buy it?’ He said: ‘This is only worn by one who has no share in the Hereafter.’ Then the Messenger of Allah was given a Hullah of striped silk, and he sent it to me. I said: ‘Have you sent it to me when I heard you say what you said about it?’ He said: ‘I only sent it to you so that you profit from it.’”

[5407] (…) It was narrated from Sâlim bin ‘Abdullâh bin ‘Umar, from his father, that ‘Umar bin Al-Khattâb saw a man from the family of ‘Utârid wearing… a Hadith like that of Yahya bin Sa’eed (no. 5406), except that he said: “I only sent it to you so that you could benefit from it, I did not send it to you so that you could wear it.”

[5408] (…) Yahya bin Abi Ishâq said: “Sâlim bin ‘Abdullâh asked me about Istabraq. I said: ‘It is the coarse type of Dibâj.’ He said: ‘But I heard ‘Abdullâh bin ‘Umar say: “Umar saw a man wearing a Hullah of Istabraq, and he brought it to the Messenger of Allah...” and he mentioned a similar Hadith (as no. 5407), except that he said: “I only sent it to you so that you could get money by selling it.”
It was narrated that ‘Abdullâh, the freed slave of Asmâ’ bint Abî Bakr, who was the maternal uncle of the son of ‘Âtâ’, said: “Asmâ’ sent me to ‘Abdullâh bin ‘Umar, and saying: ‘I have heard that you regard three things as Harâm: Borders on garments, Mitharat Al-Arijwân, and fasting the whole (month) of Rajab.’ ‘Abdullâh said to me: ‘As for what you have mentioned about Rajab, what about one who fasts continually? As for what you said about borders on garments, I heard ‘Umar bin Al-Khattâb say: “I heard the Messenger of Allah say: ‘Silk is only worn by one who has no share in the Hereafter,’” and I was afraid that borders were included in that. As for Mitharat Al-Arijwân, this is the Mitharah of ‘Abdullâh, and it is Arijwân.’

I went back to Asmâ’ and told her, and she said: ‘This is the Jubbah (a type of cloak) of the Messenger of Allâh, and she brought out to me a Tayâlisah cloak which had pockets lined with Dibâj and its sleeves were edged with Dibâj. She said: ‘This was in ‘Aishah’s possession until she died, and when she died, I took it. The Prophet used to saddle cloths made of bright red cloth.
wear it, and now we wash it for the sick and seek healing thereby.’”

[5410] 11 - (...) It was narrated that Khalífah bin Ka‘b, Abú Dhubyân, said: “Do not dress your women in silk, for I heard ‘Umar bin Al-Khaṭṭâb say: ‘The Messenger of Allâh ﷺ said: ‘Do not wear silk, for whoever wears it in this world will not wear it in the Hereafter.”

[5411] 12 - (...) It was narrated that Abû ‘Uthmân said: “Umar wrote to us when we were in Azerbaijân, (saying): ‘O ‘Utba bin Farqad, it is not by your efforts or by the efforts of your father or the efforts of your mother. Feed the Muslims in their places from that which you feed yourself in your place. Beware of luxury and the garments of the people of Shirk and garments of silk, for the Messenger of Allâh ﷺ forbade garments of silk and said except this much, and the Messenger of Allâh ﷺ held up his forefinger and middle finger, holding them together.” Zuhair said: “Âsim said: ‘It is in the book,’” and Zuhair held up his two fingers.
A similar report (as no. 5412) was narrated from ‘Abī ‘Uthmān with this chain of narrators, from the Prophet ﷺ, concerning silk.

It was narrated that Abū ‘Uthmān said: “We were with ‘Utba bin Farqad when the letter of ‘Umar came to us, saying that the Messenger of Allāh ﷺ said: ‘No one wears silk but one who will have no share of it in the Hereafter, except this much.’” Abū ‘Uthmān gestured with the two fingers that are next to the thumb. I thought it meant the patterns on the Ṭayālisah until I was shown the Ṭayālisah.

Abū ‘Uthmān An-Nahdī said: “The letter of ‘Umar came to us when we were in Azerbaijān with...”

Abū ‘Uthmān said: “We were with ‘Utba bin Farqad” — a Hadith like that of Jarīr (no. 5413).

Abū ‘Uthmān said: “I heard Abū ‘Uthmān An-Nahdī say: ‘The letter of ‘Umar came to us when we were in Azerbaijān with...”

Abū ‘Uthmān said: “We had no doubt that he meant silk borders.”

[5416] (...) A similar report (as no. 5415) was narrated from Qatādah with this chain of narrators, but he did not mention the words of Abū ‘Uthmān.

[5417] 15 - (...) It was narrated from Suwaid bin Ghafalah that ‘Umar bin Al-Khaṭṭāb gave a speech in Al-Jābiyah and said: “The Prophet of Allāh forbade wearing silk, except a space the width of two fingers, or three, or four.”

[5418] (...) A similar report (as
no. 5417) was narrated from Sa'eed, from Qatâdah, with this chain of narrators.

[5419] 16 - (2070) Jâbir bin 'Abdullâh said: “One day the Prophet ﷺ wore a Qabâ’ (a type of cloak) of Dîbâj silk that had been given to him, but soon he took it off and sent it to 'Umar bin Al-Khaṭṭâb. It was said to him: ‘How quickly you took it off, O Messenger of Allâh.’ He said: ‘Jibrîl told me not to wear it.’ 'Umar came weeping and said: O Messenger of Allâh, you disliked something but you gave it to me. What is the matter with me?’ He said: ‘I did not give it to you for you to wear it, rather I gave it to you for you to sell it.’ So he sold it for two thousand Dirham.”

[5420] 17 - (2071) It was narrated that 'Alî said: “The Messenger of Allâh ﷺ was given a Hullâh of striped silk, and he sent it to me and I put it on. Then I could see anger on his face, and he said: “I did not send
it to you for you to wear it, rather I sent it to you so that you could cut it up and make head covers for your womenfolk.”

[5421] (...) It was narrated from Abû ‘Awn with this chain of narrators. In the Hadîth of Mu‘âdh it says: “He told me to divide it among my womenfolk.” In the Hadîth of Muhammad bin Ja‘far it says: “So I divided it among my womenfolk,” but he did not mention: “He told me to.”

[5422] 18 - (...) It was narrated from ‘Alî that Ukaidir of Dûmah gave the Prophet a silken garment, and he gave it to ‘Alî and said: “Cut it up to make head covers for the Fâtimahs (i.e., for your family).” Abû Bakr and Abû Kuraib said: “Among the womenfolk.”

[5423] 19 - (...) It was narrated that ‘Alî bin Abî Tâlib said: “The Messenger of Allâh gave me a
Hullah of striped silk, and I went out in it, but I saw anger on his face, so I cut it up and distributed it among my womenfolk.”

[5424] 20 - (2072) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ sent ‘Umar a Hullah of Sundus silk, and ‘Umar said: ‘Have you sent it to me when you said what you said about it?’ He said: ‘I did not send it to you for you to wear it; rather I sent it to you for you to benefit from its price.’”

[5425] 21 - (2073) It was narrated that Anas said: “The Messenger of Allâh ﷺ said: ‘Whoever wears silk in this world will not wear it in the Hereafter.’”

[5426] 22 - (2074) Abû Umâmah narrated that the Messenger of Allâh ﷺ said: “Whoever wears silk in this world will not wear it in the Hereafter.”
It was narrated from ‘Uqbah bin ‘Amir that he said: “A silk Farrūḥī (a type of cloak) was given to the Messenger of Allah ﷺ and he put it on and prayed in it, then he tore it off as if he disliked it. Then he said: ‘This is not befitting for the pious.’”

Yazid bin Abī Habīb narrated it with this chain of narrators.

Chapter 3. The Permissibility Of Wearing Silk For Men, If A Man Has A Skin Disease Or Similar Problem

Anas bin Mālik narrated that the Messenger of Allah ﷺ granted a concession to ‘Abdur-Rahmān bin ‘Awf and Az-Zubair bin Al-‘Awwām, allowing them to wear silk shirts during a journey, because of a skin disease that they had, or a pain that they had.
[5430] (...) Sa‘eed narrated it with this chain of narrators (a similar Hadith as no. 5429), but he did not mention (the words) “during a journey.”

[5431] 25 - (...) It was narrated that Anas said: “The Messenger of Allah ✅ granted a concession, or a concession was granted, to Az-Zubair bin Al-‘Awwâm and ‘Abdur-Rahmân bin ‘Awf, allowing them to wear silk, because of a skin condition that they had.”

[5432] (...) Shu‘bah narrated a similar report (as no. 5431) with this chain of narrators.

[5433] 26 - (...) Anas narrated that ‘Abdur-Rahmân bin ‘Awf and Az-Zubair bin Al-‘Awwâm complained to the Prophet ✅ about lice, and he granted them a concession allowing them to wear silk shirts, during a campaign that they went on.

Chapter 4. The Prohibition Of A Man Wearing A Garment Dyed With Safflower

[5434] 27 - (2077) ‘Abdullâh bin ‘Amr bin Al-‘Aṣ narrated that the Messenger of Allah ✅ saw ‘Alî wearing two garments that...
had been dyed with safflower and he said: “These are garments of the disbelievers; do not wear them.”

[5435] (...) It was narrated from Yahya bin Abi Kathir with this chain of narrators, and they said: From Khâlid bin Ma'dân.

[5436] 28 - (...) It was narrated that ‘Abdullãh bin ‘Amr said: “The Prophet ﷺ saw me wearing two garments that had been dyed with safflower and he said: ‘Did your mother tell you to do this?’ I said: ‘Should I wash them?’ He said: ‘No, burn them.’”

[5437] 29 - (2078) It was narrated from ‘Ali bin Abi Ţalîb that the Messenger of Allâh ﷺ forbade wearing Qasî and garments dyed with safflower, and wearing gold rings, and reciting Qur’ân while bowing.
[5438] 30 - (...) ‘Ali bin Abī Ṭālib said: “The Prophet forbade reciting (the Qur’ān) whilst bowing, wearing gold and wearing garments dyed with safflower.”

[5439] 31 - (...) It was narrated that ‘Ali bin Abī Ṭālib said: “The Messenger of Allah forbade me to wear gold rings, to wear Qasī, to recite Qur’ān while bowing and prostrating, and to wear garments dyed with safflower.”

Chapter 5. The Virtue Of Wearing The Hibarah[1]

[5440] 32 - (2079) Qatâdah said: We said to Anas bin Mālik: “Which garments were most liked by the Messenger of Allah, or which did the Messenger of Allāh

[1] The Hibarah was a garment of linen or cotton that was adorned with a pattern or stripes.
like best?” He said: “The Hibarah.”

Chapter 6. Humility In Dress And Sticking To Coarse And Simple Clothes, Furnishings Etc., Permissibility Of Wearing Clothes Made From Camel Hair And Those On Which There Are Markings

It was narrated that Abü Al-Burdah said: “I entered upon ‘Aishah and she brought out to us a coarse Izâr of the type that is made in Yemen, and a cloak of the type that is called Mulabbadah and she swore by Allâh that the Messenger of Allâh ﷺ had died wearing these two garments.”

It was narrated that Abû Burdah said: “‘Aishah brought out to us an Izâr and a Mulabbad cloak, and said: In these the Messenger of Allâh ﷺ died.”

Ibn Hâtim said in his Hadîth: “A coarse Izâr.”
A similar report (as no. 5443) was narrated from Ayyûb with this chain of narrators, and he said: “A coarse Izâr.”

It was narrated that ‘Âishah said: “The Prophet went out one morning, wearing a striped garment made of black hair.”

It was narrated that ‘Âishah said: “The pillow of the Messenger of Allâh, on which he reclined, was made of leather and stuffed with palm fibres.”
It was narrated that 'Aishah said: “The mattress of the Messenger of Allâh ﷺ, on which he slept, was of leather stuffed with palm fibres.”

It was narrated from Hishâm bin ‘Urwah with this chain of narrators (a Hadith similar to no. 5447).

Chapter 7. The Permissibility Of Using Blankets

It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said to me, when I got married: ‘Have you acquired any blankets?’ I said: ‘Where would we get blankets from?’ He said: ‘It will come.’”

It was narrated that Jâbir bin ‘Abdullâh said: “When I got married, the Messenger of Allâh ﷺ said to me:
'Have you acquired any blankets?' I said: 'Where would we get blankets from?' He said: 'It will come.' “ Jâbir said: “My wife had a blanket, and I said: ‘Keep it away from me.’ But she said: ‘The Messenger of Allâh said: “It will come.” ”

Chapter 8. It Is Disliked To Have More Furniture And Bedding Than One Needs

Chapter 9. The Prohibition Of Letting One's Garment Drag Out Of Pride, And The Extent To Which It Is Permissible To Let It Hang Down And The Extent To Which It Is Recommended

(المعجم 8) – (باب كراهة ما زاد على الحاجة من الفرش واللباس)

(التجزئة 7)

(المعجم 9) – (باب تحريم جر الثوب خيلاء، وبيان حدد ما يجوز إرخاء إليه، وما يستحب)
“Allâh, Exalted is He, will not look as the one who lets his garment drag out of pride.”

[5454] (...) A Hadîth like that of Mâlik (no. 5453) was narrated from Ibn ‘Umar from the Prophet ﷺ, and he added: “On the Day of Resurrection.”

[5455] 43 - (...) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: “The one who lets his garment drag out of pride, Allâh will not look at him on the Day of Resurrection.”
[5456] (...) A Hadîth like theirs (no. 5455) was narrated from Ibn 'Umar from the Prophet ﷺ.

[5457] 44 - (...) It was narrated that Ibn 'Umar said: The Messenger of Allâh ﷺ said: “Whoever lets his garment drag out of pride, Allâh will not look at him on the Day of Resurrection.”

[5458] (...) Ibn 'Umar said: “I heard the Messenger of Allâh ﷺ say…” a similar report (as no. 5457).

[5459] 45 - (...) It was narrated from Ibn 'Umar that he saw a man letting his ìzâr drag, and he said: “Where are you from?” He told him which tribe he belonged to and he was from Banû Laith, and Ibn 'Umar recognized him. He said: “I heard with my own two ears the Messenger of Allâh ﷺ say: ‘Whoever lets his garment drag with no intention but pride, Allâh will not look at him on the Day of Resurrection.'”
A similar report (as no. 5459) was narrated from Ibn ‘Umar from the Prophet, but in the Hadith of Abū Yūnus it says: “From Muslim Abul-Hasan,” and in both their reports it says: ‘Whoever lets his Izār drag,’ and they did not say: ‘His garment.”

Muhammad bin ‘Abbād bin Ja’far said: “I told Muslim bin Yasār, the freed slave of Nāfi’ bin ‘Abdul-Hārith, to ask Ibn ‘Umar, while I was sitting between them, did you hear anything from the Messenger of Allāh about the one who lets his Izār drag out of pride? He said: I heard him say: ‘Allāh will not look at him on the Day of Resurrection.”’
It was narrated that Ibn 'Umar said: "I passed by the Messenger of Allâh ﷺ and my Izâr was trailing. He said: 'O 'Abdullâh, lift up your Izâr.' So I lifted it up, then he said: 'More.' So I lifted it some more, and then more and more. One of the people said: 'Up to where?' He (ﷺ) said: 'Halfway up the calf.'"

Ibn Ziyâd said, I saw Abû Hurairah - when he was the governor of Bahrain - when he saw a man letting his Izâr drag and saying: "The Amîr has come, the Amîr has come," he started striking the ground with his feet and say: "The Messenger of Allâh ﷺ said: 'Allâh will not look at the one who lets his Izâr drag out of pride.'"

It was narrated from Shu'bah with this chain of narrators (a Hadîth similar to no. 5463). In the Hadîth of Ibn Ja'far it says: "Marwân used to appoint Abû Hurairah to govern in his absence." And in the Hadîth of Ibn Al-Muthanna it says: "Abû Hurairah used to be appointed in charge of Al-Madinah."
Chapter 10. The Prohibition Against Strutting With Pride, And Being Amazed With One's Clothes

[5465] 49 - (2088) It was narrated from Abû Hurairah that the Prophet ﷺ said: “While a man was walking, admiring his long hair and his fine Ridâ’, the earth swallowed him up, and he will continue to sink down into the earth until the Day of Resurrection.”

[5466] (...) A similar report (as no. 5465) was narrated from Abû Hurairah, from the Prophet ﷺ.

[5467] 50 - (...) It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: “While a man was strutting proudly in his two Ridâ’s, admiring himself, Allah caused the earth to swallow him up, and he will continue sinking into it until the Day of Resurrection.”
Ma'mar narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ,” - and he mentioned a number of *Ahâdîth*, including the following: “The Messenger of Allâh ﷺ said: ‘While a man was strutting proudly in two *Ridâ’s,*’” then he mentioned something similar (to *Hadîth* no. 5467).

(...) It was narrated that Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say: ‘A man from among those who came before you was strutting proudly in a *Hullah,∗’” then he (the sub narrator) mentioned a *Hadîth* similar to theirs.

Chapter 11. The Prohibition Of Gold Rings For Men, And Abrogation Of Their Allowance After The Beginning Of Islam

(...) It was narrated from Abû Hurairah, from the Prophet ﷺ, that he forbade gold rings.

(...). Shu’bah narrated it with this chain narrators.
It was narrated from 'Abdullâh bin 'Abbâs that the Messenger of Allah saw a gold ring on a man's hand. He took it off and threw it aside, and said: "Would one of you go and pick up a live ember of fire and hold it in his hand?" After the Messenger of Allah had left, it was said to the man: "Take your ring and benefit from it (by selling it)." He said: "No, by Allâh, I will never pick it up when the Messenger of Allâh has thrown it aside."

It was narrated from 'Abdullâh that the Messenger of Allah had a ring made of gold, and he used to put its Fass (stone or engraving) against his palm when he wore it, and the people did likewise. Then he sat on the Minbar and took it off, and said: "I used to wear this ring and put its Fass next to my palm." Then he threw it away and said: "By Allâh, I will never wear it again." And the people threw away their rings too.
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[5474] (...) This Hadith was narrated from Ibn ‘Umar, from the Prophet ﷺ, concerning gold rings (a narration similar to no. 5473), and in the Hadith of ‘Uqbah bin Khâlid it adds: “He wore it on his right hand.”

[5475] (...) A Hadith like that of Al-Laith (no. 5473) was narrated from Ibn ‘Umar from the Prophet ﷺ, concerning gold rings.

Chapter 12. The Prophet ﷺ Wore A Ring Of Silver On Which Was Inscribed The Words ‘Muhammad Rasûl Allâh’ (Muḥammad the Messenger of Allâh), And The Caliphs Wore It After He Died

[5476] 54 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ acquired
a ring of silver which was on his hand, then it was on the hand of Abū Bakr, then it was on the hand of ‘Umar, then it was on the hand of ‘Uthmān until it fell from (his hand) into the well of Arīs, and its inscription said Muhammad Rasūl Allāh.”

Ibn Numair said: “Until it fell into a well,” and he did not say, “from (his hand).”

[5477] 55 - (...) It was narrated that Ibn ‘Umar said: “The Prophet acquired a ring of gold, then he threw it away and acquired a ring of silver, on which was engraved ‘Muḥammad Rasūl Allāh.’ And he said: ‘No one should have an engraving like this engraving of mine.’ When he wore it, he put the stone towards his palm, and this is the ring that fell from the hand of Mu‘āiqīb into the well of Arīs.”

[5478] (2092) It was narrated from Anas bin Mālik that the Prophet acquired a ring of silver, on which was engraved ‘Muḥammad Rasūl Allāh’, and he
said to the people: “I have acquired a ring of silver and engraved on it ‘Muḥammad Rasūl Allāh,’ and no one should have an engraving like this.”

Chapter 13. The Prophet Acquired An (inscribed) Ring When He Wanted To Send Letters To The Non-Arabs

It was narrated that Anas bin Mālik said: “When the Messenger of Allāh wanted to send a letter to the Byzantines, they (the people) said: ‘They do not read any letter unless it is sealed.’ So the Messenger of Allāh acquired a ring of silver. It is as if I can see its brightness on the hand of the Messenger of Allāh, and its inscription said: ‘Muḥammad Rasūl Allāh.’

[5479] (…) This was narrated from Anas, from the Prophet, but he did not mention in the Hadīth: ‘Muḥammad Rasūl Allāh.’

[5480] 56 - (…) It was narrated that Anas bin Mālik said: “When the Messenger of Allāh wanted to send a letter to the Byzantines, they (the people) said: ‘They do not read any letter unless it is sealed.’ So the Messenger of Allāh acquired a ring of silver. It is as if I can see its brightness on the hand of the Messenger of Allāh, and its inscription said: ‘Muḥammad Rasūl Allāh.’
It was narrated from Anas that the Prophet wanted to send a letter to the non-Arabs, and it was said to him: “The non-Arabs do not read any letter unless it has a seal on it.” So he had a ring of silver made.

He said: “It is as if I can see its brightness on his hand.”

It was narrated from Anas that the Prophet wanted to send a letter to Chosroes, Caesar and the Negus, and it was said: “They do not accept any letter without a seal.” So the Messenger of Allah had a ring made of silver, on which was engraved: ‘Muhammad Rasûl Allâh’.

Chapter 14. Discarding Rings

It was narrated from Anas bin Mâlik that one day he saw a ring of silver on the hand of the Messenger of Allâh, and the people made rings of silver and wore them, then the Prophet discarded his ring and the people discarded their rings.
Anas bin Mâlik narrated that one day he saw a ring of silver on the hand of the Messenger of Allah ﷺ, then the people had rings of silver made, and they wore them. Then the Prophet ﷺ discarded his ring, and the people discarded their rings.

A similar report (as no. 5484) was narrated from Ibn Juraij, with this chain of narrators.

Chapter 15. Silver Ring With An Abyssinian Stone

Anas bin Mâlik said: “The ring of the Messenger of Allah ﷺ was made of silver, and its stone was Abyssinian.”

It was narrated from Anas bin Mâlik that the Messenger of Allah ﷺ wore a ring.
silver ring on his right hand, in which was an Abyssinian stone, and he wore the stone against his palm.

[5488] (...) A Hadith like that of Tālhā bin Yahya (no. 5487) was narrated from Yūnus bin Yazīd with this chain of narrators.

Chapter 16. Wearing Rings On The Little Finger

[5489] 63 - (2095) It was narrated that Anas said: The ring of the Prophet was on this - and he pointed to the little finger on his left hand.

Chapter 17. The Prohibition Of Wearing Rings On The Middle Finger And The One That Is Next To It

[5490] 64 - (2078) It was narrated that ‘Alī said: “He” - meaning the Prophet - “forbade
me to wear my ring on this or the one that is next to it” - ‘Āsim (one of the narrators) did not know which of the two it was - “and he forbade me to wear Qasî, and to sit on Miyâthîr.

He[1] said: “As for Qasî, it is a striped garment that is brought from Egypt and Ash-Shâm. As for Miyâthîr, that is something that women used to make for their husbands’ mounts, like Al-Arjûn[2] velvet (cushions).”

[5491] (...) It was narrated that a son of Abû Mûsâ said: “I heard ‘Alî say...” and he narrated a similar Hadîth (as no. 5490) from the Prophet ﷺ.

[5492] (...) Abû Burdah said: “I heard ‘Alî bin Abî Tâlib say: ‘He’ - meaning the Prophet ﷺ - ‘forbade’ or ‘he forbade me...’” and he mentioned something similar (to Hadîth no. 5490).

[1] According to a version Al-Bukhârî mentioned without a chain (before no. 5838) this is ‘Alî giving the definition.

[2] They say it is “dyed red.”
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Chapter 18. It Is Recommended To Wear Sandals Etc.

[5493] 65 - (...) It was narrated that Ibn Abī Burdah said: “Ali said: ‘The Messenger of Allâh forbade me to wear a ring on this finger” or this one - and he pointed to the middle finger “and the one that is next to it.”

Chapter 19. It Is Recommended To Put Shoes On The Right Foot First, And To Take Them Off From The Left Foot First, And It Is Disliked To Walk In One Shoe

[5494] 66 - (2096) It was narrated that Jâbir said: “I heard the Prophet say, during a campaign that we fought: ‘Wear shoes a great deal, for a man is still riding, as it were, when he wears shoes.’”

[5495] 67 - (2097) It was narrated from Abū Hurairah that the Messenger of Allâh said: “When one of you puts his shoes on, let him start on the right, and..."
when he takes them off, let him start on the left, and let him wear them both or take them both off.”

[5496] 68 - (...) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “No one of you should walk in one shoe. Let him wear them both, or take them both off.”

[5497] 69 - (2098) It was narrated that Abū Razīn said: “Abū Hurairah came out to us and put his hand on his forehead and said: ‘Do you not say to one another that I am telling lies about the Messenger of Allāh ﷺ so that you will be guided while I go astray? I bear witness that I heard the Messenger of Allāh ﷺ say: “If the sandal strap of one of you breaks, let him not walk in the other until he has fixed it.”

[5498] (...) Something similar (to Hadīth no. 5497) was narrated from Abū Hurairah, from the Prophet ﷺ.
Chapter 20. The Prohibition Of *Ishtimâl As-Šammâ’* (Wrapping Oneself Up Entirely In One’s Garment With No Room For The Arms To Emerge),[^1] And *Al-Iḥtibâ’* (Wrapping Oneself Up) In A Single Garment With The Legs Drawn Up To The Belly Exposing Part Of The ‘Awrah, And The Ruling On Lying On One’s Back With One Leg On Top Of The Other

[5499] 70 - (2099) It was narrated from Jâbir that the Messenger of Allah forbade eating with the left hand, walking in one shoe, *Ishtimâl As-Šammâ’*, and *Al-Iḥtibâ’* in a single garment, exposing one’s private parts.

[5500] 71 - (...) It was narrated that Jâbir said: “The Messenger of Allâh said” - or “I heard the Messenger of Allâh say’: ‘If the sandal strap of one of you breaks, let him not walk in one sandal until he has fixed his other sandal; let him not walk in one *Khuff*; let him not eat with his left hand; let him not do *Iḥtibâ’* in a single garment, and let him not do *Iltihaf As-Šammâ’*.”

[^1] Some of the linguist define it differently.
[5501] 72 - (...) It was narrated from Jâbir that the Messenger of Allah forbade *Ishtimâl As-Sammâ* and *Al-Ihtibâ* in a single garment, with the legs drawn up to the belly, and (he forbade) putting one leg on top of the other when lying on one’s back.

[5502] 73 - (...) Jâbir bin ‘Abdullâh narrated that the Prophet said: “Do not walk in one shoe, do not do *Ihtibâ* in a single *Izâr*, do not eat with your left hand, do not do *Ishtimâl As-Sammâ* and do not put one leg on top of the other when you are lying on your back.”

[5503] 74 - (...) It was narrated from Jâbir bin ‘Abdullâh that the Prophet said: “No one of you should lie on his back then place one leg on top of the other.”
Chapter 22. The Permissibility Of Lying Down And Placing One Leg On Top Of The Other

[5504] 75 - (2100) It was narrated from ‘Abbâd bin Tamîm, from his paternal uncle, that he saw the Messenger of Allâh ﷺ lying on his back in the Masjid, putting one leg on top of the other.

[5505] 76 - (…) A similar report (as no. 5504) was narrated from Az-Zuhri, with this chain of narrators.

Chapter 23. The Prohibition Of A Man Dyeing From With Saffron

[5506] 77 - (2101) It was narrated from Anas bin Mâlik that the Prophet ﷺ forbade (dyeing with) saffron. Hammâd said: “Meaning, for men.”
It was narrated that Anas said: “The Messenger of Allâh forbid men (from dyeing with) saffron.”

Chapter 24. It Is Recommended To Dye White Hair With Yellow Or Red Dye, But Black Dye Is Ḥarām

It was narrated that Jâbir said: “Abû Quhâfah was brought during the year of the Conquest or on the Day of the Conquest, and his hair and beard were white like hyssop. He ordered him, or his womenfolk were ordered, saying: ‘Change this with something.’”

It was narrated that Jâbir bin ‘Abdullâh said: “Abû Quhâfah was brought on the day of the Conquest of Makkah, and his hair and beard were white like hyssop. The Messenger of Allâh said: ‘Change this with something, but avoid black.’”
Chapter 25. Differing From The Jews With Regard To Dyeing

[5510] 80 - (2103) It was narrated from Abû Hurairah that the Prophet ﷺ said: “The Jews and the Christians do not dye (their hair), so be different from them.”

Chapter 26. The Prohibition Of Making Images Of Living Beings, And The Prohibition Of Using Images That Are Not Subjected To Disrespect In Furnishings And The Like; The Angels (Peace Be Upon Them) Do Not Enter A House In Which There Is An Image Or A Dog

[5511] 81 - (2104) It was narrated that ‘Aishah said: “Jibrīl, ـ، promised to come to the Messenger of Allāh ـ at a certain hour, and that time came but he did not arrive. He (the Messenger ـ) had a stick in his hand which he threw down and said: ‘Allāh does not break His promise, and neither do His Messengers.’”
he turned and saw a puppy beneath a bed. He said: ‘O ‘Aishah, when did this dog get in here?’ She said: ‘By Allâh, I do not know.’ He ordered that it be taken out, and Jibrîl, came. The Messenger of Allâh said: ‘You made an appointment with me and I waited for you but you did not come.’ He said: ‘I was prevented by the dog that was in your house. We do not enter a house in which there is a dog or an image.’”

[5512] (...) It was narrated from Abû Hâzîm with this chain of narrators (a Hadîth similar to no. 5511) that Jibrîl, promised to come to the Messenger of Allâh and he (the sub narrator) mentioned the Hadîth, but it was not as long as the Hadîth of Ibn Abî Hâzîm.

[5513] 82 - (2105) It was narrated that ‘Abdullâh bin ‘Abbâs said: “Maimûnah told me that the Messenger of Allâh got up one morning looking subdued and Maimûnah said: ‘O Messenger of Allâh, I see a change in your mood today.’ The Messenger of Allâh said: ‘Jibrîl promised me that he would meet me last night, but he did not meet me. But, by Allâh, he would not break his promise to...”
me.’ The Messenger of Allâh ﷺ spent that day like that, then it occurred to him that there was a puppy beneath a bed of ours. He ordered that it be taken out, then he took some water in his hand and sprinkled it in the place where it had been. When evening came, Jibrîl ﷺ, met him, and he said to him: ‘You promised that you would meet me yesterday.’ He said: ‘Yes, but we do not enter any house in which there is a dog or an image.’ The next morning, the Messenger of Allâh ﷺ ordered that all dogs be killed, and he even ordered that dogs kept for (guarding) small gardens be killed, but he left the dogs kept for (guarding) large gardens.”

[5514] 83 - (2106) It was narrated from Ibn ‘Abbâs, from Abû Tâlhah, that the Prophet ﷺ said: “The angels do not enter a house in which there is a dog or an image.”

[5515] 84 - (...) Ibn ‘Abbâs said: “I heard Abû Tâlhah say: ‘I heard the Messenger of Allâh ﷺ say: “The angels do not enter a house in which there is a dog or an image.”’
A Hadith like that of Yûnus (no. 5515) was narrated from Az-Zuhri with this chain of narrators.

It was narrated that Abû Talhah, the Companion of the Messenger of Allah ﷺ, said: “The Messenger of Allah ﷺ said: ‘The angels do not enter a house in which there is an image.’”

Busr said: “Then Zaid fell sick after that, and we visited him, and at his door there was a curtain with an image on it. I said to ‘Ubaidullâh Al-Khawlânî, who was raised by Maimûnah, the wife of the Prophet ﷺ: ‘Did Zaid not tell us about images yesterday?’ ‘Ubaidullâh said: ‘Did you not hear him when he said: “Except patterns on cloth?”

Abû Talhah narrated that the Messenger of Allah ﷺ said: “The angels do not enter a house in which there is an image.”
Busr said: “Zaid bin Khâlid fell sick and we visited him, and in his house we saw a curtain on which there were images. I said to ‘Ubaidullâh Al-Khawlâni: ‘Did he not narrate to us about images?’” He said: (Yes, but) “He (i.e., Zaid) said: ‘Except patterns on cloth; did you not hear him?’ I said: ‘No.’ He said: ‘But he did mention that.’”

[5519] 87 - (...) It was narrated from Zaid bin Khâlid Al-Juhnî, from Abü Talhâh Al-Ansârî who said: “I heard the Messenger of Allah say: ‘The angels do not enter a house in which there is a dog or images.’”

[5520] (2107) I (Zaid) came to ‘Aishah and said: “This man told me that the Prophet said: ‘The angels do not enter a house in which there is a dog or images.’ Did you hear the Messenger of Allah say that?” She said: “No, but I will tell you...”
what I saw him do. I saw him go out on his campaign, and I took a blanket and hung it over the door. When he came back and saw the blanket, I saw displeasure in his face. He pulled it down and tore it or cut it, and said: ‘Allāh has not commanded us to clothe stones and clay.’” She said: “We cut it up and made two pillows with it, and I stuffed them with palm fibres, and he did not criticize me for that.”

[5521] 88 - (...) It was narrated that ‘Āishah said: “We had a curtain on which there were images of birds, and when anyone came in, it would be facing him. The Messenger of Allāh ﷺ said: ‘Change this, for every time I come in I see it, and it reminds me of worldly adornments.’ We had a blanket which we used to say had a border of silk, and we used to cover ourselves with it.”


[5523] 90 - (...) It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ came from a journey,
and I had hung over my door a curtain on which there were images of winged horses, and he told me to take it down.”

[5524] (...) Wāki’ narrated it with this chain of narrators (a Ḥadīth similar to no. 5523), and in the Ḥadīth of ‘Abdah it does not say: He came from a journey.

[5525] 91 - (...) It was narrated that ‘Āishah said: “The Messenger of Allah entered upon me and I had hung up a thin curtain on which there was an image. His face changed color, then he tore down the curtain and said: ‘Among the people who will be most severely punished on the Day of Resurrection will be those who imitate the creation of Allah.’”

[5526] (...) It was narrated from Al-Qāsim bin Muhammad that ‘Āishah told him that the Messenger of Allah entered upon her... a Ḥadīth like that of Ibrāhīm bin Sa‘d (no. 5525), except that he said: “Then he went to the curtain and tore it down with his own hand.”

[5527] (...) It was narrated from Az-Zuhri with this chain of narrators (a Ḥadīth similar to no.
In their Hadith it says: "The people who will be most severely punished." It does not say: "Among the people".

[Aishah said:] "The Messenger of Allah entered upon me and I had covered a niche of mine with a thin curtain on which there were images. When he saw it, he tore it down, and his face changed color and he said: '0 Aishah, the people who will be most severely punished by Allah on the Day of Resurrection will be those who imitate the creation of Allah.'"

'Aishah said: "We cut it up and made one or two pillows from it."

[It was narrated from Aishah that she had a cloth on which there were images, which she had placed over a niche. The Prophet used to offer prayers facing it, and he said: "Take it away from me." She said: "So I tore it up and made it into cushions."
[5530] (…) It was narrated from Shu‘bāh with this chain of narrators (a Ḥadīth similar to no. 5529).

[5531] 94 - (…) It was narrated that ‘Aishah said: “The Prophet ﷺ entered upon me and I had hung up a blanket on which there were images. He removed it, and I took it and made two pillows out of it.”

[5532] 95 - (…) It was narrated from Bukair, that ‘Abdur−Rahmān bin Al-Qāsim narrated from his father, from ‘Āishah, the wife of the Prophet ﷺ, that she put up a curtain on which there were images, and the Messenger of Allāh ﷺ came in and took it down. She said: “I cut it up and made two pillows.” A man in the gathering that day who was called Rabī‘ah bin ‘Aṭā‘, the freed slave of Banū Zuhrah, said: “Did you hear Abū Muḥammad say that ‘Āishah said: ‘The Messenger of Allāh ﷺ used to recline on them?’ Ibīn Al-Qāsim said: ‘No, but I heard him,’ meaning Al-Qāsim bin Muḥammad.”
It was narrated from ‘Aishah that she bought a cushion on which there were images. When the Messenger of Allah ﷺ saw it, he stood at the door and did not enter. I recognized (or she recognized) displeasure in his face. She said: ‘O Messenger of Allah, I ask Allah and His Messenger for forgiveness, what have I done wrong?’ The Messenger of Allah ﷺ said: ‘What is this pillow?’ She said: ‘I bought it for you to sit on and recline on.’ The Messenger of Allah ﷺ said: ‘The makers of these images will be punished and it will be said to them: ‘Bring to life that which you have created.’’ Then he said: ‘The house in which there are images is not entered by the Angels.’

This Hadith was narrated from ‘Aishah. Some of them (sub narrators) narrated a more complete Hadith than others. In the Hadith of Ibn Akhil-Majishûn it adds: ‘She said: ‘I took it and made it into two cushions, and he used to recline on them in the house.’’
It was narrated from Nâfi‘ that Ibn ‘Umar told him that the Messenger of Allâh ﷺ said: “Those who make images will be punished on the Day of Resurrection, and it will be said to them: ‘Bring to life that which you have created.’”

[5536] (...) It was narrated from Ibn ‘Umar from the Prophet ﷺ a Hadîth like that of ‘Ubaidullâh, from Nâfi‘, from Ibn ‘Umar (no. 5535), from the Prophet ﷺ.

[5537] 98 - (2109) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘The
people who will be most severely punished on the Day of Resurrection will be Al-Muṣawwirūn (the image-makers)."

[5538] (...)

It was narrated from Abū Muʿāwiyah: “Among the people of Hell who will be most severely punished on the Day of Resurrection will be the image-makers.”

The Hadith of Sufyân is like the Hadith of Wākiʿ (no. 5537).

[5539] (...)

It was narrated that Muslim bin Šubaiḥ said: “I was with Masrûq in a house in which there were images of Mariam, and Masrûq said: ‘Are these images of Chosroes?’ I said: ‘No, these are images of Mariam.’ Masrûq said: ‘I heard ‘Abdullâh bin Masʿûd say: ‘The Messenger of Allâh ﷺ said: ‘The people who will be most severely punished on the Day of Resurrection will be the image-makers.’’"
It was narrated that Sa‘eed bin Abul-Hasan said: “A man came to Ibn ‘Abbâs and said: ‘I am a man who makes these images; advise me about that.’ He said to him: ‘Come close to me.’ So he came closer to him. He said: ‘Come closer to me.’ So he came closer to him, until he put his hand on his head and said: ‘I will tell you what I heard from the Messenger of Allâh ﷺ. I heard the Messenger of Allâh ﷺ say: “Every image maker will be in Hell, and for every image that he made, a soul will be created which will punish him in Hell.”

He said: ‘If you must do that, then make (images of) trees and inanimate things.’” Naṣr bin ‘Alî approved of it.[1]

It was narrated that An-Nadr bin Anas bin Mâlik said: “I was sitting with Ibn ‘Abbâs and he was giving advice but he did not say: ‘The Messenger of Allâh ﷺ said,’ until a man asked him: ‘I am a man who makes these images.’ Ibn ‘Abbâs said: ‘Come closer,’ so the man came closer. Ibn ‘Abbâs said: ‘I heard the Messenger of

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[1] That is because at the beginning of the chain of narration, Imâm Muslim said: “I read the following before Naṣr bin ‘Abli Al-Jahdami.” And his approval of it, means that he approved of it, and that it be narrated upon his authority.
Allāh ﷺ say: “Whoever makes an image in this world will be commanded to breathe the soul into it on the Day of Resurrection, and he will not be able to do that.”

[5542] (...) It was narrated from An-Nāḍr bin Anas that a man came to Ibn ‘Abbās, and he narrated a similar report (as no. 5541) from the Prophet ﷺ.

[5543] 101 - (2111) It was narrated that Abū Zur’ah said: “I entered the house of Marwān along with Abū Hurairah and saw images therein. He said: ‘I heard the Messenger of Allāh ﷺ say: ‘Allāh, Exalted and Glorified is He, said: ‘Who does more wrong than the one who tries to imitate My creation? Let them create an ant, or let them create a grain of wheat, or let them create a grain of barley.’”

[5544] (...) It was narrated that Abū Zur’ah said: “Abū Hurairah and I entered a house that was being built in Al-Madīnah for Sa‘eed or for Marwān, and he saw an image maker making
images in the house. He said: 'The Messenger of Allâh ﷺ said...' a similar report (as no. 5543), but he did not say: "or let them create a grain of barley."

[5545] 102 - (2112) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The angels do not enter a house in which there are statues or images.'"

Chapter 27. It Is Disliked To Take Dogs And Bells On A Journey

[5546] 103 - (2113) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The angels do not accompany any group with whom there is a dog or a bell."

[5547] (...) It was narrated from Suhail with this chain (a Hadîth similar to no. 5546).

[5548] 104 - (2114) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Bells are the musical instruments of the Shaitân."
Chapter 28. It Is Disliked To Hang Garlands On The Necks Of Camels

[5549] 105 - (2115) It was narrated from ‘Abbâd bin Tamîm that Abû Bashîr Al-Ansârî told him that he was with the Messenger of Allâh ﷺ on one of his journeys, and the Messenger of Allâh ﷺ sent an envoy - ‘Abdullâh bin Abî Bakr said: “I think he said: ‘When the people were at their places of rest - (saying): “No camel is to be left among any group of people with a garland of sinew” or “a garland, but it is to be cut off.” Mâlik said: “I think that this prohibition was for those who do it for protection against the evil eye.”

Chapter 29. The Prohibition Of Striking Or Branding Animals On The Face

[5550] 106 - (2116) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ forbade striking on the face or branding on the face.”

It was narrated from Jábir that a donkey that had been branded on the face passed by the Prophet and he said: “May Allâh curse the one who branded him.”

Ibn 'Abbâs said: “The Messenger of Allâh saw a donkey that had been branded on the face and he denounced that and said: “By Allâh, I will not brand it except on the part that is farthest from the face.” So he branded it on the rump, and he was the first one to brand on the rump.

Chapter 30. The Permissibility Of Branding Animals Anywhere But On The Face, And This Is Recommended In The Case Of Animals Given As Zakât Or Jizyah

It was narrated that Anas said: “When Umm Sulaim gave birth, she said to me: ‘O Anas, look at this boy; he should not be given anything until you take him to the Prophet
in the morning so that he may perform *Tahnik* for him.’ So I took him in the morning and found (the Prophet ﷺ) in a garden, wearing a *Jawnī* cloak and branding the camels that had been brought to him from the spoils of war.”

[5555] 110 - (...)* Anas bin Mālik narrated that when his mother gave birth, they took the child to the Prophet ﷺ so that he could perform *Tahnik* for him. They found the Prophet ﷺ in a camel-pen, branding sheep. Shu‘bah said: ‘As far as I know, he said: ‘On their ears.’”

[5556] 111 - (...)* It was narrated from Shu‘bah: “Hishām bin Zaid said: ‘I heard Anas say: ‘We entered upon the Messenger of Allāh ﷺ in a camel-pen and he was branding sheep.’” He said: ‘I think he said: ‘On their ears.’”

[5557] (...)* A similar report (as no. 5556) was narrated from Shu‘bah with this chain of narrators.

[5558] 112 - (...)* It was narrated that Anas bin Mālik said: “I saw a branding iron in the hand of...”
the Messenger of Allâh ﷺ, when he was branding the Sadaqah (Zakât) camels.”

Chapter 31. It Is Disliked To Shave Part Of The Head And Leave Part

[5559] 113 - (2120) It was narrated from ‘Umar bin Nâfi’ narrated from his father, from Ibn ‘Umar, that the Messenger of Allâh ﷺ forbade Qaza’. He (‘Umar) said: “I said to Nâfi’; ‘What is Qaza?’ He said: ‘Shaving part of a boy’s head and leaving part.”

[5560] (...) ‘Ubadullâh narrated it with this chain of narrators (a Hadîth similar to no. 5559), and the explanation in the Hadîth of Abû Usâmah was attributed to ‘Ubadullâh.

[5561] (...) A similar report (as no. 5559) was narrated from ‘Umar bin Nâfi’ with the chain of narrators of ‘Ubadullâh, and they gave the explanation in the Hadîth.
Chapter 32. The Prohibition Of Sitting In The Street; And Giving The Street Its Rights

[5562] (...) This was narrated from Nâfi', from Ibn ‘Umar, from the Prophet ﷺ.

[5563] 114 - (2121) It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ said: “Beware of sitting in the streets.” They said: “O Messenger of Allah, we have no other choice but to sit there and engage in conversation there.” The Messenger of Allah ﷺ said: “If you must sit there, then give the street its rights.” They said: “What are its rights?” He said; “Lowering the gaze, refraining from causing annoyance, returning greetings, enjoining what is good and forbidding what is evil.”

[5564] (...) A similar report (as no. 5565) was narrated from Zaid bin Aslam with this chain.

[5565] 115 - (2122) It was narrated that Asmâ’ bint Abî Bakr said: “A woman came to the Prophet and said: ‘0 Messenger of Allah, I have a daughter who is about to get married, and she caught the measles and her hair has fallen out. Can I give her hair extensions?’ He said: ‘Allâh has cursed the one who adds hair extensions and the one who has them added.’"

[5566] (...) A Hadîth like that of Abû Mu’âwiyah (no. 5565) was narrated from Hishâm bin ‘Urwah with this chain of narrators.

¹¹¹ An-Nâmisah is the woman Nâmîs, that is the person who removes hair, and some say it is the hair of the face only, and other say the hair of the eye-brows only. Al-Mutanâmisah is the woman who has it done by another.
It was narrated from Asmâ’ bint Abî Bakr that a woman came to the Prophet ﷺ and said: “I married my daughter, but her hair has fallen out, and her husband loves her and wants her to look good. Can I add hair extensions to her hair, O Messenger of Allâh?” But he forbade her to do so.

It was narrated from ‘Aishah that an Ansârî girl got married, and she got sick and her hair fell out. They wanted to give her hair extensions and they asked the Messenger of Allâh ﷺ about that, and he cursed the one who adds hair extensions and the one who has that done.

It was narrated from ‘Aishah that an Ansârî woman married her daughter off,
then she got sick and her hair fell out. She came to the Prophet and said: “Her husband wants her to add hair extensions, can I do that for her?” The Messenger of Allah said: “Those who add hair extensions are cursed.”

[5570] (…) It was narrated from Ibrâhîm bin Nâfi’ with this chain of narrators, and he said: “Those who add hair extensions are cursed.”

[5571] 119 - (2124) It was narrated from Ibn ‘Umar that the Messenger of Allah cursed the one who adds hair extensions and the one who has them added, and the one who does tattoos and the one who has them done.

[5572] (…) A similar report (as no. 5571) was narrated from ‘Abdullâh from the Prophet.

[5573] 120 - (2125) It was narrated that ‘Abdullâh said: “May Allah curse the one who does tattoos and the one who has a tattoo done, the Nâmiṣah and
the Mutanāmisah, and those have their teeth separated for the purpose of beautification, changing the creation of Allāh.” News of that reached a woman of Banū Asad who was called Umm Ya‘qūb, who used to read the Qur’ān. She came to him and said: “What is this that I have heard about you cursing the one who does tattoos and the one who has a tattoo done, the Nāmisah and the Mutanāmisah, and those have their teeth separated for the purpose of beautification, changing the creation of Allāh?” ‘Abdullāh said: “Why should I not curse those whom the Messenger of Allāh cursed, when it is in the Book of Allāh?” The woman said: “I have read the Mushaf (the Noble Qur’ān) from cover to cover and I did not find it.” He said: “If you had read it you would have found it.” Allah says: ‘And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain (from it).’[1] The woman said: “I think that I would see something of that on your wife now.” He said: “Go and look.” So she entered upon the wife of ‘Abdullāh and did not see anything. She came to him and said: “I did not see anything.” He said: “If that were the case, we would not live with her.”

A Hadith like that of Jarir (no. 5573) was narrated from Mansûr with this chain of narrators:

Hadîth similar to theirs (no. 5573) was narrated from ‘Abdullâh, from the Prophet ﷺ.

Abû Az-Zubair narrated that he heard Jâbir bin ‘Abdullâh say: “The Prophet ﷺ forbade women to attach anything to their head.”
It was narrated from Humaid bin 'Abdur-Rahmân bin 'Awf that he heard Mu‘âwiya bin Abî Suflân, during the season of Hajj, say when he was on the Minbar, and he held up a hair piece that he took from his guard’s hand: “O people of Al-Madinah, where are your scholars? I heard the Messenger of Allâh forbid such as this, and he said: ‘The Children of Israel were doomed when their women adopted such things.”

A Hadîth like that of Mâlik (no. 5578) was narrated from Az-Zuhri, except that in the Hadîth of Ma‘mar it says: “The Children of Israel were punished.”

Sa‘eed bin A]Musayyab said: Mu‘âwiya came to Al-Madinah and addressed us. He brought out a bunch of hair and said: “I did not think that anyone did this but the Jews. The Messenger of Allâh heard of this and he called it falsehood.”
It was narrated from Sa’eed bin Al-Musayyab that Mu’âwiyah said one day: “You have introduced an evil adornment, and the Messenger of Allah ﷺ forbade falsehood.” A man brought a stick on the end of which was a cloth, and Mu’âwiyah said: Verily this is falsehood. Qatâdah said: “He was referring to women using the cloth to increase the volume of their hair.”

Chapter 34. Women Who Are Clothed Yet Naked, Turning Away From Righteousness And Leading Others Astray

It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘There are two types of the people of Hell whom I have not seen, men with whips like the tails of cattle with which they strike the people, and women who are clothed yet naked, Mumilât Ma’ilât, (walking with an enticing gait or turning away from righteousness and leading others astray) with their heads like the humps of camels leaning to one side. They will not enter Paradise nor smell its fragrance,
and its fragrance may be detected from such and such a distance.”

Chapter 35. The Prohibition Of Wearing A Garment Of Falsehood Etc., And Pretending To Have That Which Has Not Been Given To One

[5583] 126 - (2129) It was narrated from ‘Aishah that a woman said: “O Messenger of Allâh, what if I say that my husband has given me something that he did not give me?” The Messenger of Allâh ﷺ said: “The one who pretends to have been given something that he was not given is like the one who wears two garments of falsehood.”

[5584] 127 - (2130) It was narrated from Asmâ’ that a woman came to the Prophet ﷺ and said: “I have a co-wife; is there any sin on me if I pretend that my husband has given me something that he did not give to me?” The Messenger of Allâh ﷺ said: “The one who pretends to have been given something that he was not given is like the one who wears two garments of falsehood.”

[5585] (...) It was narrated from Hishâm with this chain of narrators (a Hadîth similar to no. 5584).
Chapter 1. The Prohibition Of Taking The Kunyah Abul-Qâsim, And The Names Which Are Recommended

[5586] 1 - (2131) It was narrated that Anas said: “A man called out to another man in Al-Baqi‘: ‘O Abul-Qâsim!’ The Messenger of Allah turned to him. (But) he said: ‘O Messenger of Allah, I did not mean you; I was calling so-and-so.’ The Messenger of Allah said: ‘You may call yourselves by my name but do not call yourselves by my Kunyah.’”

[5587] 2 - (2132) It was narrated that Ibn ‘Umar said: “The Messenger of Allah said: ‘The most beloved of your names to Allah are ‘Abdullâh and ‘Abdur-Rahmân.’”

[5588] 3 - (2133) It was
narrated from Sālim bin Abū Ja’d that Jābir bin ‘Abdullāh said: “A boy was born to a man among us, and he called him Muḥammad. His people said to him: ‘We will not let you call him by the name of the Messenger of Allāh ﷺ.’ He took his son, carrying him on his back, and brought him to the Prophet ﷺ, and he said: ‘O Messenger of Allāh, a boy had been born to me and I named him Muḥammad, but my people said to me: “We will not let you call him by the name of the Messenger of Allāh ﷺ.”’ The Messenger of Allāh ﷺ said: ‘You may call yourselves by my name but do not call yourselves by my Kunyah, for I am Qāsim (distributor), I distribute (Allāh’s blessings) among you.’”

[5589] 4 - (...) It was narrated that Jābir bin ‘Abdullāh said: “A boy was born to a man among us and he called him Muḥammad. We said: ‘We will not allow you to call him by the name of the Messenger of Allāh ﷺ until you consult him.’ So he went to him and said: ‘A boy has been born to me and I called him after the Messenger of Allāh, but my people refused to call me after him (i.e., Abū Muḥammad) until I ask permission from the Prophet ﷺ.’ He (ﷺ) said: ‘You may call yourselves by my name but not my Kunyah, for I have only been sent as a Qāsim (distributor), I distribute (Allāh’s blessings) among you.’”

[5590] (...) It was narrated from
Huṣain with this chain (a Hadīth similar to no. 5589), but he did not mention (the phrase): “For I have been sent as a Qâsim (distributor), I distribute (Allāh’s blessings) among you.”

[5591] 5 - (...) It was narrated that Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘You may call yourselves by my name but do not call yourselves by my Kunyah, for I am Abul-Qâsim, I distribute (Allāh’s blessings) among you.”

[5592] - (...) It was narrated from Al-A’mash with this chain of narrators, and he said: “I have only been appointed as a Qâsim (distributor), I distribute among you.”

[5593] 6 - (...) It was narrated from Jābir bin ‘Abdullāh that a boy was born to an Anârî man and he wanted to call him Muḥammad, so he came to the Prophet ﷺ and asked him, and he (ﷺ) said: “The Anṣâr have done well; you may call yourselves by my name and you do not call yourselves by my Kunyah.”

[5594] 7 - (...) It was narrated from Jābir bin ‘Abdullāh from the Prophet ﷺ... a Hadīth like that of Zakariyyā. In the Hadīth of An-Nadr it is narrated that Shu’bah said: “And Ḥuṣain and
Sulaimān added - Ḥuṣain said: ‘The Messenger of Allāh ﷺ said: “I have only been sent as a Qāsim (distributor), I distribute (Allāh’s blessings) among you.”’ And Sulaimān said: “I am only a Qāsim (distributor), I distribute (Allāh’s blessings) among you.”

[5595] (...) Jābir bin ‘Abdullāh said: ‘A boy was born to a man among us, and he called him Al-Qāsim. We said: ‘We will not call you Abul-Qāsim, and we will not give you that pleasure.’ He went to the Prophet ﷺ and told him about that, and he said: ‘Call your son ‘Abdur-Rahmān.’”

[5596] (...) A Hadith like that
of Ibn ‘Uyaynah was narrated from Jâbir, except that he did not mention (the phrase) ‘we will not give you that pleasure.’

[5597] 8 - (2134) Abû Hurairah said: Abul-Qâsim said: “You may call yourselves by my name but do not call yourselves by my Kunyah.”

[5598] 9 - (2135) It was narrated that Al-Mughirah bin Shu'bah said: “When I came to Najrân, they asked me: ‘You recite (the Verse) ‘O sister of Hârûn,’[1] but Mûsâ came such-and-such a number of years before ‘Eisâ.’ So when I returned I asked Allâh’s Messenger about that, and he said: ‘They used to name their children after the Prophets and the righteous who came before them.’”

Chapter 2. It Is Disliked To Use Objectionable Names And Names Such As Nāfi‘ (Beneficial) Etc.

[5599] 10 - (2136) It was narrated that Samurah bin Jundab said: "The Messenger of Allah forbade us from giving our slaves four names: Aflah (successful), Rabâh (profit), Yasâr (wealth) and Nâfi‘ (beneficial)."

[5600] 11 - (...) It was narrated that Samurah bin Jundab said: "The Messenger of Allah said: 'Do not call your boys Rabâb, Yasâr, Aflah or Nâfi‘.'"

[5601] 12 - (2137) It was narrated that Samurah bin Jundab said: "The Messenger of Allah said: 'The most beloved of words to Allah are four: Subhân-Allâh (Glory be to Allah), Al-hamdu-Lillâh (praise be to Allah), Lâ ilâha illallâh (none has the right to be worshipped but Allah) and Allâhu-Akbar (Allâh is most Great), and it does not matter with which of them you start. And do not call your boys Yasâr, Rabâh, Najîh or Aflah, for you will say: 'Is he there,' and if he is not you will say: 'No.'"
“They are only four, and do not ask me any more.”

[5602] (…) It was narrated from Mansur with the chain of Zuhair. As for the Hadith of Jarir and Rawh, it is like the Hadith of Zuhair. As for the Hadith of Shu’bah, it only mentions the naming of boys, it does not mention the four words.

[5603] 13 - (2138) Abû Az-Zubair narrated that Jâbir bin ‘Abdullâh said: “The Prophet wanted to forbid using the names Ya’lâ (elevated), Barakah (blessing), Aflah (successful), Yasâr (wealth), Nâfi’ (beneficial) etc., then I saw that he remained quiet about them after that and did not say anything. Then the Messenger of Allah passed away without having forbidden that. Then ‘Umar wanted to forbid that but then he did not.”

Chapter 3. It Is Recommended To Change Bad Names To Good Names, And To Change The Name Barrah To Zainab, Juwairiyah And The Like

[5604] 14 - (2139) It was narrated from Ibn ‘Umar that the Messenger of Allâh changed
the name of ‘Āşiyah (meaning disobedient) and said: “You are Jamilah (meaning beautiful).”

[5605] 15 - (...) It was narrated from Ibn ‘Umar that a daughter of ‘Umar was called ‘Āşiyah, and the Messenger of Allâh  renamed her Jamilah.

[5606] 16 - (2140) It was narrated that Ibn ‘Abbâs said: “Juwairiyah’s name was Barrah (meaning pious) and the Messenger of Allâh  changed her name to Juwairiyah. He did not like it to be said that he had left the company of a pious woman.”

[5607] 17 - (2141) It was narrated from Abû Hurairah that Zainab’s name was Barrah, and it was said: “She is praising herself.” So the Messenger of Allâh  named her Zainab.
Zainab bint Umm Salamah said: “My name was Barrah, but the Messenger of Allah named me Zainab.”

She said: “Zainab bint Jahsh joined his household and her name was Barrah, but he renamed her Zainab.”

It was narrated that Muhammad bin ‘Amr bin ‘Atâ said: “I called my daughter Barrah, but Zainab bint Abi Salamah told me that the Messenger of Allah had forbidden this name. (She said) ‘I was given this name, but the Messenger of Allah said: ‘Do not praise yourselves, for Allah knows best who among you is pious.’” They said: “What should we call her?” He said: “Call her Zainab.”

Chapter 4. The Prohibition Of The Names Malik Al-Amlâk Or Malik Al-Mulâk (King Of Kings)

It was narrated from Abû Hurairah that the Prophet said: “The vilest of names before Allah is that of a...”
man who is called Malik Al-Amlâk.” Ibn Abî Shaibah added in his report: “There is no King but Allâh, Glorified and Exalted is He.”

Al-Ashja’î said: Sufyân said: “It is like Shahin-shah (a Persian title signifying “king of kings”).”

[5611] 21 - (...) Ma’mar narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ” - and he narrated a number of Ahadîth, including the following: “The Messenger of Allâh ﷺ said: ‘The most hated of men before Allâh on the Day of Resurrection, and the most wretched, and the most hated to Him, will be a man who was called Malik Al-Amlâk, for there is no King but Allâh.”

Chapter 5. It Is Recommended To Perform Tahnik For The Newborn When He Is Born And To Take Him To A pious Man To Perform Tahnik For Him; It Is Permissible To Name Him On The Day He Is Born, And It Is Recommended To Use The Names ‘Abdullâh, Ibrâhîm, And The Names Of All Other Prophets, Peace Be Upon Them

[5612] 22 - (2144) It was
The Book of Al-Adab

[5613] 23 - (...) It was narrated that Anas bin Mâlik said: “A son of Abû Talhah fell sick; Abû Talhah went out and the boy died. When Abû Talhah returned he said: ‘What happened to my son?’ Umm Sulaim said: ‘He is quieter than he was.’ She brought him his dinner and he ate, then he had intercourse with her, and when it was over she said: ‘Bury the boy.’ The next morning Abû Talhah went to the Messenger of Allâh and told him what had happened. He said: ‘Did you spend the night together?’ He said: ‘Yes.’ He said: ‘O Allâh, bless them.’ She gave birth to a boy and Abû Talhah said to me: ‘Take him to the Prophet.’ [So he took him to the Prophet.] And she sent some dates with him. The Prophet took him and said: ‘Is there anything with him?’ They said: ‘Yes, some dates.’ The
Prophet took them and chewed them, then he took it from his mouth and put it in the child's mouth and rubbed it on his palate (Tahnik) and named him ‘Abdullâh.”

[5614] (...) This story was narrated from Anas, like the Hadîth of Yazîd (no. 5613).

[5615] 24 - (2145) It was narrated that Abû Mûsâ said: “A son was born to me and I took him to the Prophet. He named him Ibrâhîm and rubbed his palate with some dates (Tahnik).”

[5616] 25 - (2146) ‘Urwah bin Az-Zubair and Fâtimah bint Al-Mundhir said: “Asmâ’ bint Abî Bakr set out when she migrated, and she was pregnant with ‘Abdullâh bin Az-Zubair. She came to Qubâ’ and gave birth to ‘Abdullâh bin Az-Zubair. When she had given birth, she went to the Messenger of Allâh so that he could perform Tahnik for him. The Messenger of Allâh took him from her and put him in his lap, then he called for a date.” ‘Aîshah said: “We looked for a while before we found one. He chewed it, then he spat it into his mouth, so the first thing that entered his stomach was the saliva of the Messenger of Allâh...”
Then Asmâ’ said: "Then he patted him and prayed for him and named him ‘Abdullâh. Then when he was seven or eight years old, he came and swore allegiance to the Messenger of Allâh ﷺ, as Az-Zubair told him to do that. The Messenger of Allâh ﷺ smiled when he saw him coming to him and accepted his oath of allegiance from him."

[5617] 26 - (...) It was narrated from Asmâ’ that she became pregnant with ‘Abdullâh bin Az-Zubair in Makkah. She said: “I set out when I was in the late stages of pregnancy, and headed for Al-Madinah. I stopped in Qubâ’ and gave birth to him in Qubâ’. Then I came to the Messenger of Allâh ﷺ, who put him in his lap and called for a date. He chewed it then he spat into his mouth, so the first thing that entered his stomach was the saliva of the Messenger of Allâh ﷺ. Then he rubbed his palate with a date then he supplicated for him and blessed him. He was the first child to be born in Islam.”

[5618] (...) It was narrated from Asmâ’ bint Abî Bakr Aş-Şiddîq that she migrated to join the Messenger of Allâh ﷺ when she was pregnant with ‘Abdullâh bin Az-Zubair - and he mentioned a Hadîth like that of Abû Usâmah (no. 5615).
27 - (2147) It was narrated from ‘Aishah that infants would be brought to the Messenger of Allâh ﷺ, and he would bless them and perform Tahnik for them.

28 - (2148) It was narrated that ‘Aishah said: “We brought ‘Abdullâh bin Az-Zubair to the Messenger of Allâh ﷺ so that he could perform Tahnik for him. He asked us for a date and we had a hard time finding one.”

29 - (2149) It was narrated that Sahl bin Sa’d said: “Al-Mundhir bin Abî Usaid was brought to the Messenger of Allâh ﷺ when he was born. The Prophet ﷺ put him on his thigh and Abû Usaid was sitting there. The Prophet ﷺ was occupied with some matter so Abû Usaid ordered that his son be lifted from the Prophet’s thigh and they took him away. When the Messenger of Allâh ﷺ finished what he was doing, he said: ‘Where is the child?’ Abû Usaid said: ‘They took him away, O Messenger of Allâh.’ He said: ‘What is his name?’ He said: ‘So-and-so, O Messenger of Allâh.’ He said: ‘No; rather his name is Al-Mundhir.’ So he named him Al-Mundhir that day.”
Chapter... It Is Permissible To Give A Kunyah To One Who Has No Child, Or To A Minor

[5622] 30 - (2150) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh was the best of people in attitude. I had a brother who was called Abû ‘Umair.” - He (the narrator) said: “I think he said: ‘He was a weanling.’” - “When the Messenger of Allâh came and saw him, he said: ‘Abû ‘Umair, what happened to the Nughair (nightingale)?’ He used to play with it.”

Chapter 6. It Is Permissible To Say: ‘O My Son’ To Someone Other Than One’s Son, And It Is Recommended To Speak Kindly

[5623] 31 - (2151) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh said to me: ‘O my son.’”

[5624] 32 - (2152) It was narrated that Al-Mughîrah bin Shu’bâbah said: “No one asked the Messenger of Allâh about the
Dajjāl more than I did. He said to me: ‘O my son, why are you so worried about him? He will never harm you.’ I said: ‘They say that he has with him rivers of water and mountains of bread.’ He said: ‘He is more insignificant before Allāh than that.’”

[5625] (...)  It was narrated from Ismā‘īl with this chain of narrators (a Hadīth similar to no. 5624), but it does not mention in the Hadīth of any of them the words of the Prophet ﷺ to Al-Mughirah: “O my son,” except the Hadīth of Yazīd (no. 5624).

Chapter 7. Seeking Permission To Enter A House

[5626] 33 - (2153) Abū Sa‘e‘ed Al-Khudrī said: “I was sitting in Al-Madinah, in a gathering of the Ansār, when Abū Mūsā came to us, in a panic, or trembling with fear. We said: ‘What is the matter with you?’ He said: ‘Umar sent for me to come to him, and I came to his door and said Salām three times,
but he did not answer me, so I went back.’ He said: ‘What kept you from coming to us?’ I said: ‘I did come, and I said Salâm three times at your door, but you did not answer me, so I went back, because the Messenger of Allâh ﷺ said: “If one of you asks permission to enter three times and permission is not given to him, let him go back.”’ ‘Umar said: ‘Bring proof (of the Prophet ﷺ saying that), otherwise I will take you to task.’

Ubayy bin Ka‘b said: ‘No one should go with him but the youngest of the people.’” Abû Sa‘eed said: ‘I said: ‘I am the youngest of the people.’ He said: ‘Go with him.’”

[5627] (…) It was narrated from Yazîd bin Khûsaifah with this chain of narrators (a Hadîth similar to no. 5626). Ibn Abî ‘Umar added in his Hadîth: “Abû Sa‘eed said: ‘So I went with him to ‘Umar and I bore witness.”

[5628] 34 - (…) Abû Sa‘eed Al-Khudrî said: “We were in a gathering with Ubayy bin Ka‘b, when Abû Mûsâ Al-Ash‘ari came, looking angry. He stood there and said: ‘I adjure you by Allâh, did anyone among you hear the Messenger of Allâh ﷺ say: “Permission is to be sought three times, then if permission is given to you, (enter) otherwise go back”? ’ Ubayy said: ‘Why is that?’ He said: ‘I asked permission to enter upon ‘Umar bin Al-Khaṭṭāb three times
yesterday, but permission was not given to me, so I went back.’ Then I came to him today and entered upon him, and I told him that I had come to him yesterday and said \textit{Salām} three times, then I went away. He said: ‘We heard you but we were busy with something at that time. Why didn’t you keep asking for permission until permission was given to you?’ He said: ‘I asked permission as I heard the Messenger of Allāh  say we should ask permission.’ He said: ‘By Allāh, I will beat you on your back and your stomach if you do not bring someone to bear witness to that.’”

“Ubayy bin Ka‘b said: ‘By Allāh, no one will go with you but the youngest of us. Get up, O Abū Sa‘eed!’ So I got up and went to ‘Umar, and I said: ‘I heard the Messenger of Allāh  say that’.”

[5629] 35 - (…) It was narrated from Abū Sa‘eed that Abū Mūsā went to ‘Umar’s door and asked for permission to enter. ‘Umar said: “One.” He asked permission a second time and ‘Umar said: “Two.” He asked permission a third time, and ‘Umar said: “Three.” Then he went away. ‘Umar sent someone after him to bring him back. He (‘Umar) said: “If this is something that you learned from the Messenger of Allāh , all well and good, otherwise I will make an example of you.” Abū Sa‘eed said: “He came to us and said: ‘Do you not know that the Messenger of
Allāh ﷺ said: “Permission is to be sought three times?” They started laughing and I said: ‘Your Muslim brother comes to you upset and you laugh? Let’s go, and I will be your partner in this trouble.’ He said: ‘This is Abū Sa‘eed.’”

[5630] (…) A Hadīth like that of Bishr bin Mufaḍḍal (no. 5629) was narrated from Abū Sa‘eed Al-Khudrī, from Abū Maslamah.

[5631] (…) It was narrated from ‘Ubayd bin ‘Umair that Abū Mūsā asked permission to enter upon ‘Umar three times, and it was as if he found him busy, so he went back. ‘Umar said: “Didn’t we hear the voice of ‘Abdullāh bin Qais? Let him in.” He was called and he said: “What made you do what you did?” He said: “That was enjoined upon us.” He said: “Either you bring us proof for that or I will do such-and-such.” He went to a gathering of the Ansār and they said: “No one will bear witness to that except the youngest of us.” Abū Sa‘eed stood up and said: “This was enjoined upon us.” ‘Umar said: “I missed out on this command of the Messenger of
Allâh because of my business in the marketplace.”

[5632] (...) Ibn Juraij narrated a similar report (as no. 5631) with this chain of narrators, but in the Hadîth of An-Nadr it does not mention (the phrase): “I missed out on this command of the Messenger of Allâh because of my business in the marketplace”

[5633] 37 - (2154) It was narrated that Abû Müsâ Al-Ash'ârî said: “Abû Müsâ came to ‘Umar bin Al-Khattâb and said: ‘As-Salâmu alaikum, this is ‘Abdullâh bin Qais,’ but permission was not given to him to enter. He said: ‘As-Salâmu alaikum, this is Abû Müsâ; As-Salâmu alaikum, this is Al-Ash'ârî.’ Then he left. He (‘Umar) said: ‘Bring him back,’ so they brought him back. He said: ‘O Abû Müsâ, why did you go back? We were busy with something,’ He said: ‘I heard the Messenger of Allâh say: “Permission is to be sought three times, then if permission is given to you (go in), otherwise go back.”’ He said: ‘Bring proof of this, or I will do such-and-such. So Abû Müsâ went away.’

‘Umar said: ‘If there is any proof, you will find it by the Minbar this evening. If there is no proof, you will not find it.’ When evening came, he found it. He said: ‘O Abû Müsâ,
what do you say? Did you find it?" He said: 'Yes, Ubayy bin Ka'b.' He said: 'He is of good character.' He said: 'O Abū ʿAbd-ul-Tufail, what does this one say?' He said: 'I heard the Messenger of Allāh ﷺ say that, O son of Al-Khaṭṭāb, so do not punish the Companions of the Messenger of Allāh ﷺ.' He said: 'Subhān Allāh, I heard something and I wanted to be sure of it.'"

[5634] (...) It was narrated from Ṭalḥah bin Yahya with this chain of narrators, except that he said: "He said: 'O Abūl-Mundhir, did you hear this from the Messenger of Allāh ﷺ?' He said: 'Yes, so do not be a torment to the Companions of the Messenger of Allāh ﷺ, O son of Al-Khaṭṭāb.'" And he did not mention the word of ʿUmar; "Subhān Allāh," etc.

Chapter 8. It Is Disliked For The Person Who Is Seeking Permission To Say ‘Me’ When Asked ‘Who Is It?’

[5635] 38 - (2155) It was narrated that Jābir bin ʿAbdullāh said: "I came to the Prophet ﷺ and called out, and the Prophet ﷺ said: 'Who is this?' I said: 'Me.'" He (ﷺ) came out saying: 'Me? Me?"

[5636] 39 - (...) It was narrated
that Jâbir bin ‘Abdullâh said: “I asked permission to enter upon the Prophet ﷺ and he said: ‘Who is this?’ I said: ‘Me.’ The Prophet ﷺ said: ‘Me? Me?’”

[5637] (...) It was narrated from Shu’bah with this chain of narrators (a Hadîth similar to no. 5636). In their Hadîth it says: “As if he disliked that.”

Chapter 9. The Prohibition Of Looking Into A House

[5638] 40 - (2156) Sahl bin Sa’d As-Sâ‘îdî narrated that a man looked through a crack in the door of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ had a comb with which he was scratching his head. When the Messenger of Allâh ﷺ saw him he said: “If I had known that you were looking at me I would have poked you in the eye with it.” And the Messenger of Allâh ﷺ said: “Seeking permission is enjoined because of looking.”

[5639] 41 - (...) Sahl bin Sa’d
As-Sā‘īdī Al-Ansârî narrated that a man looked through a crack in the door of the Messenger of Allah ﷺ, and the Messenger of Allah ﷺ had a comb with which he was combing his hair. The Messenger of Allah ﷺ said to him: “If I had known that you were looking at me I would have poked you in the eye with it. Allah has only enjoined seeking permission because of looking.”

[5640] (...) A Hadîth like that of Al-Laíth and Yûnûs (no. 5638) was narrated from Sahl bin Sa‘d, from the Prophet ﷺ.

[5641] 42 - (2157) It was narrated from Anas bin Mâlik that a man looked into one of the apartments of the Prophet ﷺ, and he (ﷺ) got up, with one or more arrowheads in his hand. It is as if I can see the Messenger of Allah ﷺ trying to stab him.

[5642] 43 - (2158) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Whoever looks
into a house without the people’s permission, it is permissible for
them to put out his eyes.”

Chapter 10. An Accidental Glance

[5644] 45 - (2159) It was narrated that Jarîr bin ‘Abbûl-lâh said: “I asked the Messenger of Allah about an accidental glance and he ordered me to avert my gaze.”

[5644] 45 - (2159) It was narrated that Jarîr bin ‘Abbûl-lâh said: “I asked the Messenger of Allah about an accidental glance and he ordered me to avert my gaze.”
English Translation of

Sahîh Muslim

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the Most Gracious, the Most Merciful
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Chapter 1. The One Who Is Riding Should Greet The One Who Is Walking, And The Smaller Group Should Greet The Larger Group

[5646] 1 - (2160) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The one who is riding should greet the one who is walking, the one who is walking should greet the one who is sitting, and the smaller group should greet the larger group.”

Chapter 2. One Of The Duties Of Sitting In The Street Is To Return Salâm

[5647] 2 - (2161) It was narrated from Ishâq bin ‘Abdullâh bin Abî Ṭalhah that his father said: “Abû Ṭalhah said: ‘We were sitting in the courtyard, talking, when the Messenger of Allâh ﷺ came and stood with us, and said: ‘Why are you sitting in the street? Avoid
sitting in the streets.” We said: “We do not mean any harm; we are sitting and talking.” He said: “If you insist, then fulfill its rights: lowering the gaze, returning Salâm, and speaking well.”

[5648] 3 - (2121) It was narrated from Abû Sa‘eed Al-Khudrî that the Prophet ﷺ said: “Beware of sitting in the streets.” They said: “O Messenger of Allah, we have no other choice but to sit there and engage in conversation there.” The Messenger of Allah ﷺ said: “If you must sit there, then give the street its rights.” They said: “What are its rights?” He said: “Lowering the gaze, refraining from causing annoyance, returning greeting, enjoining what is good and forbidding what is evil.”

[5649] (...) It was narrated from Zaid bin Aslam with this chain of narrators (a similar Hadîth as no. 5648).
Chapter 3. One Of The Rights Of One Muslim Over Another Is (The Greeting Of) Salâm

[5650] 4 - (2162) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘There are five rights that the Muslim has over his brother: Returning the Salâm, replying by saying Yarhamuk Allâh (may Allâh have mercy on you) to one who sneezes, accepting an invitation, visiting the sick and attending funerals.’”

[5651] 5 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The rights of one Muslim over another are six.” It was said: “What are they, O Messenger of Allâh?” He said: “If you meet him, greet him with Salâm; if he invites you, accept the invitation; if he asks for advice, give him sincere advice; if he sneezes and praises Allâh, then...
Chapter 4. The Prohibition Of Initiating The Greeting With The People Of The Book, And How To Respond To Them

[5652] 6 - (2163) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “If the people of the Book greet you with Salâm, say: ‘Wa ‘alaikum (and also unto you).’”

[5653] 7 - (…) It was narrated from Anas that the companions of the Prophet ﷺ said to the Prophet ﷺ: “The people of the Book greet us with Salâm. How should we respond to them?” He said: “Say: ‘Wa ‘alaikum (and also unto you).’”
Ibn 'Umar said: "The Messenger of Allah said: 'When the Jews greet you, one of them says; 'As-sâmu 'alaikum (death be upon you).’ So say: ‘Wa 'alaik (and also upon you).’"

A similar report (as no. 5654) was narrated from Ibn 'Umar from the Prophet, except that he said: “Say: ‘Wa 'alaikum (and also upon you).’"

It was narrated that 'Aishah said: "A group of Jews asked permission to enter upon the Messenger of Allah and they said: 'As-Sâmu 'alaikum (death be upon you).’ 'Aishah said: 'Rather may death be upon you, and curses.' The Messenger of Allah said: 'O 'Aishah, Allah has enjoined kindness in all things.' She said: 'Did you not hear what they said?’ He said: 'I said: “And also upon you.”'
[5657] (...) It was narrated from Az-Zuhri with this chain of narrators (a Hadith similar to no. 5657). In their Hadith it says: “The Messenger of Allâh ﷺ said: ‘I said: ‘Upon you.’ And he did not mention (the word) ‘And.’

[5658] 11 - (...) It was narrated that 'Aishah said: “Some Jews came to the Messenger of Allâh ﷺ and said: ‘As-Sâmu ‘alaika (death be upon you), O Abul-Qâsim.’ He said: ‘Wa ‘alaikum (and also upon you).’”’ ‘Aishah said: “I said: ‘Rather may death and shame be upon you.’ The Messenger of Allâh ﷺ said: ‘O 'Aishah, do not be harsh.’ She said: ‘Did you not hear what they said?’ He said: ‘Did I not respond to what they said? I said: Wa ‘alaikum (and also upon you).’”

[5659] (...) Al-A’mash narrated it with this chain of narrators (a Hadith similar to no. 5658), but he said: “'Aishah understood them and cursed them, but the Messenger of Allâh ﷺ said: ‘Enough, O 'Aishah! Allâh does not like harshness and harsh words.’” And he added: “And Allâh revealed the words: ‘And
when they come to you, they greet you with a greeting wherewith Allâh greets you not’ to the end of the Verse.”[1]

[5660] 12 - (2166) Jâibir bin 'Abdullâh said: “Some Jews greeted the Messenger of Allâh ﷺ and said: ‘As-Sâmu ‘alaika (death be upon you) O Abul-Qâsim.’ He said: ‘Wa ‘alaikum (and also upon you).’ ‘Aishah got angry and said: ‘Did you not hear what they said?’ He said: ‘Yes, I heard it and I responded to them. Our Du’â’ (supplication) against them will be answered but their Du’â’ against us will not be answered.”

[5661] 13 - (2167) It was narrated from Abî Hurairah that the Messenger of Allâh ﷺ said: “Do not initiate the greeting with the Jews or Christians, and if you meet one of them on the street, drive him to the narrowest part of it.”

[5662] (...) In the narration of Wâkî it was: “When you meet the Jews.” In the narration of Ibn Ja’far from Shu’bah: “He said concerning the people of the Book.” And in the narration of Jarîr it says: “If you meet them,” and he did not mention any of the people of Shirk.

Chapter 5. It Is Recommended To Greet Children With Salâm

5663 - (2168) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ passed by some children and greeted them (with Salâm).

5664 - (...) Sayyâr narrated it with this chain of narrators (a Ḥadîth similar to no. 5663).

5665 - (...) It was narrated that Sayyâr said: “I was walking with Thâbit Al-Bunânî and he passed by some children and greeted them with Salâm. Thâbit narrated that he was walking with Anas and he passed by some children and greeted them with Salâm. Anas narrated that he was walking with the Messenger of Allâh ﷺ and he passed by some children and greeted them with Salâm.”
Chapter 6. It Is Permissible To Give Permission To Enter By Raising The Curtain Or Indicating with Some Other Sign

[5666] 16 - (2169) Ibn Mas‘ūd said: “The Messenger of Allâh ﷺ said to me: ‘Your permission to enter upon me is when the curtain is raised, or when you hear me speaking quietly, unless I forbid you.”

Chapter 7. The Permissibility Of Women Going Out To Relieve Themselves

[5667] (...) A similar report (as no. 5666) was narrated from Al-Hasan bin ‘Ubaidullâh with this chain of narrators.

[5668] 17 - (2170) It was narrated that ‘Aishah said: “Sawdah went out, after Hijâb had been enjoined
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upon us, to relieve herself. She was a large woman who stood out among other women, and she was recognizable to anyone who knew her. ‘Umar bin Al-Khattâb saw her and said: ‘O Sawdah, by Allâh you cannot hide from us. Be careful when you go out.’ So she turned back. The Messenger of Allâh was in my house, eating dinner, and he had a bone with meat on it in his hand. She came in and said: ‘O Messenger of Allâh, I went out and ‘Umar said such-and-such to me.’ Then the Revelation of Allâh came upon him, then it ceased, and the bone was still in his hand; he had not put it down. He said: ‘Permission is given to you to go out for your needs.’”

[5669] (…) Hishâm narrated it with this chain of narrators (a Hadîth similar to no. 5668) and he said: “She was a woman who stood out among people.” And he said: “He (ﷺ) was eating dinner.”

[5670] (…) It was narrated from Hishâm with this chain of narrators.
[5671] 18 - (...) It was narrated from ‘Aishah that the wives of the Prophet used to go out at night, if they want to relieve themselves, to the open fields. ‘Umar bin Al-Khattab used to say to the Messenger of Allah: “Tell your wives to conceal themselves.” But the Messenger of Allah did not do that. Then Sawdah bint Zam’ah, the wife of the Prophet, went out one night, and she was a tall woman. ‘Umar called out: “We recognize you, O Sawdah!” Hoping that the command of Hijab would be revealed.

‘Aishah said: “Then Allah revealed the command of Hijab.”

[5672] (...) A similar report (as no. 5671) was narrated from Ibn Shihab with this chain of narrators.

Chapter 8. The Prohibition Of Being Alone With A Non-Mahram Woman Or Entering Upon Her

[5673] 19 - (2171) It was narrated that Jâbir said: “The Messenger of Allâh said: ‘No
man should spend the night in the house of a non-virgin woman unless he is her husband or Mahram."

[5674] 20 - (2172) It was narrated from ‘Uqbah bin ‘Amir that the Messenger of Allâh ﷺ said: “Beware of entering upon women.” An Ansârî man said: “O Messenger of Allâh, what about the in-law?” He said: “The in-law is death.”

[5675] (...) It was narrated from ‘Amr bin Al-Hârith, Al-Laith bin Sa’d, Haiwah bin Shuraih and others that Yazid bin Abî Ḥabîb told them a similar report (as no. 5674), with this chain of narrators.

[5676] 21 - (...) Al-Laith bin Sa’d said: “The in-law is the brother of the husband and similar relatives of the husband such as his cousin and the like.”
22 - (2173) ‘Abdullâh bin ‘Amr bin Al-‘Âs narrated that a group from Banû Hâshim entered upon Asmâ’ bint ‘Umais, then Abû Bakr As-Siddîq came in. She was married to him at that time, and he saw them there and disliked that. He mentioned that to the Messenger of Allâh ﷺ and said: “I know nothing but good (about my wife).” The Messenger of Allâh ﷺ said: “Allâh protected her from that.” Then the Messenger of Allâh ﷺ stood on the Minbar and said: “After this day, no man should enter upon a woman whose husband is absent, unless there are one or two other men with him.”

Chapter 9. It Is Recommended For The One Who Is Seen Alone With A Woman Who Is His Wife Or Mahram, To Say: “This Is So-And-So,” To Ward off Suspicion

23 - (2174) It was narrated from Anas that the Prophet ﷺ was with one of his wives, and a man passed by him. He called him and he came, and he said: “O so-and-so, this is my wife, so-and-so.” He said: “O Messenger of Allâh, if I were to
24 - (2175) It was narrated from 'Alî bin Husain that Şafiyyah bint Huyayy said: “The Prophet was observing I'tikâf and I came to visit him one night. I spoke to him, then I got up to go back, and he got up with me to send me back.” Her home was in the house of Usâmah bin Zaid. Two men of the Anşâr passed by, and when they saw the Prophet, they hurried up. The Prophet said: “Wait; this is Şafiyyah bint Huyayy.” They said: “Subhân-Allâh, O Messenger of Allâh!” He said: “The Shaitân flows through man like blood, and I was afraid that he might instil some evil (or something) in your hearts.”

25 - (...) ‘Alî bin Ŧusain narrated that Şafiyyah, the wife of the Prophet, told him that she came to the Prophet to visit him when he was observing I'tikâf in the Masjid, during the last ten days of Ramadân. She
spoke with him for a while, then she got up to go back, and the Prophet got up to send her back. Then he mentioned a Hadîth like that of Ma'mar (no. 5679), except that he said: ‘The Prophet said: ‘The Shaitân is as close to man as his blood.’ And he did not say: ‘flows.’”

Chapter 10. If A Man Comes To A Gathering And Finds A Space, Let Him Sit There, Otherwise Let Him Sit Behind Them

[5681] 26 - (2176) It was narrated from Abû Wâqid Al-Laithî that while the Messenger of Allâh was sitting in the Masjid, and the people were with him, three people came in. Two of them went to the Messenger of Allâh and one went away. They stood beside the Messenger of Allâh. One of them saw a space in the circle and sat down, and the other sat behind them, but the third turned and left. When the Messenger of Allâh had finished, he said: “Shall I not tell you about these three people? One of them sought refuge with Allâh and Allâh granted him refuge, the other felt shy so Allâh was merciful to him, and the third turned away, so Allâh turned away from him.”
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Chapter 11. The Prohibition Of Making A Man Get Up From A Place That He Reached First

[5682] (...) Ishâq bin ‘Abdullâh bin Abî Ŵâlib narrated a similar report with this chain of narrators (a Hadîth similar to no. 5681).

[5683] 27 - (2177) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “No one of you should make a man get up from his place and then sit there.”

[5684] 28 - (...) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “No man should make another man get up from his place and then sit there; rather accommodate one another and make room.”
A Hadith like that of Al-Laith (no. 5683) was narrated from Ibn ‘Umar, from the Prophet ﷺ, but they did not mention in the Hadith (the words): “Rather accommodate one another and make room”. In the Hadith of Ibn Juraij it adds: “I said: ‘On Friday?’ He said: ‘On Friday and at other times.’”

[5685] (...) A Hadith like that of Al-Laith (no. 5683) was narrated from Ibn ‘Umar, from the Prophet ﷺ, but they did not mention in the Hadith (the words): “Rather accommodate one another and make room”. In the Hadith of Ibn Juraij it adds: “I said: ‘On Friday?’ He said: ‘On Friday and at other times.’”

[5686] 29 - (...) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “No one of you should make his brother get up and then sit in his place.”

(The sub narrator said:) If a man stood up to give his place to Ibn ‘Umar, he would not sit there.
Ma'mar narrated a similar report (as no. 5686) with this chain of narrators.

It was narrated from Jâbir that the Prophet ﷺ said: “No one of you should make his brother get up on Friday, then go and sit in his place. Rather he should say: ‘Make room for me.’”

Chapter 12. If A Man Gets Up From His Spot Then Comes Back To It, He Has More Right To It

Abü Hurairah said: “If one of you gets up” – and in the Hadith of Abü ‘Awânah: “Whoever gets up” – “from his spot and then comes back to it, he has more right to it.”
Chapter 13. Forbidding A Hermaphrodite From Entering Upon Non-Mahram Women

[5690] 32 - (2180) It was narrated from Umm Salamah that a hermaphrodite was with her when the Messenger of Allah was in the house. He said to the brother of Umm Salamah: “O ‘Abdullâh bin AbI Umayyah, if Allah enables you to conquer At-Tâ‘if, I will show you the daughter of Ghailân, for she shows four folds when facing you and eight when she turns her back.” The Messenger of Allah heard him and said: “These people should never enter upon you.”

[5691] 33 - (2181) It was narrated that ‘Aishah said: “A hermaphrodite used to enter upon the wives of the Prophet, and they regarded him as one of those who are without desire. The Prophet came in one day when he was with one of his wives, and he was describing a woman. He said: “She shows four folds when facing you and eight
when she turns her back." The Prophet ﷺ said: "I see that he knows about these things. He should not enter upon you." She said: "(After this) they observed Hijâb before him."

Chapter 14. It Is Permissible To Seat A Non-Mahram Woman Behind One (On A Mount) If She Is Exhausted On The Road

[5692] 34 - (2182) It was narrated from Hishâm from his father, that Asmâ' bint Abî Bakr said: "Az-Zubair married me and he did not have anything but his horse. I used to feed his horse, look after it for him, and groom it, and I used to grind date stones for his camel and feed it, and I would bring water and repair his bucket. I used to knead dough but I was not good at baking it, so some Anṣârî neighbors used to bake it for me, and they were sincere women. I used to bring the date stones from Az-Zubair's land which the Messenger of Allâh ﷺ had allocated to him, carrying them on my head, and it was two thirds of a parasang away. I came one day with the date stones on my head, and I met the Messenger of Allâh ﷺ and a group of his Companions. He called me, then he said: 'Ikh, Ikh' (to make his camel kneel down) so that he could make me ride behind him, but I felt shy
because I knew of your jealousy.” He (Az-Zubair) said: “By Allah, for you to carry the date stones on your head is worse for me to bear than your riding behind him.” She said: “Then after that Abu Bakr sent me a servant who took care of the horse for me, and it was as if he freed me from slavery.”

[5693] 35 - (...) Asmâ’ said: “I used to serve Az-Zubair in the house and he had a horse, which I used to groom, and there was no part of the service that was harder for me than looking after the horse. I used to bring it grass and look after it, and groom it.” He (the sub narrator) said: “Then she got a servant. The Prophet brought some prisoners of war and gave her a servant.” She said: “She looked after the horse for me, and she relieved me of that burden.”

A man came to me and said: “O Umm ‘Abdullâh, I am a poor man, and I want to set up business in the shade of your house.” She said: “If I allow you, Az-Zubair may refuse. Come and ask me when Az-Zubair is present.” He came and said: “O Umm ‘Abdullâh, I am a poor man and I want to set up business in the shade of your house.” She said: “Is there no place in Al-Madinah other than my house?” Az-Zubair said to him: “Why would you prevent a poor man from doing business?” He sold things until he acquired some wealth, then I sold
our slave woman to him, and Az-Zubair entered upon me when her price was in my lap. He said: “Give it to me,” but she said: “I have already decided to give it in charity.”

Chapter 15. The Prohibition Of Two People Conversing Privately To The Exclusion Of A Third Without His Consent

[5694] 36 - (2183) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ said: “If there are three people, two should not converse privately to the exclusion of the third.”

[5695] (...) A Ḥadîth like that of Mâlik (no. 5694) was narrated from Nâfi’, from Ibn ‘Umar, from the Prophet ﷺ.
It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'If you are three, two should not converse privately to the exclusion of the third, until some other people join you, because that will make him sad.'"

[5697] 38 - (...) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'If you are three, then two should not converse privately to the exclusion of their companion, for that will make him sad.'"

[5698] (...) It was narrated from Al-A‘mash with this chain of narrators (a Hadîth similar to no. 5697).
Chapter 16. Medicine, Sickness And Ruqyah

[5699] 39 - (2185) It was narrated from 'Aishah, the wife of the Prophet, that she said: "When the Messenger of Allah fell sick, Jibril, would recite Ruqyah for him, saying: 'In the Name of Allah, may He cure you, from every disease may He heal you, from the evil of the envier when he envies and from the evil of every evil eye.'"

[5700] 40 - (2186) It was narrated from Abü Sa'eed that Jibril came to the Prophet and said: "O Muḥammad, are you sick?" He said: "Yes." He said: "In the Name of Allah I perform Ruqyah for you, from everything that is harming you, from the evil of every soul or envious eye, may Allah heal you, in the Name of Allah I perform Ruqyah for you."

[5701] 41 - (2187) Ma'mar narrated that Hammâm bin Munabbih said: "This is what Abù Hurairah narrated to us from the Messenger of Allah." He
mentioned a number of *Ahadîth*, including this following: "The Messenger of Allâh ﷺ said: 'The evil eye is real.'"

[5702] 42 - (2188) It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "The evil eye is real, and if anything were to overtake the Divine Decree, it would be the evil eye, so when you are asked to bathe, then do so."[1]

Chapter 17. Witchcraft, Magic

[5703] 43 - (2189) It was narrated that 'Aishah said: "A spell was cast on the Prophet ﷺ until he imagined that he had done a thing when he had not done it. One day – or one night – the Messenger of Allâh ﷺ said a *Du'â*, then he said a *Du'â*, then he said a *Du'â*, then he said: 'O 'Aishah, do you know that Allâh has responded concerning that which I asked Him about? Two men came to me and one of

[1] Washing the body was a treatment used for the one thought to have given the evil eye. He would be washed with water, and some of that water would be caught and washed over the one afflicted. It is reported in authentic narrations in the Sunnah.
them sat at my head and the other at my feet. The one who was at my head said to the one who was at my feet, or the one who was at my feet said to the one who was at my head: “What is ailing the man?” He said: “He has been bewitched.” He said: “Who has bewitched him?” He said: “Labîd bin Al-A‘şam.” He said: “With what?” He said: “With a comb, the hair that is stuck to it, and the pollen of a male date palm.” He said: “Where is it?” He said: “In the well of Dhu Arwân.”

She said: “The Messenger of Allah went to it, with some of his Companions, then he said: ‘O ‘Aishah, by Allah, its water is like an infusion of henna and its date palms are like the heads of devils’.”

“I said: ‘O Messenger of Allah, why don’t you burn it?’ He said: ‘No. Allah has healed me, and I feared that it might bring evil upon the people. But I ordered that it be filled in.’”

[5704] 44 - (…) It was narrated that ‘Aishah said: “The Messenger of Allah was bewitched.” Abû Kuraib quoted the same story, a Hadîth like that of Ibn Numair (no. 5703), and he said: “The Messenger of Allah went to the well and looked into it, and there
were date palms around it. She said: ‘I said: “O Messenger of Allah, bring it out.” And he did not say: “Why don’t you burn it?” And he (the narrator) did not mention (the words): “I ordered that it be filled in.”

Chapter 18. Poison

[5705] 45 - (2190) It was narrated from Anas that a Jewish woman presented some poisoned lamb to the Messenger of Allah and he ate some of it. She was brought to the Messenger of Allah and he asked her about that. She said: “I wanted to kill you.” He said: “Allah will never give you the power to do that.” Or he said: “to me.” They said: “Shall we kill her?” He said: “No.” He said: “And I continued to see its effects on the uvula of the Messenger of Allah.”

[5706] (...) Anas bin Mâlik narrated that a Jewish woman put some poison in some meat, then she presented it to the Messenger of Allah... a Hadith like that of Khâlid (no. 5705).
Chapter 19. It Is Recommended To Recite Ruqyah For One Who Is Sick

[5707] 46 - (2191) It was narrated that ‘Āishah said: “If one of us fell sick, the Messenger of Allāh ﷺ would wipe him with his hand then he would say: ‘Take away the pain, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your healing, a healing that leaves no trace of sickness.’

“When the Messenger of Allāh ﷺ fell sick and took a turn for the worse, I took his hand to do the same as he used to do, but he pulled his hand away and said: ‘O Allāh, forgive me and join me to the Higher Company.”’

She said: “I looked, and he had passed away.”

[5708] (...) It was narrated from Al-A’maskh with the chain of Jarīr (a Hadith similar to no. 5707).

In the Hadith of Hushaim and Shu’bah it says: “He wiped him with his hand.” In the Hadith of Ath-Thawrī it says: “He wiped him with his right hand.” Following the Hadith of Yahya from Sufyān from
Al-A‘mash it says: “I narrated it to Mansûr and he told me a similar report from Ibrâhîm from Masrûq from ‘Aishah.”

[5709] 47 - (...) It was narrated from ‘Aishah that when the Messenger of Allah ﷺ visited a sick person, he would say: “Take away the pain, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your healing, a healing that leaves no trace of sickness.”

[5710] 48 - (...) It was narrated that ‘Aishah said: “When the Messenger of Allah ﷺ visited a sick person he would pray for him and say: ‘Take away the pain, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your healing, a healing that leaves no trace of sickness.””
A Hadith like that of Abū ‘Awānah and Jarīr (no. 5709) was narrated from ‘Āishah who said: “The Messenger of Allāh used to...”

It was narrated from ‘Āishah that the Messenger of Allāh used to recite this Ruqyah: “Take away the pain, O Lord of mankind, for healing is in Your hand and none can relieve it except You.”

A similar report (as no. 5713) was narrated from Hishām with this chain of narrators.

Chapter 20. Reciting Al-Mu‘awwidhāt As Ruqyah For The Sick, And Blowing Over Them

It was narrated that ‘Āishah said: “If one of his family fell sick, the Messenger of Allāh would blow over him...”
and recite Al-Mu‘awwidhât. When he fell sick with his final illness, I started to blow over him and wipe him with his own hand, because it was more blessed than my hand.”

[5715] 51 - (...) It was narrated from ‘Aishah: “When he was sick, the Prophet would recite Al-Mu‘awwidhât and blow over himself. When his pain got worse, I would recite over him and wipe his hand over him, seeking its blessing.”

[5716] (...) A similar Hadith (as no. 5715) was narrated from Ibn Shihâb with the chain of Mâlik, but it does not say in the Hadith of any of them: ‘Seeking its blessing,’ except in the Hadith of Mâlik. In the Hadith of Yûnus and Ziyâd it says: “When the Prophet fell sick he would blow over himself and recite Al-Mu‘awwidhât, and he would wipe his hand over himself.”
[5717] 52 - (2193) It was narrated from ‘Abdur-Rahmān bin Al-Aswad that his father said: “I asked ‘Aishah about Ruqyah, and she said: ‘The Messenger of Allāh  granted a concession allowing a family among the Anṣār to recite Ruqyah for every type of poison.’”

[5718] 53 - (...) It was narrated that ‘Aishah said: “The Messenger of Allāh  granted a concession to a family among the Anṣār to recite Ruqyah for every type of poison.”

[5719] 54 - (2194) It was narrated from ‘Aishah that if someone fell sick or suffered an ailment or injury, the Messenger of Allāh  would do this with his finger – Sufyān (a narrator) put his forefinger on the ground then raised it – and the Prophet  said: “In the Name of Allāh, with the dust of our land and the spittle of one of us, our sick one will be healed, by the leave of our Lord.”
Chapter 21. It Is Recommended To Recite Ruqyah For The Evil Eye, Pustules, And Stings

[5720] 55 - (2195) It was narrated from ‘Aishah that the Messenger of Allah ﷺ used to tell her to recite Ruqyah for protection against the evil eye.

[5721] (...) Mis‘ar narrated a similar Hadith (as no. 5720) with this chain of narrators.

[5722] 56 - (...) It was narrated that ‘Aishah said: “The Messenger of Allah ﷺ used to tell me to recite Ruqyah for protection against the evil eye.”
[5723] 57 - (2196) It was narrated that Anas bin Mâlik said concerning Ruqyah: “It is allowed in the case of stings, pustules and the evil eye.”

[5724] 58 - (...) It was narrated that Anas said: “The Messenger of Allâh  granted permission allowing Ruqyah in the case of the evil eye, stings and pustules.”

[5725] 59 - (2197) It was narrated from Umm Salamah, the wife of the Prophet , that the Messenger of Allâh  said to a young girl in her house on whose face he saw yellow marks: “She is affected by the evil eye; recite Ruqyah for her.”
Jâbir bin 'Abdullâh said: “The Prophet granted permission to the family of Hazm to recite Ruqyah for snake bite. He (,) said to Asmâ’ bint ‘Umais: ‘Why do I see my brother’s children looking so thin? Are they in need?’ She said: ‘No, but the evil eye has affected them.’ He said: ‘Recite Ruqyah for them.’ She said: ‘So I recited it for him, and he said: ‘Recite it as Ruqyah for them.’”


Abû Az-Zubair said: “And I heard Jâbir bin ‘Abdullâh say: ‘A man was stung by a scorpion when we were sitting with the Messenger of Allah, and a man said: ‘0 Messenger of Allah, shall I recite Ruqyah?’” He said: ‘Whoever among you can benefit his brother, let him do so.’”

Ibn Juraij narrated a similar report (as no. 5227) with this chain of narrators except that he said: “A man among the people said: ‘Shall I Recite Ruqyah for him, O Messenger of Allâh?’”
[5729] 62 - (...) It was narrated that Jâbir said: “I had a maternal uncle who used to recite Ruqyah for scorpion stings, then the Messenger of Allâh ﷺ forbade Ruqyah. He came to him and said: ‘O Messenger of Allâh, you have forbidden Ruqyah but I recite Ruqyah for scorpion stings.’ He said: ‘Whoever among you can benefit his brother, let him do so.’”

[5730] (...) A similar report (as no. 5729) was narrated from Al-A’msgah with this chain of narrators.

[5731] 63 - (...) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ forbade Ruqyah, then the family of ‘Amr bin Hazm came to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, we had a Ruqyah that we used to recite for scorpion stings, but you have forbidden Ruqyah.’ They recited it to him and he said: ‘I do not see anything wrong with it. Whoever among you can benefit his brother, let him do so.”

Chapter 22. There Is Nothing Wrong With Ruqyah That Does Not Involve Shirk

[5732] 64 - (2200) It was narrated that ‘Awf bin Mâlik Al-Ashja’i said: “We used to recite
Ruqyah during the Jâhiliyyah, and we said: ‘O Messenger of Allah, what do you think about that?’ He said: ‘Present your Ruqyah to me. There is nothing wrong with a Ruqyah that does not involve Shirk.’

Chapter 23. The Permissibility Of Accepting A Reward For Reciting Ruqyah With Qur’an And Du’â’ (Supplications)

[5733] 65 - (2201) It was narrated from Abû Sa’eed Al-Khudrî that a group of the Companions of the Prophet set out on a journey and traveled until they stopped near one of the Arab tribes. They asked them for hospitality but they refused to host them. Then they asked them: “Is there anyone among you who knows how to do Ruqyah?” Because the leader of that tribe had been stung or had fallen ill. A man among them said: “Yes.” So he went to him and performed Ruqyah for him by reciting the Opening of the Book (i.e., Sûrat Al-Fâtihah). The man recovered and he was given a flock of sheep, but he refused to accept them and said: “Not until I tell the Prophet about that.” So he came to the Prophet and told him about that. He
said: “O Messenger of Allâh, by Allâh, I did not recite anything but the Opening of the Book as Ruqyah for him.” He smiled and said: “How did you know that it is a Ruqyah?” Then he said: “Accept (the sheep) from them and give me a share with you.”

[5734] (...) It was narrated from Abû Bishr with this chain of narrators (a Hadîth similar to no. 5733), and he said in the Hadîth: “He started to recite the Essence of the Qur’ân (Al-Fâtîhah) and he collected his spittle and blew it, and the man recovered.”

[5735] 66 - (...) It was narrated that Abû Sa‘eeed Al-Khudrî said: “We made a stop and a woman came and said: ‘The chief of our tribe is ill, he has been stung. Is there anyone among you who can perform Ruqyah?’ A man among us got up and went with her, and we did not think that he was good at performing Ruqyah. He recited the Opening of the Book as a Ruqyah for him, and he recovered. They gave us some sheep and gave us milk to drink. We said: ‘Are you good at performing Ruqyah?’ He said: ‘I did not recite anything for Ruqyah but the Opening of the Book.’ I said: ‘Do not move them (the sheep) until we come to the Prophet ﷺ.’ We came to the Prophet ﷺ and told him about that, and he said: ‘How did he
know that it is a *Ruqyah*? Distribute them and give me a share with you.”

Chapter 24. It Is Recommended To Put One’s Hand On The Site Of The Pain When Supplicating

[5736] (...) Hishâm narrated a similar report (as no. 5735) with this chain of narrators, but he said: “A man got up and went with her, and we did not think that he was one who could perform *Ruqyah*.”

[5737] 67 - (2202) It was narrated from ‘Uthmân bin Abul-‘Âs Ath-Thaqafi that he complained to the Messenger of Allâh ﷺ about some pain that he had felt in his body since he became Muslim. The Messenger of Allâh ﷺ said to him: “Put your hand on the part of your body that hurts and say: *Bismillâh* (in the Name of Allâh) three times, then say seven times: ‘I seek refuge in Allâh and His Power from the evil of what I find and I fear.’”
Chapter 25. Seeking Refuge With Allâh From The Devil Who Whispers During Prayer

[5738] 68 - (2203) It was narrated that ‘Uthmân bin Abul-‘As came to the Prophet ﷺ and said: "O Messenger of Allâh, the Shaitân interferes between me and my prayer and my recitation, and he makes me confused. The Messenger of Allâh ﷺ said: ‘That is a devil called Khinzab. If you feel that, then seek refuge with Allâh from him and blow spittle to your left three times.’ He said: ‘I did that and Allâh took him away from me.’"

[5739] (...) It was narrated from ‘Uthmân bin Abul-‘As that he came to the Prophet ﷺ... and he mentioned a similar report (as no. 5738), but in the Hadîth of Sâlim bin Nûh it does not say: "Three times."

[5740] (...) It was narrated that ‘Uthmân bin Abul-‘As Ath-Thaqafi said: “I said: ‘O Messenger of Allâh...’” then he mentioned a similar Hadîth.
Chapter 26. For Every Disease There Is A Remedy, And It Is Recommended To Treat Disease

[5741] 69 - (2204) It was narrated from Jābir that the Messenger of Allâh ﷺ said: “For every disease there is a remedy, and when the remedy is applied to the disease, it is healed by Allâh’s Leave.”

[5742] 70 - (2205) Jâbir bin ‘Abdullâh visited Al-Muqanna‘ (when he was sick) then he said: “I will not depart until you are treated with cupping, for I heard the Messenger of Allâh ﷺ say: ‘In it there is healing.’”

[5743] 71 - (…) It was narrated that ‘Aṣîm bin ‘Umar bin Qatâdah said: “Jâbir bin ‘Abdullâh came to us in our home along with another man who was suffering from an abscess or a wound. He said: ‘What ails you?’ He said: ‘An abscess that is causing me pain.’
He said: ‘O young boy, bring me a cupper.’ He said to him: ‘What will you do with the cupper, O ‘Abdullâh?’ He said: ‘I want him to treat him with cupping tools.’

He said: ‘By Allâh, if flies land on me or if a piece of cloth touches me, it hurts me a great deal.’ When he saw that he was feeling anxious about that he said: ‘I heard the Messenger of Allâh ﷺ say: “If there is any good in your remedies it is in the incision of the cupper, or a drink of honey, or cauterization with fire.”’ The Messenger of Allâh ﷺ said: “But I would not like to be cauterized.” He brought a cupper and he made an incision, and the pain he had went away.”

[5744] 72 - (2206) It was narrated from Jâbir that Umm Salamah asked the Messenger of Allâh ﷺ for permission for cupping, and the Prophet ﷺ told Abî Taibah to treat her with cupping. He said: “I think he said: ‘He was her brother through breastfeeding, or a young boy who had not reached puberty.”’

[5745] 73 - (2207) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ sent a doctor to Ubayy bin Ka'b, and he cut a vein then he cauterized it.”
(5746) (...) It was narrated from Al-A'mash with this chain of narrators (a Hadith similar to no. 5745), but he did not mention: “He cut a vein.”

(5747) 74 - (...) Jâbir bin ‘Abdullâh said: “Ubayy was wounded in his medial arm vein on the day of (the battle of) Al-Ahzâb, and the Messenger of Allah ﷺ cauterized it.”

(5748) 75 - (2208) It was narrated that Jâbir said: “Sa'd bin Mu'âdh was wounded in his medial arm vein, and the Prophet ﷺ cauterized it with his own hand, using an iron rod. Then it swelled up and he cauterized it again.”

(5749) 76 - (1202) It was narrated from Ibn 'Abbâs that the Prophet ﷺ was treated with...
cupping, and he gave the cupper his fee, and he took some medicine through his nose.

[5750] 77 - (1577) It was narrated that ‘Amr bin ‘Amir Al-Ansârî said: “I heard Anas bin Mâlik say: ‘The Messenger of Allâh ﷺ was treated with cupping and he did not withhold payment from anyone.’”

[5751] 78 - (2209) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Fever is from the heat of Hell, so cool it down with water.”

[5752] (…) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “High fever is from the heat of Hell, so cool it down with water.”
It was narrated from Ibn ‘Umar that the Messenger of Allah said: “Fever is from the heat of Hell, so extinguish it with water.”

It was narrated from ‘Aishah that the Messenger of Allah said: “Fever is from the heat of Hell, so cool it down with water.”

A similar report (as no. 5755) was narrated from Hishâm with this chain of narrators.
[5757] 82 - (2211) It was narrated from Asmâ’ that a woman who was running a high fever was brought to her. She called for some water and sprinkled it in the neckline of her garment and said: “The Messenger of Allah ﷺ said: ‘Cool it down with water.’ And he said: ‘It is from the heat of Hell.’"

[5758] (...) In the Hadîth of Ibn Numair (no. 5757) it says: “She sprinkled water in the neckline of her garment.” It does not say in the Hadîth of Abû Usâmah: “It is from the heat of Hell.”

[5759] 83 - (2212) It was narrated that Râfî’ bin Khadîj said: “I heard the Messenger of Allah ﷺ say: ‘Fever is from the intense heat of Hell, so cool it down with water.’”

[5760] 84 - (...) Râfî’ bin Khadîj said: “I heard the Messenger of Allah ﷺ say: ‘Fever is from the intense heat of Hell, so cool it down with water.’”
Chapter 27. It Is Disliked To Administer Medicine In The Side Of The Mouth Forcibly

[5761] 85 - (2213) It was narrated that 'Aishah said: “We administered medicine to the Messenger of Allâh ﷺ in the side of his mouth when he was sick, and he indicated to us that we should not do that. But we said it is just the objection of the sick person to the medicine. When he recovered he said: ‘There is no one among you who should not have medicine administered in the side of his mouth, except Al-'Abbâs, as he was not present with you.’”

Chapter 28. Treatment With Indian Aloeswood, Which Is Costmary

[5762] 86 - (287) It was narrated that Umm Qais bint Mihsan, the sister of 'Ukâshah (bin Mihsan), said: “I brought a son of mine to the Messenger of Allâh ﷺ who was not yet eating
food, and he urinated on him, and he called for some water and sprinkled it over it.

[5763] (2214) She (Umm Qais bint Mihsan) said: “I brought a son of mine to him and I had squeezed his uvula to relieve the swelling. He said: ‘Why do you squeeze your children’s uvulas like this? You should use this Indian aloeswood, for in it there are seven cures, including pleurisy. It should be administered through the nose for swelling in the uvula and in the side of the mouth for pleurisy.’”

[5764] 87 - (...) ‘Ubaidullâh bin ‘Abdullâh bin ‘Utbah bin Mas‘üd narrated that Umm Qais bint Mihsan, who was one of the earliest Muhâfir women who had sworn allegiance to the Messenger of Allah ﷺ, and who was the sister of ‘Ukâshah bin Mihsan, one of Banû Asad bin Khuzaimah, told him that she brought a son of hers, who had not reached the age of eating food, to the Messenger of Allah ﷺ. She had squeezed his uvula to relieve swelling – Yûnus (a narrator) said: “She had squeezed his uvula because she was afraid it might have swollen” – she said: “The Messenger of Allah ﷺ said: ‘Why
do you squeeze your children’s uvulas like this? You should use this Indian aloeswood – meaning costmary – for in it there are seven cures, including pleurisy.”

[5765] (287) ‘Ubaidullâh said:
And she (Umm Qais bint Mihsan) narrated that that son of hers urinated in the lap of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ called for some water and he sprinkled it on the urine, and he did not wash it thoroughly.

Chapter 29. Treating Sickness With The Black Seed

[5766] 88 - (2215) Abû Hurairah narrated that he heard the Messenger of Allâh ﷺ say: “In the black seed there is healing for every disease, except death.”

[5767] (...) A Hadîth like that of ‘Uqail (no. 5766) was narrated from Abû Hurairah, from the Prophet ﷺ.
It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said:

"There is no disease but there is a cure for it in the black seed, except death."

Chapter 30. *Talbīnah*\(^{(1)}\) Gives Comfort To The Sick Person

‘Urwah narrated from ‘Aishah that if anyone died among her family, and the women gathered, when everyone had left but her own family and close friends, ‘Aishah

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\(^{(1)}\) *Talbīnah*: A soup made from flour or bran.
the wife of the Prophet ﷺ would order that a pot of *Talbīnah* be cooked, then that some *Tharīd* be made and the *Talbīnah* poured over it, then she would say: “Eat it, for I heard the Messenger of Allāh ﷺ say: ‘*Talbīnah* brings comfort to the sick person and it lessens grief.’”

Chapter 31. Treating Sickness With A Drink Of Honey

[5770] 91 - (2217) It was narrated that Abū Sa‘eed Al-Khudrī said: “A man came to the Prophet ﷺ and said: ‘My brother’s bowels are loose.’ The Messenger of Allāh ﷺ said: ‘Give him honey to drink.’ He gave him honey, then he came and said: ‘I gave him honey to drink but it only made the problem worse.’ He said it to him three times, then he came the fourth time and he (ﷺ) said: ‘Give him honey to drink.’ He said: ‘I did that before and it only made it worse.’ The Messenger of Allāh ﷺ said: ‘Allāh speaks the Truth and your brother’s bowels are lying.’ Then he gave him honey to drink and he recovered.”
It was narrated from Abū Sa‘eed Al-Khudrī that a man came to the Prophet and said: “My brother has an upset stomach.” He said to him: “Give him honey to drink,” a Hadith like that of Shu‘bah (no. 5770).

Chapter 32. About The Plague, Ill Omens, Soothsaying And The Like

It was narrated from ‘Amir bin Sa‘d bin Abī Waqqās that he heard his father asking Usāmah bin Zaid: “What did you hear from the Messenger of Allah about the plague?” Usāmah said: “The Messenger of Allah said: ‘The plague is a calamity (or a punishment) that was sent upon the Children of Israel, or upon those who came before you. If you hear of it in some land, do not go there, and if it breaks out in a land where you are, do not leave, fleeing from it.’” Abū An-Nadr said: “Do not leave, except to flee from it.”
It was narrated that Usâmah bin Zaid said: “The Messenger of Allâh ﷺ said: ‘The plague is a sign of punishment with which Allâh tests some of His slaves. If you hear of it, do not enter (the land where it is), and if it breaks out in a land where you are, do not flee from it.”

It was narrated that Usâmah said: “The Messenger of Allâh ﷺ said: ‘This plague is a punishment that was sent upon those who came before you, or upon the Children of Israel. If it is present in a land (where you are), do not depart from it, fleeing from it, and if it is in a land, do not go there.’”

‘Âmir bin Sa’îd narrated that a man asked Sa’îd bin Abî Waqqâs about the plague. Usâmah bin Zaid said: “I will tell you about it. The Messenger of Allâh ﷺ said: ‘It is a torment or a punishment that Allâh sent
upon some of the Children of Israel, or some people who came before you. If you hear of it in some land, do not go there, and if it comes upon you, do not leave, fleeing from it.”

[5776] (...) A similar Hadîth (as no. 5775) was narrated from ‘Amr bin Dînâr with the chain of Ibn Juraij.

[5777] 96 - (...) It was narrated from Usâmah bin Zaid that the Messenger of Allah ﷺ said: “This pain or this sickness (meaning plague) is a punishment with which some of the nations who came before you were punished, then it remained on earth after that, coming and going from time to time. Whoever hears of it in some land should not go there, and whoever is in a land where it breaks out should not leave, fleeing from it.”
[5778] (...) A similar Hadîth (as no. 5777) was narrated from Az-Zuhrî with the chain of Yûnus.

[5779] 97 - (...) It was narrated that Ḥabîb said: “We were in Al-Madînah and we heard that the plague had broken out in Al-Kûfah. ‘Atâ’ bin Yasâr and others told me that the Messenger of Allâh ﷺ said: ‘If you are in a land where the plague breaks out, do not leave, and if you hear that it is in some land, do not go there.’ I said: ‘From whom (did you hear this)?’ He said: ‘From ‘Amir bin Sa’d who narrated it.’ I went to him and they said: ‘He is away.’ But I met his brother Ibrâhîm bin Sa’d and I asked him. He said: ‘I was present when Usâmah narrated it to Sa’d. He (Usâmah) said: ‘I heard the Messenger of Allâh ﷺ say: ‘This disease is a calamity and a punishment, or the remainder of a punishment, with which some of those who came before you were punished. If it breaks out in a land where you are, do not leave it, and if you hear that it is in a land, do not go there.’’”

Ḥabîb said: “I said to Ibrâhîm: ‘Did you hear Usâmah narrate it to Sa’d, and he did not deny it?’ He said: ‘Yes.’”
[5780] (...) Shu‘bah narrated it with this chain of narrators (a *Hadīth* similar to no. 5779), except that he did not mention the story of ‘Aṭâ’ bin Yasār at the beginning of the *Hadīth*.

[5781] (...) It was narrated that Sa‘d bin Mālik, Khuzaimah bin Thābit and Usāmah bin Zaid said: The Messenger of Allāh ﷺ said... a *Hadīth* like that of Shu‘bah (no. 5779).

[5782] (...) It was narrated that Ibrāhīm bin Sa‘d bin Abī Waqqāṣ said: “Usāmah bin Zaid and Sa‘d were sitting and talking, and they said: ‘The Messenger of Allāh ﷺ said...’” a similar *Hadīth* (as no. 5779).

[5783] (...) A *Hadīth* like theirs (i.e., Usāmah bin Zaid and Sa‘d, no. 5779) was narrated from Ibrāhīm bin Sa‘d bin Mālik, from his father, from the Prophet ﷺ.

[5784] 98 - (2219) It was narrated from ‘Abdullāh bin ‘Abbās that ‘Umar bin Al-Khaṭṭāb
set out for Ash-Shâm, and when he was in Sargh he was met by the commanders of the troops, Abû 'Ubaidah bin Al-Jarrâh and his companions, who told him that pestilence had broken out in Ash-Shâm.

Ibn 'Abbâs said: “Umar said: ‘Call the first Muhâjirûn for me.’ So I called them, and he consulted them and told them that pestilence had broken out in Ash-Shâm. They had a difference of opinion. Some of them said: ‘You have come out for a purpose and we do not think that you should go back.’ Some said: ‘You have the remainder of the people and the Companions of the Messenger of Allâh ﷺ with you; we do not think that you should continue with them to where this pestilence is.’ He said: ‘You may go.’ Then he said: ‘Call the Anṣâr for me,’ so I called them for him, and he consulted them, and they did the same as the Muhâjirûn had done, and had the same difference of opinion. He said: ‘You may go.’ Then he said: ‘Call for me those who are here of the elders of the Quraish who migrated after the conquest of Makkah. I called them and no two men among them differed. They said: ‘We think that you should go back with the people and not take them to where this pestilence is.’ ‘Umar called out to the people: ‘In the morning I will be mounted, so get on your
mounts in the morning.' Abû ‘Ubaidah bin Al-Jarrâh said: ‘Are you fleeing from the Decree of Allâh?’ ‘Umar said: ‘Would that someone other than you had said that, O Abû ‘Ubaidah’ – because ‘Umar did not like to disagree with him – ‘Yes, we are fleeing from the Decree of Allâh to the Decree of Allâh. Do you think that if you had camels and they came down into a valley that had two sides, one that was green and verdant and one that was barren, and you took them to graze in the verdant side, would that not be by the Decree of Allâh? And if you took them to graze on the barren side, would that not also be by the Decree of Allâh?’ Then ‘Abdur-Rahmân bin ‘Awf came, who had been absent on some errand, and said: ‘I have some knowledge about that. I heard the Messenger of Allâh say: “If you hear that it (the plague) is in a land, do not go there, and if it breaks out in a land where you are, do not leave, fleeing from it.”’

‘Umar bin Al-Khattâb praised Allâh, then he went back.

[5785] 99 - (...) Ma’mar narrated with this chain of narrators a Hadîth like that of Mâlik (no. 5784), and in the Hadîth of Ma’mar it adds: “And he (i.e., ‘Umar bin Al-Khaṭṭâb) said to him: ‘Do you think that if he took them to graze in the barren part
and not the verdant part, that this would be a shortcoming?’ He said: ‘Yes.’ He said: ‘Then move on.’ So he traveled until he came to Al-Madinah, and he said: ‘This is the right place,’ or he said: ‘This is the destination, if Allâh, the Exalted, wills.’”

[5786] (...) It was narrated from Ibn Shihâb with this chain of narrators (a Hadîth similar to no. 5784).

[5787] 100 - (...) It was narrated from ‘Abdullâh bin ‘Amir bin RabI’ah that ‘Umar set out for Ash-Shâm, but when he came to Sargh he heard that pestilence had broken out in Ash-Shâm. ‘Abdur-Rahmân bin ‘Awf told him that the Messenger of Allâh ᴧstile said: “If you hear of it breaking out in some land, do not go there, and if it breaks out in a land where you are, do not leave, fleeing from it.” So ‘Umar bin Al-Khaṭṭâb returned from Sargh.

It was narrated from Ibn Shihâb from Sâlim bin ‘Abdullâh that ‘Umar went back with the people.

[5788] 101 - (2220) It was narrated from Abû Hurairah that when the Messenger of Allâh ﷺ said: “There is no ‘Adwâ, no Safar and no Hâmah,” a Bedouin said: “O Messenger of Allâh, what about camels that are running about in the sand like deer, then a mangy camel comes to them and they all get infected?” He said: “Who infected the first one?”

[1] Meaning one will not automatically be infected by another’s ailment, rather only if Allâh has decreed it.
[2] Evil omens derived mostly from the flight of birds.
[3] Scholars mention different meanings for this pre-Islamic belief: It is a worm that comes out of the murdered person’s head seeking vengeance; it refers to the owl which was considered a bad omen if seen in certain circumstances; or it was a bird that came from the bones of a dead person which would fly away. See Fath Al-Bârî and An-Nihâyah.
[4] Safar it refers to the tape worm or a similar parasite. The Arabs used to say that it was more contagious than leprosy. So the negation was not of its existence, but of the superstitions surrounding it. There are also other sayings defining it, see no. 5797 and for more see Fath Al-Bârî, Chapter 25 in the Book of Medicine.
[5] The belief that a star’s position brings rain.
[6] Most of the scholars explain that it refers to a certain type of Jinn that murders travelers during the night after leading them astray on their journey.
It was narrated from Ibn Shihâb: “Abû Salamah bin ‘Abdur-Rahmân and others told me that Abû Hurairah said: ‘The Messenger of Allâh ﷺ said: ‘There is no ‘Adwâ, no Ṭiyarah, no Safar and no Ḥâmah.’” A Bedouin said: “O Messenger of Allâh...” a Ḥadîth like that of Yûnus (no. 5788).

A Bedouin said: “0 Messenger of Allâh...” and he (the sub narrator) mentioned a Ḥadîth like that of Yûnus and Sâlib. And it was narrated from Shu‘aib that Az-Zuhîrî said: “As-Sâ‘îb bin Yazîd bin Ukht Namir told me that the Prophet ﷺ said: ‘There is no ‘Adwâ, no Ṣafar and no Ḥâmah.’”

It was narrated from Ibn Shihâb that Abû Salamah bin ‘Abdur-Rahmân bin ‘Awf told him that the Messenger of Allâh ﷺ said: “There is no ‘Adwâ.” And he narrated that the Messenger of Allâh ﷺ said: “No sick camel should be put with a healthy one.”
Abû Salamah said: Abû Hurairah narrated them both the Ahâdîth from the Messenger of Allâh ﷺ, then after that Abû Hurairah did not mention “There is no ‘Adwâ,” but he continued to narrate the words: “No sick camel should be put with a healthy one.” Al-Ĥârîth bin Abî Dhubâb – who was the cousin of Abû Hurairah – said: “O Abû Hurairah, I used to hear you narrate along with this Hadîth another Hadîth, concerning which you are now silent. You used to say: ‘The Messenger of Allâh ﷺ said: “There is no ‘Adwâ.” But Abû Hurairah refused to acknowledge that and he said: “No sick camel should be put with a healthy one.” Al-Ĥârîth disagreed about that until Abû Hurairah grew angry and said something in Abyssinian, then he said to Al-Ĥârîth: “Do you know what I said?” He said: “No.” Abû Hurairah said: “I denied it.”

Abû Salamah said: “By Allâh, Abû Hurairah used to narrate to us that the Messenger of Allâh ﷺ said: ‘There is no ‘Adwâ.’ I do not know whether Abû Hurairah forgot or whether one of them abrogated the other.”
'Adwâ." And he narrated as well: "No sick camel should be put with a healthy one," like the Hadîth of Yûnus (no. 5791).

[5793] (...) A similar report (as no. 5791) was narrated from Az-Zuhri with this chain of narrators.

[5794] 106 - (2220) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There is no 'Adwâ, no Hâmah, no no Nawa' and no Safar."

[5795] 107 - (2222) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'There is no 'Adwâ, no Tiyarah and no Ghoul.'"
It was narrated that Jâbir said: “The Messenger of Allâh Ḥ ﷺ said: ‘There is no ‘Adwâ, no Ghoul and no Ṣafar.’”

Jâbir bin ‘Abdullâh Ḥ said: “I heard the Prophet Ḥ ﷺ say: ‘There is no ‘Adwâ, no Ṣafar and no Ghoul.’”

And I (the narrator) heard Abû Az-Zubair say that Jâbir explained the words “There is no Ṣafar” to them. Abû Az-Zubair said: “Ṣafar means the belly.” It was said to Jâbir: “How is that?” He said: “It was said that it is worms in the belly.” He said: “But he did not explain Ghoul to them.” Abû Az-Zubair said: “This is the Ghoul that assumes different shapes.”

Chapter 34. At-Tiyarah And Al-Fâl, And That Which May Be Regarded As Inauspicious

Abû Hurairah Ḥ said: “I heard the Prophet Ḥ ﷺ say: ‘There is no Tiyarah; the best of it is Al-Fâl.’ It was said: ‘O Messenger of Allâh, what is Al-Fâl?’ He said: ‘A good word which one of you hears.’”[1]
A similar report (as no. 5798) was narrated from Az-Zuhri with this chain of narrators.

In the Hadith of ‘Uqail it is narrated from the Messenger of Allah سلم, and he did not say: “I heard.” In the Hadith of Shu‘aib it says: “I heard the Prophet سلم,” as Ma‘mar said.

It was narrated from Anas that the Prophet of Allah سلم said: “There is no ‘Adwâ and no Tiyarah, but I like Fa‘l: A kind word or a good word.”

It was said: “What is Fa‘l?” He سلم said: “A good word.”
[5802] 113 - (2223) It was narrated that Abû Hurairah said: “The Messenger of Allâh  said: ‘There is no ‘Adwâ and no Tiyarah, but I like Fa’l.’”

[5803] 114 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh  said: ‘There is no ‘Adwâ, no Hâmah and no Tiyarah, but I like Fa’l.’”

[5804] 115 - (2225) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh  said: “Ash-Shu’m[1] is only to be found in a house, a woman and a horse.”

[1] *Ash-Shu’m*: Ill fortune, bad omen and the like. Al-Khattâbî said: “It is as if he said: ‘If one of you has a house he dislikes to live in, or a woman whose companionship he dislikes, or a horse he dislikes to ride.’”
It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: “There is no ‘Adwâ and no Tiyarah, rather Ash-Shu’m is only to be found in three things: A woman, a horse and a house.”

A Hadîth like that of Mâlik (no. 5804) was narrated from Sâlim, from his father, from the Messenger of Allâh ﷺ concerning Ash-Shu’m. None of them mentioned ‘Adwâ and Tiyarah in the Hadîth of Ibn ‘Umar, except Yûnus bin Yazid.
It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “If Ash-Shu’m is in anything, then it is in a horse, a woman or a house.”

Shu’bah narrated a similar report (as no. 5807) with this chain of narrators.

It was narrated from Hamzah bin ‘Abdullâh bin ‘Umar, from his father, that the Messenger of Allah ﷺ said: “If Ash-Shu’m is in anything, it is in a horse, a house or a woman.”
[5810] 119 - (2226) It was narrated that Sahl bin Sa’d said: “The Messenger of Allâh ﷺ said: ‘If it exists, it is in a woman, a horse or a house,’ meaning Ash-Shu’m.”

[5811] (...) A similar report (as Hadîth no. 5810) was narrated from Sahl bin Sa’d from the Prophet ﷺ.

[5812] 120 - (2227) Jâbir narrated that the Messenger of Allâh ﷺ said: “If it (i.e., Ash-Shu’m) exists in anything, it is in a house, a servant or a horse.”

Chapter 35. The Prohibition Of Soothsaying And Going To Soothsayers

[5813] 121 - (537) It was narrated that Mu’âwiyah bin Al-Hâkam As-Sulamî said: “I said: ‘O Messenger of Allâh, there are some things that we used to do during the Jâhiliyyah. We used to go to soothsayers.’ He said: ‘Do not go to soothsayers.’ I said: ‘We used to follow Tiyarah.’ He
said: ‘That is something that one of you feels in his heart. He should not let it prevent him from doing something.’

[5814] (...) A Hadith like that of Yûnus (no. 5813) was narrated from Az-Zuhri with this chain of narrators, except that Mâlik mentioned Tiyarah in his Hadith, but he did not mention soothsayers.

[5815] (...) A Hadith like that of Az-Zuhri from Abû Salamah from Mu’âwiyyah was narrated from Mu’âwiyyah bin Al-Hakam As-Sulami from the Prophet ﷺ. In the Hadith of Yahya bin Abi Kathir it adds: “He said: ‘I said: ‘Among us there are some men who perform Khatt.’”[1] He said: “One of the Prophets used to

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[1] Khatt: The drawing of lines or the like in sand for the purpose of making decisions. It is also called Tarq or ‘Ilm Ar-Raml. It is referred to as “geomancy” in the English language. Regarding the meaning of “If a person’s Khatt is the same as his...” An-Nawawi said: “If anyone’s Khatt is found to be in accord with that form of Khatt; and the form of it is not known, so it is dependant upon what is not possible. It is as if it is a clear prohibition.”
draw lines; if a person’s Khatt is in accord with his, that is fine.”

[5816] 122 - (2228) It was narrated that ‘Àishah said: “I said: ‘O Messenger of Allâh, the soothsayers used to tell us things that we would find to be true.’ He said: ‘That is a true word that the Jinn snatch and throw into the ear of his friend (the soothsayers), but he adds a hundred lies to it.”

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[5817] 123 - (...) ‘Àishah said: “Some people asked the Messenger of Allâh ḳ about soothsayers. The Messenger of Allâh ḳ said to them: ‘They are nothing.’ They said: ‘O Messenger of Allâh, sometimes they tell us something that turns out to be true.’ The Messenger of Allâh ḳ said: ‘That is a word from the Jinn that the Jinn snatch, and he cackles it into the ear of his friend (the soothsayers) as a hen cackles, but they mix more than a hundred lies with it.”
[5818] (...) A report like that of Ma'qil from Az-Zuhri (no. 5817) was narrated from Ibn Shihab with this chain of narrators.

[5819] 124 - (2229) It was narrated that 'Abdullâh bin 'Abbâs said: "One of the Companions of the Messenger of Allâh ﷺ, an Anṣârî man, told me that while they were sitting one night with the Messenger of Allâh ﷺ, a shooting star shone brightly. The Messenger of Allâh ﷺ said to them: 'What did you used to say during the Jâhiliyyah if you saw a shooting star?' They said: 'Allâh and His Messenger know best. We used to say that a great man has been born this night, or that a great man has died.' The Messenger of Allâh ﷺ said: 'It does not appear for the death or life of anyone, but when our Lord, Exalted and Blessed is His Name, decrees some matter, the bearers of the Throne glorify Him, then the inhabitants of heaven who are closest to them glorify Him, until the Tasbih
(statements of glorification) reach the people of the lowest heaven. Then those who are nearest to the bearers of the Throne say: “What did your Lord say?” And they tell them what He said. And the inhabitants of heaven ask one another for the news, until the news reaches the lowest heaven. Then the eavesdropping Jinn snatch what they can and they convey it to their friend (the soothsayers). What they narrated as they heard it is true, but they add lies to it.”

[5820] (…) It was narrated from Az-Zuhrî with this chain of narrators (a Hadîth similar to no. 5819). In the Hadîth of Yûnûs it adds: “Allâh says: ‘So much so that when fear is banished from their (angels’) hearts, they (angels) say: “What is it that your Lord has said?” They say: “The truth”.’[1] In the Hadîth of Ma’qîl it says the same as Al-Awzâ’î said: “But they add lies to it.”

It was narrated from Safiyyah, from one of the wives of the Prophet ﷺ, that the Prophet ﷺ said: “Whoever goes to a fortune-teller and asks him about something, his prayer will not be accepted for forty nights.”

Chapter 36. Avoiding Lepers Etc.

It was narrated from ‘Amr bin Ash-Sharid that his father said: “Among the delegation of Thaqif there was a leper. The Prophet ﷺ sent word to him saying: ‘We have accepted your oath of allegiance; now go back.’”
Chapter 37. Killing Snakes Etc.

[5823] 127 - (2232) It was narrated that ‘Aishah said: "The Messenger of Allah ﷺ enjoined killing Dhut-Tufyatain (the snake with two stripes), for it causes blindness and miscarriage.”

[5824] (…) Hishâm narrated it with this chain of narrators (a Hadīth similar to no. 5823) but he said: “The short-tailed snake and the snake with two stripes.”

[5825] 128 - (2233) It was narrated from Sâlim, from his father, from the Prophet ﷺ (that he said): “Kill snakes and the one with two stripes and the short-tailed one, for they cause miscarriage and blindness.”

Ibn ‘Umar used to kill every snake he found. Abû Lubâbah bin ‘Abdul-Mundhir or Zaid bin Al-Khaṭṭāb saw him chasing a snake and said: “It is forbidden to kill those snakes that live in houses.”
It was narrated that Ibn ‘Umar said: “I heard the Messenger of Allāh ﷺ enjoin the killing of dogs. He said: ‘Kill snakes and dogs, and kill the one that has two stripes and the short-tailed one, for they cause blindness and miscarriage.’”

Az-Zuhri said: “We thought that was because of their poison, and Allāh knows best.”

Sālim said: “Abdullāh bin ‘Umar said: ‘For a while I did not leave any snake that I saw but I killed it. One day, while I was chasing the kind of snake that lives in houses, Zaid bin Al-Khattāb or Abū Lubābah passed by me when I was chasing it. He said: ‘Take it easy, O ‘Abdullāh.’ I said: ‘The Messenger of Allāh ﷺ enjoined killing them.’ He said: ‘The Messenger of Allāh ﷺ forbade killing those that live in houses.’”

It was narrated from Az-Zuhri with this chain of narrators (a Hadīth similar to no. 5826), except that Sālih said: “Until Abū Lubābah bin ‘Abdul-Mundhir and Zaid bin Al-Khattāb saw me and said: He (ﷺ) forbade killing those that live in houses.

In the Hadīth of Yūnus (it says): “Kill snakes,” but he did not say: “The one with two stripes and the short-tailed one.”
[5828] 131 - (...) It was narrated from Nâfi' that Abû Lubâbah spoke to Ibn 'Umar telling him to create a door in his house, so that they would have easier access to the Masjid. The laborers found the skin of a small snake, and 'Abdullâh said: “Find it and kill it.” Abû Lubâbah said: “Do not kill it, for the Messenger of Allâh forbade killing the small snakes that live in houses.”

[5829] 132 - (...) Nâfi' said: Ibn 'Umar used to kill all kinds of snakes, until Abû Lubâbah told 'Abdul-Mundhir Al-Badrî that the Messenger of Allâh forbade killing the small snakes that live in houses, then he refrained.

[5830] 133 - (...) Nâfi' narrated that he heard Abû Lubâbah tell Ibn 'Umar that the Messenger of Allâh forbade killing small snakes.
[5831] 134 - (...) It was narrated from Nâfi', from ‘Abdullâh, that Abû Lubâbah told him that the Messenger of Allâh ﷺ forbade killing the small snakes that live in houses.

[5832] 135 - (...) Nâfi' narrated from Abû Lubâbah bin ‘Abdul-Mundhir Al-Ansârî – who lived in Qubâ’ then moved to Al-Madinah – that while ‘Abdullâh bin ‘Umar was with him, making a door in the wall, they saw a snake of the type that lives in houses, and they wanted to kill it. Abû Lubâbah said that it was forbidden to kill them – meaning the snakes that live in houses – but it was enjoined to kill the short-tailed snake and the one with two stripes. And it was said: “They are the ones that target the eyes and cause miscarriages.”

[5833] 136 - (...) It was narrated from ‘Umar bin Nâfi’, that his father said: “One day ‘Abdullâh bin ‘Umar was at a demolished site of his, when he
saw the flash of a small snake. He said: ‘Find this snake and kill it.’ Abû Lubâbah Al-Ansârî said: ‘I heard the Messenger of Allâh forbid killing the small snakes that live in houses, except the short-tailed snake and the one with two stripes, for they are the ones that cause blindness and miscarriages.’”

[5834] (...) Nâfi’ narrated that Abû Lubâbah passed by Ibn ‘Umar when he was at the fortified place that was near the house of ‘Umar bin Al-Khattâb, watching a snake... a Hadîth like that of Al-Laith bin Sa‘d (no. 5828).

[5835] 137 - (2234) It was narrated that ‘Abdullâh said: “We were with the Prophet in a cave, and: ‘By the winds (or angels or the Messengers of Allâh) sent forth one after another’ was revealed to him. We heard it directly from his lips. Then a snake came out and he said: ‘Kill it.’ So we hastened to kill it but it got away from us. The Prophet said: ‘Allâh protected it from your harm as He protected you from its harm.’”

[Al-Mursalât 77.]
A similar report (as no. 5835) was narrated from Al-A‘mash with this chain of narrators.

It was narrated from ‘Abdullâh that the Messenger of Allâh ﷺ told a Muhrim (pilgrim in Iḥrām) to kill a snake in Minâ.

It was narrated that ‘Abdullâh said: “While we were with the Messenger of Allâh ﷺ in a cave...” a Ḥadîth like that of Jarîr and Abû Mu‘âwiyyah (no. 5835, 5836).

Abû As-Sâ‘ib, the freed slave of Hîshâm bin Zuhrah, narrated that he entered upon Abû Sa‘eed Al-Khudrî in his house. He said: “I found him praying, so I sat down to wait until he finished his prayer. I heard a sound in the
ceiling, and I turned and saw a
snake, so I jumped up to kill it,
but he gestured to me to sit
down, so I sat down. When he
had finished he pointed to a
room in the house and said: ‘Do
you see this room?’ I said: ‘Yes.’
He said: ‘In it there was a young
man of our family who was newly
married. We went out with the
Messenger of Allâh to (the
battle of) Al-Khandāq (the
Ditch) and that young man used
to ask the Messenger of Allâh
for permission to go back to his
wife at mid-day. He asked him
for permission one day, and the
Messenger of Allâh said:
“Take your weapon with you, for
I fear that Quraîţah may harm
you.” So the man took his
weapon and went back, and he
found his wife standing in the
courtyard. He ran towards her
with the spear to stab her,
because he was overtaken by
protective jealousy (Ghīrah), but
she said to him: “Put your spear
down, and go inside the house so
you can see what made me come
out.” He went inside and saw a
huge snake coiled on the bed. He
ran towards it with his spear and
pierced it, then he came out and
thrust the spear, with the snake
on it, into the ground in the yard.
It attacked him, and it is not
known which of them died first,
the snake or the young man. We
said to him (the Prophet ﷺ):
“Pray to Allah that he might be brought back to life for us.” He said: “Pray for forgiveness for your companion.” Then he said: “In Al-Madinah there are some Jinn who became Muslim, so if you see any of them, ask them to leave for three days. If it appears to you after that then kill it, for it is a devil.”

[5840] 140 - (...) Asmâ’ bint ‘Ubaid narrated that a man who was called As-Sâ’ib – and he is known to us as Abû As-Sâ’ib – said: “We entered upon Abû Sa‘eed Al-Khudrî, and while we were sitting there, we heard a movement beneath the bed. We looked and saw a snake...” and he quoted the story as in the Hadith of Mâlik from Saîfî (no. 5839). And he said: “The Messenger of Allah said: ‘These houses have inhabitants. If you see any of them, ask them to leave for three days. If it goes (all well and good), otherwise kill it, for it is a disbeliever.’ And he said to them: ‘Go and bury your companion.”

[5841] 141 - (...) It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allah said: ‘In Al-Madinah there are some of the Jinn who have become Muslim. Whoever
sees any sign of these inhabitants, let him warn him for three days, then if he appears after that let him kill him, for he is a devil.”

Chapter 38. It Is Recommended To Kill Geckos

[5842] 142 - (2237) It was narrated from Sa‘eed bin Al-Musaiyyab, from Umm Sharīk, that the Prophet ﷺ told her to kill geckos.

In the Hadīth of Ibn Abī Shaibah it says: “He (ﷺ) enjoined (the killing of geckos).”

[5843] 143 - (...) Sa‘eed bin Al-Musaiyyab narrated that Umm Sharīk told him that she asked the Prophet ﷺ about killing geckos and he told her to kill them.

Umm Sharīk was one of the women of Banū ‘Amir bin Lu‘ayy.
[5844] 144 - (2238) It was narrated from ʿĀmir bin Saʿd, from his father, that the Prophet ﷺ enjoined the killing of geckos and he called them *Fuqaisiq* (vermin).

[5845] 145 - (2239) It was narrated from ʿĀishah that the Messenger of Allāh ﷺ called geckos *Fuqaisiq* (vermin).

Harmalah added: “She (meaning ʿĀishah) said: ‘I did not hear him enjoining that they be killed.’”

[5846] 146 - (2240) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Whoever kills a gecko with the first blow will have such and such of *Hasanah* (good merit). Whoever kills it with the second blow will have such and such of *Hasanah*, less than the first. Whoever kills it with the third blow will have such-and-such of *Hasanah*, less than the second.’”
Chapter 39. The Prohibition Of Killing Ants

147 - (2241) It was narrated from Abû Hurairah from the Messenger of Allâh ﷺ: “An ant bit one of the Prophets and he ordered that the colony of the ants be burned. Allâh revealed to him: Because one ant bit you, you have destroyed one of the nations that glorifies Allâh?”

148 - (2241) It was narrated from Abû Hurairah from the Messenger of Allâh ﷺ: “An ant bit one of the Prophets and he ordered that the colony of the ants be burned. Allâh revealed to him: Because one ant bit you, you have destroyed one of the nations that glorifies Allâh?”
It was narrated from Abū Hurairah that the Prophet ﷺ said: "One of the Prophets halted beneath a tree and an ant bit him. He ordered that his belongings be removed from beneath (the tree), then he ordered that it be burned. Allāh revealed to him: 'Why not punish just one ant?'"

It was narrated that Hammâm bin Munabbih said: "This is what Abū Hurairah narrated to us from the Messenger of Allāh ﷺ," and he narrated a number of Ahadīth including the following: "The Messenger of Allāh ﷺ said: 'One of the Prophets halted beneath a tree and an ant bit him. He ordered that his belongings be removed from beneath (the tree), then he ordered that it be burned. Allāh revealed to him: 'Why not punish just one ant?'"

Chapter 40. The Prohibition Of Killing Cats

It was narrated from ‘Abdullāh that the Messenger of Allāh ﷺ said: "A
woman was punished because of a cat which she imprisoned until it died, and she entered Hell because of that. She did not feed it or give it water when she imprisoned it, and she did not let it eat from the vermin of the earth.”

[5853] (...) A similar report (as no. 5852) was narrated from Ibn ‘Umar and Sa’eed al-Maqburî, from Abü Hurairah, from the Prophet ﷺ.

[5854] (...) It was narrated from Nâfi’ from Ibn ‘Umar, from the Prophet ﷺ (a similar Hadîth).

[5855] 152 - (2243) It was narrated from Abü Hurairah that the Messenger of Allâh ﷺ said: “A woman was punished because of a cat that she did not feed or give water, and she did not let it eat from the vermin of the earth.”

[5856] (...) Hishâm narrated it with this chain of narrators. In their Hadîth it says, “She tied it up”. In the Hadîth of Abû Mu‘âwiyah it says: “The insects of the earth.”
[5857] (...) A Hadith like that of Hishām bin ‘Urwah (no. 5855) was narrated from Abū Hurairah, from the Messenger of Allāh ﷺ.

[5858] (...) A similar Hadith (as no. 5855) was narrated from Abū Hurairah from the Prophet ﷺ.

Chapter 41. The Virtue Of Giving Food And Water To Animals Which Are Unlawful To Eat

[5859] 153 - (2244) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “While a man was walking on the road, he became very thirsty. He found a well so he went down into it and drank, then he came out. There he saw a dog that was panting and biting the ground out of thirst. The man said: ‘This dog is feeling the same thirst that I felt.’ So he went back down into the well and filled his shoe with water, then he held it in his mouth until he climbed back up, and he gave the water to the dog.
Allāh appreciated (his action) and forgave him.” They said: “O Messenger of Allāh, will we have reward with regard to these animals? He said: ‘In every living thing there is reward.’”

[5860] **154 - (2245)** It was narrated from Abū Hurairah from the Prophet ﷺ: “A prostitute saw a dog on a hot day that was circling a well and its tongue was hanging out because of thirst. She drew some water for it in her shoe, and she was forgiven (by Allāh).”

[5861] **155 - (...)** It was narrated that Abū Hurairah said: The Messenger of Allāh ﷺ said: “While a dog was circling a well, almost dying of thirst, one of the prostitutes of the Children of Israel saw it. She took off her shoe and used it to give water to it, and made it drink, and she was forgiven (by Allāh) because of that.”
Chapter 1. The Prohibition Of Cursing the “Time”

[5862] 1 - (2246) Abü Hurairah said: “I heard the Messenger of Allāh ﷺ say: ‘Allāh says: ‘The son of Ḍā’ūd inveighs against time, but I am time, in My Hand is the night and day.’”

[5863] 2 - (...) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Allāh, Glorified and Exalted is He, says: ‘The son of Ḍā’ūd offends Me. He inveighs against time, but I am time, I alternate the night and day.’”

[5864] 3 - (...) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said:
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‘Allāh, Blessed and Exalted is He, said: ‘The son of Ādam offends me. He says: ‘May time be doomed.’ But none of you should say ‘may time be doomed,’ for I am time, I alternate night and day, and if I wished I could end them.’”

[5865] 4 - (...) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “None of you should say: ‘May time be doomed,’ for Allāh is time.”

[5866] 5 - (...) It was narrated from Abū Hurairah that the Prophet ﷺ said: “Do not curse time, for Allāh is time.”

Chapter 2. It Is Disliked To Call Grapes Karm

[5867] 6 - (2247) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘None of you should inveigh against time, for Allāh is time, and none of you should call grapes Karm, for Karm is the Muslim man.”[1]

[1] Karm is from Karuma; to be noble, generous. They used to call grapes Karm because when a man became intoxicated from wine his inhibitions would weaken, and he would be more generous.
It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Do not say Karm, for Karm is the heart of the believer.”

It was narrated from Abû Hurairah that the Prophet ﷺ said: “Do not call grapes Karm, for Karm is the Muslim man.”

It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘None of you should say Karm, for Karm is only the heart of the believer.”

It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ, and he mentioned a number of Ahadîth, including the following: “The Messenger of Allâh ﷺ said: ‘None of you should call grapes Karm, for Karm is only the Muslim man.”
It was narrated from ‘Alqamah bin Wâ’il, from his father, that the Prophet ﷺ said: “Do not say Kann, rather say: ‘Hablah,’”[1] referring to grapes.

‘Alqamah bin Wâ’il (narrated) from his father that the Prophet ﷺ said: “Do not say Kann, rather say ‘Inab and Hablah.”

Chapter 3. Ruling On Using The Words ‘Abd And Amah (For Slaves) And Mawla And Sayyid (For Masters)

It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “None of you should say my ‘Abd (my slave) or my Amah (my female slave), for all of you are slaves (‘Abîd) of Allâh and your women folk are His female slaves (Imâ’). Rather let him say my Ghulâm or my Jâriyah, or Fatâya or Fatâî.”

It was narrated that Abû Hurairah said: “The Messenger of Allah said: ‘None of you should say my ‘Abd (slave), for all of you are slaves of Allah. Rather let him say: my Fatâya (young man). And no slave should say Rabbi (my lord), rather let him say Sayyidi (my master).’"

It was narrated from Al-A’îmash with this chain of narrators (a Hadîth similar to no. 5875). In their Hadîth it says: “No slave should say to his master: Mawlâya.”

In the Hadîth of Abû Mu’âwiyyah it adds: “For your Mawla is Allah.”

It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allah, and he mentioned a number of Ahadîth, including the following: “The Messenger of Allah said: ‘None of you should say (to his slave): “Give water to your Rabb (lord), give food to your Rabb, help your Rabb with Wudu.”’” And he said: ‘None of you should say Rabbi (my lord), rather he should say Sayyidi or Mawlâya (my master). And none of you should say my ‘Abd or my"
Chapter 4. It Is Disliked For A Man To Say: “Khabuthat Nafsi” (I Feel Bad)

[5878] 16 - (2250) It was narrated that ‘Āishah said: “The Messenger of Allâh ﷺ said: ‘No one among you should say: ‘Khabuthat Nafsi (I feel bad).’” Rather let him say: “Laqisat Nafsi (I feel tired).”[1]

[5879] (...) Abū Mu‘āwiyah narrated it with this chain of narrators.

[5880] 17 - (2251) It was narrated from Abū Umâmah bin Sahl bin Hunaif, from his father, that the Messenger of Allâh ﷺ said: “None of you should say: ‘Khabuthat Nafsi (I feel bad).’” Rather let him say: ‘Laqisat Nafsi (I feel tired).”"

1 Khabuthat Nafsi and Laqisat Nafsi both mean more or less the same thing (I feel bad or I feel tired), but the word Khabuthat carries connotations of evil (cf. Khabîth), so its use is discouraged.

[5881] 18 - 6 It was narrated from Abû Sa‘eed Al-Khudrî that the Prophet ﷺ said: “A woman of the Children of Israel, who was short, was walking with two tall women. She got two shoes made of wood and a ring of gold with a compartment, then she filled it with musk, which is the best of perfumes, and she passed between those two women, but they did not recognize her, and she moved her hand like this.” And Shu‘bah (a sub narrator) shook his hand.

[5882] 19 - (...) It was narrated from Abû Sa‘eed Al-Khudrî that the Messenger of Allâh ﷺ mentioned a woman of the Children of Israel who filled her ring with musk, and musk is the best of perfumes.

[5883] 20 - (2253) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever is offered perfume, let him not refuse it, for it is light to carry, and smells good.’”
Aloeswood is what is most commonly called 'Oud.

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[5884] 21 - (2254) It was narrated that Nāfi' said: “When Ibn 'Umar perfumed himself with incense, he used aloeswood that was not mixed with anything, or he used camphor that he put with the aloeswood, then he said: ‘This is how the Messenger of Allâh used to perfume himself with incense.’”[1]

[1] Aloeswood is what is most commonly called 'Oud.
41. The Book Of Poetry

Chapter... – Reciting Poetry, The Most Poetic Of Words, And Criticism Of Poetry

[5885] 1 - (2255) It was narrated from ‘Amr bin Ash-Sharid that his father said: “I rode behind the Messenger of Allâh ﷺ one day, and he said: ‘Do you know anything of the poetry of Umayyah bin AbI As-Salt?’ I said: ‘Yes.’ He said: ‘Go on (recite it).’ So I recited a line, then he said: ‘Go on,’ and I recited a line, until I had recited one hundred lines.”

[5886] (...) It was narrated that Ash-Sharid said: “The Messenger of Allâh ﷺ seated me behind him on his mount...” and he narrated a similar report (as no. 5865).

[5887] (...) It was narrated from ‘Amr bin Ash-Sharid that his father said: “The Messenger of Allâh ﷺ asked me to recite poetry...” a Hadith like that of Ibrâhîm bin Maisarah (no. 5885), and he added: “He said: ‘He was...”
almost a Muslim.” In the Hadith of Ibn Mahdî it says: “He was almost a Muslim in his poetry.”

2 - (2256) It was narrated from Abû Hurairah that the Prophet ﷺ said: “The truest word uttered by the Arabs in verse is the words of Labîd:

‘Surely! Everything apart from Allah is in vain.’”

3 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘The truest word ever uttered by a poet is the words of Labîd:

‘Surely Everything apart from Allah is in vain.’

And Umayah bin Abî A-5alt was almost a Muslim.”

4 - (...) It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: “The truest line that a poet ever uttered is the words:

‘Surely! Everything apart from Allah is in vain.’

And Umayah bin Abî A-5alt was almost a Muslim.”
It was narrated from Abū Hurairah that the Prophet ﷺ said: “The truest line uttered by the poets is:
’Surely! Everything apart from Allāh is in vain.’

Abū Salamah bin ‘Abdur-Rahmān said: I heard Abū Hurairah say: I heard the Messenger of Allāh ﷺ say: “The truest word that a poet ever said was the words of Labīd:
’Surely! Everything apart from Allāh is in vain.’
And he did not say any more than that.

It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘If the belly of a man were to be filled with pus that corrodes it, that would be better than being filled with poetry.’”
Abū Bakr (Ibn Abī Shaibah) said: “But Ḥafṣ did not say: ‘corrodes it.’”
It was narrated from Sa'd that the Prophet said: “If the belly of one of you were to be filled with pus that corrodes it, that would be better than him being filled with poetry.”

It was narrated that Abū Sa'eed Al-Khudrī said: “While we were traveling with the Messenger of Allah in Al-'Aij, we were met by a poet who was reciting poetry. The Messenger of Allah said: ‘Catch the devil’ – or: ‘restrain the devil’ – ‘If the belly of a man were to be filled with pus, that would be better for him than being filled with poetry.’”

Chapter 1. The Prohibition Of Playing Nardinshīr[1]

It was narrated from Sulaimān bin Buraidah, from his father, that the Prophet said: “Whoever plays Nardinshīr, it is as if he were dipping his hand in the flesh and blood of a pig.”

[1] A Persian word for a game similar to what is called backgammon today.
42. The Book Of Dreams

Chapter...—Good Dreams Come From Allah And They Are A Part Of Prophethood

[5897] 1 - (2261) It was narrated that Abû Salamah said: “I used to see dreams that made me tremble, but I did not cover myself with a blanket, until I met Abû Qatâdah and told him about that. He said: ‘I heard the Messenger of Allah (ﷺ) say: “Good dreams come from Allah and bad dreams come from the Shaitân. If one of you sees a dream that he dislikes, let him spit lightly to his left three times, and seek refuge with Allah from its evil, then it will never harm him.”

[5898] (...) A similar report (as no. 5897) was narrated from Abû Qatâdah, from the Prophet (ﷺ), but they did not mention in their Hadîth the words of Abû Salamah: “I used to see dreams that made me tremble, but I did not cover myself with a blanket.”
It was narrated from Az-Zuhri with this chain of narrators (a Hadith similar to no. 5897), but it does not say in their Hadith: Which made me tremble. And in the Hadith of Yunus it adds: “Let him spit lightly to his left three times when he gets up.”

Abu Qatada said: “I heard the Messenger of Allah say: ‘Good dreams come from Allah and bad dreams come from the Shaitan. If one of you sees something that he dislikes, let him spit lightly to his left three times, and seek refuge with Allah from its evil, then it will never harm him.’” He said: “I used to see dreams that weighed more heavily on me than a mountain, but since I heard this Hadith, I do not care about them.”

Abu Salama said: “I used to see dreams... (a Hadith similar to no. 5897).” In the Hadith
of Al-Laith and Ibn Numair, there is no mention of the words of Abū Salamah up to the end of the Hadīth. Ibn Rumh added: “And let him turn over from the side on which he was sleeping.”

Ibn Rumh added: “And let him turn over from the side on which he was sleeping.”

[5902] 3 - (...) It was narrated from Abū Qatādah, that the Messenger of Allāh ﷺ said: “Good dreams come from Allāh and bad dreams come from the Shaitān. Whoever sees a dream that he dislikes, let him spit lightly to his left and seek refuge with Allāh from the Shaitān, and it will not harm him; and he should not tell anyone about it. If he sees a good dream, let him rejoice but he should not tell anyone except one whom he loves.”

[5903] 4 - (...) It was narrated that Abū Salamah said: ‘I used to see dreams that made me ill. Then I met Abū Qatādah and he said: ‘I used to see dreams that made me ill, until I heard the Messenger of Allāh ﷺ say:
“Good dreams come from Allâh, so if one of you sees something that he likes, let him not tell anyone of it but one whom he loves. If he sees something that he dislikes, let him spit lightly to his left three times, and seek refuge with Allâh from the evil of the Shaitân and its evil, but let him not tell anyone about it, for it will not harm him.”

[5904] 5 - (2262) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: “If one of you sees a dream that he dislikes, let him spit to his left three times and seek refuge with Allâh from the Shaitân three times, and let him turn over from the side on which he was sleeping.”

[5905] 6 - (2263) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Towards the end of time, hardly any dream of a Muslim will be false. The ones who have the truest dreams will be those who are truest in speech. The dream of a Muslim is one of the forty-five parts of Prophethood. Dreams are of three types: A good dream which
is glad tidings from Allâh, a dream from the Shaitân which causes distress, and a dream that comes from what a man is thinking of to himself. If one of you sees something that he dislikes, let him get up and offer Ṣalâ, and not tell people about it.” He said: “And I like fetters and I dislike yokes (in dreams); fetters represent steadfastness in religion.” (One of the narrators said) I do not know if this is part of the Ḥadîth or the words of Ibn Sirîn.

[5906] (...) It was narrated from Ayyûb with this chain of narrators, and he said in the Ḥadîth: “Abû Hurairah said: ‘I like fetters, and I dislike yokes (in dreams); fetters represent steadfastness in religion. And the Prophet ﷺ said: ‘The dream of a believer is one of the forty-six parts of Prophethood.”

[5907] (...) It was narrated that Abû Hurairah said: “Towards the end of time...” and he quoted the Ḥadîth (as no. 5906), but he did not mention the Prophet ﷺ.

[5908] (...) It was narrated from Abû Hurairah from the Prophet ﷺ, and he mentioned in the Ḥadîth the words: “And I dislike yokes,” until the end of the Ḥadîth, but he did not mention (the words):
“Dreams are one of the forty-six parts of Prophethood.”

[5909] 7 - (2264) It was narrated from Anas bin Mâlik that ‘Ubâdah bin Aṣ-Ṣâmit said: “The Messenger of Allâh ﷺ said: ‘The dream of the believer is one of the forty-six parts of Prophethood.’”

[5910] (...) A similar report (as no. 5909) was narrated from Anas bin Mâlik, from the Prophet ﷺ.

[5911] 8 - (2263) It was narrated that Abü Hurairah said: “The Messenger of Allâh ﷺ said: ‘The dream of a believer is one of the forty-six parts of Prophethood.’”

[5912] (...) It was narrated that Abü Hurairah said: “The Messenger of Allâh ﷺ said: ‘The dream of a
believer that he sees or that is shown to him.” In the Hadith of Ibn Mushir it says: “A good dream is one of the forty-six parts of Prophethood.”

[5913] (...) It was narrated from Abü Hurairah that the Messenger of Allāh ﷺ said: “The dream of a righteous man is one of the forty-six parts of Prophethood.”

[5914] (...) It was narrated from Yahya bin Abī Kathîr with this chain of narrators.

[5915] (...) A Hadith like that of ‘Abdullâh bin Yahya bin Abī Kathîr (no. 5913) from his father was narrated from Abû Hurairah, from the Prophet ﷺ.

[5916] 9 - (2265) It was narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ said: ‘Good dreams are
one of the seventy parts of Prophethood.”

[5917] (...) It was narrated from 'Ubaidullâh with this chain of narrators.

[5918] (...) It was narrated from Nâfi' with this chain of narrators (a Ḥadîth similar to no. 5916). In the Ḥadîth of Al-Laith it says: Nâfi' said: “I think that Ibn ‘Umar said: ‘One of the seventy parts of Prophethood.’”

Chapter 1. The Words Of The Prophet ﷺ: “Whoever Sees Me In A Dream Has Indeed Seen Me.”

[5919] 10 - (2266) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever sees me in a dream has indeed seen me, for the Shaitân cannot resemble me.’”
[5920] 11 - (…) Abû Hurairah said: “I heard the Messenger of Allah ﷺ say: ‘Whoever sees me in a dream will see me when he is awake, or it is as if he saw me when he was awake, for the Shaitân cannot resemble me.’”

[5921] (2267) Abû Qatâdah said: “The Messenger of Allah ﷺ said: ‘Whoever sees me has seen the truth.’”

[5922] (…) The nephew of Az-Zuhri narrated: “My paternal uncle told me…” and he mentioned the two Ahadîth with their chain of narrators, like the Hadîth of Yûnus (no. 5920).

[5923] 12 - (2268) It was narrated from Jâbir that the Messenger of Allah ﷺ said: “Whoever sees me in a dream has indeed seen me, for the Shaitân cannot appear in my form.” And he said: “If one of you has a bad dream, let him not tell anyone of how the Shaitân toyed with him in his sleep.”
Chapter 2. No One Should Speak Of How The Shaitân Toyed With Him In His Sleep

[5924] 13 - (...) Jâbir bin ‘Abdullâh narrated that the Messenger of Allâh said: “Whoever sees me in a dream has indeed seen me, for the Shaitân cannot resemble me.”

[5925] 14 - (...) It was narrated from Jâbir that a Bedouin came to the Messenger of Allâh and said: “I dreamt that my head was cut off and I was chasing it. The Prophet rebuked him and said: ‘Do not speak of how the Shaitân toyed with you in your sleep.’”

[5926] 15 - (...) It was narrated that Jâbir said: “A Bedouin came to the Prophet and said: ‘O Messenger of Allâh, I saw in a dream as if my head was cut off and it rolled away and I was chasing it.’ The Messenger of Allâh said to the Bedouin: ‘Do not tell people of how the Shaitân toyed with you in your sleep.’”

He said: “I heard the Prophet after that, delivering a Khutbah ...
and saying: ‘None of you should speak of how the Shaitân toyed with him in his sleep.’”

[5927] 16 - (...) It was narrated that Jâbir said: “A Bedouin came to the Prophet ﷺ and said: ‘O Messenger of Allâh, I saw in a dream as if my head was cut off.’ The Prophet ﷺ smiled and said: ‘If the Shaitân toyed with one of you in his sleep, he should not tell the people about it.”’ According to the report of Abû Bakr (Ibn Abi Shaibah): “If one of you is toyed with,” and he did not mention the Shaitân.

Chapter 3. Interpretation Of Dreams

[5928] 17 - (2269) Ibn ‘Abbâs used to narrate that a man came to the Messenger of Allâh ﷺ and said: “O Messenger of Allâh, last night I saw in a dream a canopy dripping with ghee and honey, and I saw people collecting it in the palms of their hands, some getting more and some getting less. And I saw a rope connecting heaven and earth. I saw you take hold of it and ascend, then another man took hold of it after you and ascended, then another
man took hold of it and ascended, then another man took hold of it but it broke, then it was reconnected and he ascended.”

Abū Bakr said: “O Messenger of Allāh, may my father be sacrificed for you, by Allāh. Let me interpret it.” The Messenger of Allāh said: “Interpret it.” Abū Bakr said: “As for the canopy, it is the canopy of Islam. As for the ghee and honey dripping from it, that is the Qur’ān, its sweetness and softness. As for that which the people collected of it, it is the one who learns a great deal of Qur’ān and the one who learns a little. As for the rope connecting heaven and earth, it is the Truth that you brought, you adhere to it and Allāh raises you thereby. Then another man takes hold of it after you and is raised thereby, then another man takes hold of it and is raised thereby, then another man takes hold of it, then it breaks and is reconnected, and he is raised thereby. Tell me, O Messenger of Allāh, may my father and mother be sacrificed for you, am I right or wrong?” The Messenger of Allāh said: “You got some of it right and some of it wrong.” He said: “By Allāh, O Messenger of Allāh, I adjure you to tell me what I got wrong.” He said: “Do not swear.”
It was narrated that Ibn ‘Abbâs said: “A man came to the Prophet when he returned from Uhud and said: ‘O Messenger of Allâh, last night I saw in a dream a canopy dripping with ghee and honey...’” a Hadîth like that of Yûnûs (no 5928).

It was narrated that Ibn ‘Abbâs or Abû Hurairah said – Ma’mar (the sub narrator) sometimes said it was narrated from Ibn ‘Abbâs and sometimes said it was narrated from Abû Hurairah – that a man came to the Messenger of Allâh and said: “Last night I saw a canopy...” a similar Hadîth (as no. 5928).

It was narrated from Ibn ‘Abbâs that among the things that the Messenger of Allâh used to say to his Companions was: “Whoever among you has seen a dream, let him narrate it and I will interpret it for him.” A man came and said: “O Messenger of Allâh, I saw a canopy...” a similar Hadîth (as no. 5928).
Chapter 4. The Dreams Of The Prophet

[5932] 18 - (2270) It was narrated that Anas bin Mâ!ik said: “The Messenger of Allâh said: ‘One night in a dream I saw myself in the house of ‘Uqbah bin Râfi’. We were brought some fresh Ibn Tâb dates. I interpreted it as high status in this world and a good ending in the Hereafter, and that our religion is perfected.”

[5933] 19 - (2271) ‘Abdullâh bin ‘Umar narrated that the Messenger of Allâh said: “I saw myself in a dream using a Siwâk, and two men competed to take it from me, one of whom was older than the other. The younger one got it from me, and it was said to me: ‘Give it to the older one.’ So I gave it to the older one.”

[5934] 20 - (2272) It was narrated from Abû Müsa that the Prophet said: “In a dream I saw myself migrating from

[1] A well known type of dates that were attributed to Ibn Tâb a man from Al-Madinah.
Makkah to a land in which there were date palms. I thought that it would be Al-Yamamah or Hajar, but it turned out to be Al-Madînah, Yathrib. And in this dream of mine I saw myself brandishing a sword, the upper part of which was broken. That turned out to be what happened to the believers on the Day of Uhud. Then I brandished it again and it became better than it had been before. That turned out to be what Allâh has brought about of the Conquest (of Makkah) and the unity of the believers. And I also saw some cows, and something that was good from Allâh. The cows are the group of believers on the Day of Uhud, and the good is the good that Allâh brought about after that, and the reward for sincerity that Allâh gave us after that on the Day of Badr.”

[5935] 21 - (2273) It was narrated that Ibn ‘Abbâs said: “The liar Musailimah came to Al-Madînah at the time of the Prophet ﷺ and started saying: ‘If Muhammad appoints me as his successor I will follow him.’ He came with a large number of his people, and was met by the Prophet ﷺ who had Thâbit bin Qais bin Shammâs with him, and in the Prophet’s hand was a piece of palm branch. He came and stood in front of Musailimah and his companions, and said: ‘If you
were to ask me for this piece of palm branch I would not give it to you. I will never transgress the Command of Allāh with regard to you. If you turn away, Allāh will destroy you. I think you are the one concerning whom I was shown something in a dream. This is Thābit; he will answer you on my behalf.’ Then he left.”

(2274) Ibn ‘Abbâs said: “I asked about the words of the Prophet ﷺ: ‘I think you are the one concerning whom I was shown something in a dream.’ Abû Hurairah told me that the Prophet ﷺ said: ‘While I was sleeping I saw two bangles of gold on my arms, and they troubled me. It was revealed to me in my dream that I should blow on them, so I did that, and they flew away. I interpreted them as referring to two liars who will emerge after I am gone. One of them is Al-‘Ansî, the man of Ṣan‘ā’, and the other is Musailimah, the man of Al-Yamâmah.’”

[5936] 22 - (...) Ma‘mar narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allāh ﷺ.” He narrated a number of Ahadîth, including the following: “While I was sleeping, the treasures of the earth were brought to me, and two bangles of gold were placed on my arms. They troubled me greatly,
then it was revealed to me that I should blow on them, so I blew on them and they were gone. I interpreted them as being the two liars between whom I am: the man of Ṣan‘ā’ and the man of Al-Yamāmah.”

[5937] 23 - (2275) It was narrated that Samurah bin Jundab said: “When the Prophet ﷺ had prayed Subh, he would turn towards them (i.e., the people praying with him) and say: ‘Did any one of you see a dream last night?’”
Chapter 1. The Superiority Of The Prophet’s Lineage, And The Stone That Greeted Him Before His Prophethood

[5938] 1 - (2276) Wâthilah bin Al-Asqa’ said: “I heard the Messenger of Allâh ﷺ say: ‘Allâh, Glorified and Exalted is He, chose Kinânah from among the children of Ismâ’il, ﷲ, and He chose the Quraish from among Kinânah, and He chose Banû Hâshim from among the Quraish, and He chose me from among Banû Hâshim.”

[5939] 2 - (2277) It was narrated that Jâbir bin Samurah said: “The Messenger of Allâh ﷺ said: ‘I know a stone in Makkah that used to greet me before I was sent (made a Prophet). I would recognize it even now.’”
Chapter 2. The Superiority Of Our Prophet Over All Of Creation

[5940] 3 - (2278) Abû Hurairah said: "The Messenger of Allâh said: 'I will be the leader of the sons of âdâm on the Day of Resurrection, the first one for whom the grave is opened, the first one to intercede and the first one whose intercession will be accepted.'"

[5941] 4 - (2279) It was narrated from Anas that the Prophet called for water and it was brought in a shallow vessel. The people started performing Wudú', and I estimated that they were between sixty and eighty. And I looked at the water that was springing from between his fingers.

[5942] 5 - (...) It was narrated that Anas bin Mâlik said: "I saw the Messenger of Allâh when the time for 'Asr came. The people looked for water and could not find any. Some water
for ṭū' was brought to the Messenger of Allāh (ﷺ) and he put his hand in that vessel and told the people to perform ṭū' from it. I saw the water springing from beneath his fingers, and the people performed ṭū' from it, down to the last of them.

[5943] 6 - (...) Anas bin Mālik narrated that the Prophet of Allāh (ﷺ) and his Companions were in Az-Zawrā’ - he said: Az-Zawrā’ is a place in Al-Madīnah by the marketplace, near the Masjid. He called for a vessel of water and placed his hand in it, and it started to spring forth from between his fingers, and all of his Companions performed ṭū’’. I said: “How many were they, O Abū Hamzah?” He said: “They were around three hundred.”

[5944] (...) It was narrated from Aas that the Prophet (ﷺ) was in Az-Zawrā’, and he was brought a vessel of water in which he could not immerse his fingers fully. Then he mentioned a Hadīth like that of Hishām (no. 5943).
It was narrated from Jâbir that Umm Mâlik used to give ghee to the Prophet in a butter-skin of hers. Her sons used to go to her and asked for condiments, when they did not have anything. She would go to that skin in which she used to give (ghee) to the Prophet and would find some ghee in it. It kept providing condiment for her family until one day she squeezed it. She went to the Prophet and he said: “Did you squeeze it?” She said: “Yes.” He said: “If you had left it alone the ghee would still be there.”

It was narrated from Jâbir that a man came to the Prophet and asked him for food. He gave him half a Wasq of barley and the man, his wife and their guest continued to eat from it until he weighed it. He came to the Prophet who said: “If you had not weighed it, you would still be eating from it, it would still be there.”

Mu'âdh bin Jabal narrated: “We set out with the Messenger of Allah during the campaign of Tabûk, and he was joining the prayers. He would pray Zuhr and 'Asr together, and Maghrib and 'Ishâ' together, until one day he delayed the prayer,
then he came out and prayed *Zuhr* and *'Asr* together. Then he went in, and he came out after that and prayed *Maghrib* and *'Ishâ'* together. Then he said: 'Tomorrow, if Allâh wills, you will reach the spring of Tabûk. You should not approach it until the forenoon, and whoever among you comes to it should not touch its water until I come.' We came to it, and two men had reached it before us. The spring was a trickle of water, like a shoelace. The Messenger of Allâh ﷺ asked them: 'Did you touch the water at all?' They said: 'Yes.' The Prophet ﷺ rebuked them, and said to them whatever Allâh willed he should say. Then the people scooped water from the spring little by little, until they had gathered a little in a vessel. The Messenger of Allâh ﷺ washed his hands and face in it, then he poured it back into the spring, and it began to flow abundantly. The people drank their fill, then he said: 'Soon, O Mu‘âdh, if you live a long life, you will see this area filled with gardens.'
It was narrated that Abû Humaid said: “We went out with the Messenger of Allah ﷺ on the campaign of Tabûk, and we came to the valley of Al-Qurâ, where there was a garden belonging to a woman. The Messenger of Allah ﷺ said: ‘Estimate the amount of its produce.’ So we estimated it, and the Messenger of Allah ﷺ estimated it at ten Wasq. He said: ‘Remember this number until we come back, if Allah wills.’ So we set off, until we came to Tabûk. The Messenger of Allah ﷺ said: ‘There will be a strong wind tonight, so none of you should stand up in it, and whoever has a camel, let him hobble it tightly.’

“The strong wind came, and one man stood up; the wind carried him and threw him down in the mountains of Tayy’. The envoy of Ibn Al-‘Almâ’, the ruler of Aylah, brought a letter to the Messenger of Allah ﷺ and gave him a gift of a white mule. The Messenger of Allah ﷺ wrote back to him and sent him a gift of a cloak. Then we came back to the valley of Al-Qurâ, and the Messenger of Allah ﷺ asked that woman about her garden: ‘How much is its produce?’ She said: ‘Ten Wasq.’ The Messenger of Allah ﷺ said: ‘I am hastening back; whoever among you wishes may
leave with me, and whoever wishes may stay.' We set out and when we were approaching Al-Madînah he said: 'This is Tâbah and this is Uḥud - it is a mountain that loves us and we love it.' Then he said: 'The best houses of the Ansâr are the house of Banû An-Najjâr, then the house of Banû 'Abdul-Ash-hal, then the house of Banû 'Abdul-Hârîth bin Al-Khazraj, then the house of Banû Sâ'idah, and there is goodness in all the houses of the Ansâr.' Sa'd bin 'Ubâdah came to us and Abû Usaid said: 'Did you not see how the Messenger of Allâh mentioned the best of the houses of the Ansâr, and mentioned us last?' Sa'd went to the Messenger of Allâh and said: 'O Messenger of Allâh, you mentioned the best of the houses of the Ansâr and mentioned us last.' He said: 'Is it not sufficient for you that you are among the best?'

[5949] 12 - (...) ‘Amr bin Yahya narrated it with this chain of narrators (a Hadîth similar to no. 5948), up to the words: "And there is goodness in all the houses of the Ansâr". He did not mention what comes after that of the story of Sa'd bin 'Ubâdah. In the Hadîth of Wuhaib it adds: "The Messenger of Allâh wrote to them in their land."
Chapter 4. He (ﷺ) Put His Trust In Allâh And Allâh Protected Him From The People

[5950] 13 - (843) It was narrated that Jâbir bin ‘Abdullâh said: “We went out with the Messenger of Allâh ﷺ on a campaign towards Najd. The Messenger of Allâh ﷺ caught up with us in a valley that abounded in thorny trees. The Messenger of Allâh ﷺ stopped beneath a tree and hung his sword on one of its branches. The people scattered throughout the valley, seeking shade beneath the trees. The Messenger of Allâh ﷺ said: ‘A man came to me while I was sleeping and took the sword, then I woke up to find him standing over my head, and I did not realize (that he was there) until the sword was unsheathed in his hand. He said to me: ‘Who will protect you against me?’ I said: ‘Allâh.’ He said a second time: ‘Who will protect you against me?’ I said: ‘Allâh.’ Then he sheathed the sword, and he is sitting over there.’ Then the Messenger of Allâh ﷺ left him alone.”
Chapter 5. The Likeness Of The Guidance And Knowledge With Which The Prophet ﷺ Was Sent

[5953] 15 - (2282) It was narrated from Abú Müsa that the Prophet ﷺ said: “The likeness of
the guidance and knowledge with which Allâh has sent me is that of rain falling upon the earth. Some of it is good ground which receives the water and brings forth a great deal of herbage and grass. Some of it is hard but it retains the water, and Allâh benefits people by it, and they drink it and give it to their animals to drink, and they use it for irrigation and grazing. And another part of it is barren, it does not retain the water or produce herbage. That is the likeness of one who gains an understanding of the religion of Allâh, and Allâh benefits him by that with which Allâh has sent me, and he learns and teaches others; and the likeness of a man who pays no attention to that, and does not accept the guidance of Allâh with which I have been sent.”

Chapter 6. His (ﷺ) Compassion Towards His Ummah, And His Intense Concern To Warn Them Against That Which May Harm Them

[5954] 16 - (2283) It was narrated from Abû Müsa that the Prophet ﷺ said: “The likeness of me and that with which Allâh has sent me, is that of a man who came to his people and said: ‘O people, I have seen the army with my own eyes, and I am a plain[1]

[1] Plain (lit. “naked”): This refers to the custom whereby one giving a warning would take off his cloak and wave it.
warner; save yourselves!’ Some of his people obeyed him and fled early of a place of safety. Others belied him, and in the morning the army found them in their houses and killed them and destroyed them. That is the likeness of those who obey me and follow that which I have brought, and the likeness of those who disobey me and belie that which I have brought of the truth.”

[5955] 17 - (2284) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘My likeness and that of my Ummah is that of a man who lights a fire and insects and moths start falling into it. I am trying to hold you back but you are rushing headlong into it.’”

[5956] (...) A similar report (as no. 5955) was narrated from Abû Az-Zinnâd with this chain.

[5957] 18 - (...) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ. – He narrated a
number of Ahadith, including the following: “The Messenger of Allah said: ‘My likeness is that of a man who lights a fire, and when it is glowing, moths and insects start falling into it. He tries to stop them but they overwhelm him and fall in. That is the likeness of you and I. I am trying to hold you back from the fire (and saying), come away from the fire, come away from the fire, but you overwhelm me and rush headlong into it.’”

[5958] 19 - (2285) It was narrated that Jâbir said: “The Messenger of Allah said: ‘The likeness of me and you is that of a man who lights a fire, and locusts and moths start falling into it, and he is trying to keep them out of it. I am holding you back from the fire, but you are slipping through my hands.’”

Chapter 7. He Was The Seal Of The Prophets

[5959] 20 - (2286) It was narrated from Abû Hurairah that the Prophet said: “The likeness of myself and the Prophets (who came before me) is that of a man who built a structure and built it well and he made it beautiful, and the people started walking...
around it and saying: ‘We have never seen any structure more beautiful than this, except for this brick.’ I am that brick.”

[5960] 21 - (...) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ.” He narrated a number of Ahadîth, including the following: “The Messenger of Allâh ﷺ said: ‘The likeness of myself and the Prophets who came before me is that of a man who built some houses and built them well, making them beautiful and perfect, apart from the space of one brick in one of their corners. The people started walking around them, admiring the structure, saying: ‘Why don’t you put a brick here? Then your building will be complete.’” Muhammad ﷺ said: ‘I am that brick.”

[5961] 22 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The likeness of myself and the Prophets who came before me is that of a man who built a structure and built it well and made it beautiful, except for the space of a brick in one of its corners. The people started walking around it, admiring it and saying: ‘Why is this brick missing?’ I am that brick, I am the Seal of the Prophets.”
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[5962] (...) It was narrated that Abu Sa’eed said: “The Messenger of Allah said: ‘The likeness of me and the Prophets...’” and he mentioned something similar (to Hadith no. 5961).

[5963] 23 - (2287) It was narrated from Jâbir that the Prophet said: “The likeness of myself and the (previous) Prophets is that of a man who built a house and made it perfect and complete, except the space of a brick. The people started to enter it and admire it, and they said: ‘Were it not for the space of a brick.’” The Messenger of Allah said: “I am the space of that brick, I have come and sealed the (succession of) Prophets.”

[5964] (...) Salim narrated a similar report with this chain of narrators, and instead of saying ‘made it complete’ he said ‘made it beautiful.’

Chapter 8. When Allâh Wants To Show Mercy To A Nation, He Takes Their Prophet Before Them

[5965] 24 - (2288) It was narrated from Abû Mûsa that the Prophet said: “When Allâh...
wants to show mercy to a nation among His slaves, He takes their Prophet before them, and makes him a forerunner for them. When He wants to destroy a nation, He punishes them when their Prophet is still alive, then He destroys them while he is looking on, and He relieves him by means of their destruction because they belied him and disobeyed his commands.”

Chapter 9. The Haud (Cistern) Of Our Prophet ﷺ And Its Attributes


[5967] (...) A similar report (as no. 5966) was narrated from ‘Abdul-Malik bin ‘Umair, from Jundab, from the Prophet ﷺ.
It was narrated that Abü Hâzim said: “I heard Sahl say: ‘I heard the Prophet say: “I will reach the Cistern ahead of you. He who comes will drink, and whoever drinks will never be thirsty again. There will come to me some people whom I will recognize and they will recognize me, then they will be prevented from reaching me.”

Abü Hâzim said: “And I heard An-Nu’mân bin Abî ‘Ayyâsh say, when I was narrating this Hadîth to them: ‘Is this what you heard Sahl say?’ I said: ‘Yes.’”

And I bear witness that I heard Abû Sa’eed Al-Khudrî add something and say (The Messenger of Allâh said): “They belong to me.” But it will be said: “You do not know what they did after you were gone.” And I will say: “Away, away with the one who changed (the religion) after I was gone.”

A Hadîth like that of Ya’qûb (no. 5968) was narrated from Sahl from the Prophet, and from An-Nu’mân bin Abî ‘Ayyâsh, from Abû Sa’eed Al-Khudrî, from the Prophet.
(2292) ‘Abdullâh bin ‘Amr bin Al-‘Aṣ said: “The Messenger of Allâh ﷺ said: ‘My Cistern is the size of a month’s journey, its sides are equal, its water is whiter than silver, its fragrance is better than musk, and its jugs are like the (number of) stars of the sky. Whoever drinks from it will never be thirsty again.”

(2293) Asmâ’ bint Abî Bakr said: “The Messenger of Allâh ﷺ said: ‘I will reach the Cistern and I will see those of you who come to me. Some people will be detained before they reach me and I will say: “O Lord, they belong to me and to my Ummah.” It will be said: “Do you not know what they did after you were gone? By Allâh, they continued turning on their heels after you were gone.”

Ibn Abî Mulaikah used to say: “O Allâh, we seek refuge with You from turning on our heels or being put to trial with regard to our religion.”

(2294) ‘Aishah said: “I heard the Messenger of Allâh ﷺ say when he was among his Companions: ‘I will be at the Cistern and I will see those of you who come towards me. By Allâh, some men will be prevented from
reaching me, and I will say: “O Lord, they belong to me and my Ummah.” He will say: “You do not know what they did after you were gone. They kept turning back on their heels.”

[5974] 29 - (2295) It was narrated that Umm Salamah, the wife of the Prophet ﷺ, said: “I used to hear the people talking about the Cistern, but I did not hear anything about it from the Messenger of Allâh ﷺ, until one day, when the slave woman was combing my hair, I heard the Messenger of Allâh ﷺ say: ‘O people!’ I said to the slave woman: ‘Move away from me.’ She said: ‘He only called the men; he did not call the women.’ I said: ‘I am one of the people.’ The Messenger of Allâh ﷺ said: ‘I will reach the Cistern ahead of you, so beware lest one of you come and be driven away like a stray camel. I will say: “What is the matter with this one?” And it will be said: “You do not know what they introduced after you were gone.” I will say: “Away with them.””
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[5975] (...) ‘Abdullâh bin Râfi’ said: “Umm Salamah used to narrate that she heard the Prophet say on the Minbar, while she was having her hair combed: ‘O people!’ She said to the one who was combing her hair: ‘Gather my hair and put it together...’” A Hadith like that of Bukair from Al-Qâsim bin ‘Abbâs (no. 5974).

[5976] 30 - (2296) It was narrated from ‘Uqbah bin ‘Amir that the Messenger of Allâh came out one day and prayed for the people of Ubud as he used to pray for the dead. Then he went to the Minbar and said: “I will be there ahead of you, and I will be your witness. By Allâh, I can see my Cistern now. I am given the keys to the treasures of the earth, or the keys to the earth. By Allâh, I do not fear that you will associate others with Allâh after I am gone, but I fear that you will compete with one another for them (the treasures of the earth).”

[5977] 31 - (...) It was narrated that ‘Uqbah bin ‘Amir said: “The Messenger of Allâh prayed for those who had been slain at Uhud, then he ascended the
Minbar like one who was bidding farewell to the living and the dead. He said: ‘I will reach the Cistern ahead of you, and its width is like the distance between Aylah and Al-JuIfah. I do not fear that you will associate others with Allah after I am gone, but I fear that you will compete with one another for worldly gains and you will fight one another and be destroyed as those who came before you were destroyed.’”

‘Uqbah said: “That was the last thing I heard the Messenger of Allah say on the Minbar.”

[5978] 32 - (2297) It was narrated that ‘Abdullâh said: “The Messenger of Allah said: ‘I will reach the Cistern ahead of you, and I will plead concerning some people then I will have to give them up. I will say: ‘O Lord, my companions, my companions!’ It will be said: ‘You do not know what they introduced after you were gone.’”

[5979] (...) It was narrated from Al-A’ámash with this chain of narrators (a Hadith similar to no. 5978), but he did not mention (the words) “My companions, my companions.”
[5980] (...) A Hadith like that of Al-A’mash (no. 5978) was narrated from ‘Abdullâh from the Prophet ﷺ.

[5981] (...) A Hadith like that of Al-A’mash and Mughîrah was narrated from Hudhaifah (no. 5978, 5980), from the Prophet ﷺ.

[5982] 33 - (2298) It was narrated from Hârithah that he heard the Prophet ﷺ say: “His Cistern is (as large as the distance) between San‘â’ and Al-Madinah.”

Al-Mustawrid said to him: “Did you not hear him say, ‘The vessels’?” He said: “No.” Al-Mustawrid said: “There will be seen in it vessels like the stars.”

[5983] (...) Hârithah bin Wahb Al-Khuza‘î said: “I heard the Messenger of Allah ﷺ say...” and he mentioned a similar report (as no. 2298) about the Cistern, but
he did not mention the words of Al-Mustawrid.

[5984] 34 - (2299) It was narrated that Ibn ‘Umar said: “The Messenger of Allah ﷺ said: ‘Ahead of you lies the Cistern. The distance between its two corners is like the distance between Jarbâ’ and Adhrah.’”

[5985] (...) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Ahead of you lies a Cistern like the distance between Jarbâ’ and Adhrah.” In the report of Ibn Al-Muthanna it says: “My Cistern.”

[5986] (...) ‘Ubaidullâh narrated a similar report (as no. 5985) with this chain of narrators, and he added: “‘Ubaidullâh said: ‘I asked him and he said: ‘They are two towns in Ash-Shâm, between which there is the distance of three nights’ travel.’ In the Hadith of Ibn Bishr it says: ‘Three days.’"
[5987] (...) A Hadith like that of 'Ubaidullâh (no. 5986) was narrated from Ibn 'Umar from the Prophet ﷺ.

[5988] 35 - (...) It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ said: “Ahead of you lies a Cistern like (the distance) between Jarbâ and Adhrah, in which there are jugs like the stars of the sky. Whoever comes to it and drinks from it will never be thirsty again.”

[5989] 36 - (2300) It was narrated that Abû Dharr said: “I said: ‘O Messenger of Allâh, what are the vessels of the Cistern?’ He said: ‘By the One is Whose Hand is the soul of Muhammad, its vessels are more numerous than the stars and planets in the sky, nay! on a dark and cloudless night. The vessels of Paradise, whoever drinks from them will never be thirsty again. There flow into it two spouts from Paradise, and whoever drinks from it will never be thirsty again. It is as wide as it is long, like the distance between 'Ammân and Aylah. Its water is whiter than milk and sweeter than honey.’”
It was narrated from Thawbân that the Prophet of Allah said: “I will be at my Cistern pushing crowds of people away, so as to allow the people of Yemen to reach it, and I will strike with my stick until it flows for them.” He was asked how wide it is, and he said: “From where I am standing to ‘Amman.” He was asked about its drink and he said: “It is whiter than milk and sweeter than honey. Two spouts that originate from Paradise lead into it, one of gold and one of silver.”

A similar Hadîth (as no. 5990) was narrated from Qatâdah with the chain of Hishâm, except that he said: “On the Day of Resurrection I will be at the edge of the Cistern.”

The Hadîth of the Cistern was narrated from Thawbân, from the Messenger of Allah. I
said[1] to Yaḥya bin Ḥammād (a narrator): “Did you hear this Hadīth from Abū ‘Awānah?” He said: “I also heard it from Shu’bah.” I said: “Look at it for me.” So he looked for me, then he narrated it to me.

[5993] 28 - (2302) It was narrated from Abū Hurairah that the Prophet ﷺ said: “I will drive some people away from my Cistern as a stray camel is driven away.”

[5994] (…) Abū Hurairah said: “The Messenger of Allāh ﷺ said…” a similar report (as no. 5993).

[5995] 39 - (2303) Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “The size of my Cistern is like the distance between Aylah and Ṣan‘ā’ in Yemen. In it there are jugs as numerous as the stars in the sky.”

[1] That is Muḥammad bin Bash-shār, Bundār, who narrated it from him.
Anas bin Mâlik narrated that the Prophet said: “Some of those who accompanied me will come to me at the Cistern, and when I see them and they come close to me, they will be taken away before they reach me. I will say: ‘O Lord, my companions, my companions!’ but it will be said to me: ‘You do not know what they introduced after you were gone.’”

This was narrated from Anas from the Prophet, and he added: “Its vessels are as numerous as the stars.”

It was narrated from Anas bin Mâlik that the Prophet said: “The distance between two corners of my Cistern is like the distance between San’â’ and Al-Madînah.”
[5999] 42 - (...) A similar report (as no. 5998) was narrated from Anas from the Prophet, except that they were not sure and they said: “Or like the distance between Al-Madinah and ‘Ammân.” In the Hadîth of Abû ‘Awânah it says: “The distance between the two sides of my Cistern.”

[6000] 43 - (...) It was narrated from Qatâtâdah that Anas said: “The Prophet of Allâh ﷺ said: ‘In it (the Cistern) can be seen jugs of gold and silver, as numerous as the stars in the sky.'”

[6001] (...) Anas bin Màlik narrated that the Prophet of Allâh ﷺ said... a similar report (as no. 6000), and he added: “Or more than the number of stars in the sky.”

[6002] 44 - (2305) It was narrated from Jâbir bin Samurah that the Messenger of Allâh ﷺ said: “I will reach the Cistern ahead of you, and the distance between its edges is like the distance between San'â and
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Chapter 10. The Angels Fought Alongside Him

[6003] 45 - (...) It was narrated that ‘Amir bin Sa’d bin Abi Waqqâs said: “I wrote to Jâbir bin Samurah (and sent it) with my slave Nâfi’ (saying): ‘Tell me of something that you heard from the Messenger of Allah’ He wrote to me (saying): ‘I heard him say: “I will be the first one to reach the Cistern.”

[6004] 46 - (2306) It was narrated that Sa’d said: “On the Day of Uhud I was on the right side of the Messenger of Allâh and on his left were two men wearing white garments, and I never saw them before or since, meaning Jibrîl and Mikâ’il, A.A.”

[6005] 47 - (...) It was narrated that Sa’d bin Abi Waqqâs said: “On the Day of Uhud I was on
the right of the Messenger of Allah, and on his left were two men wearing white garments, fighting fiercely for him. And I never saw them before or since.”

Chapter 11. His (ﷺ) Courage

[6006] 48 - (2307) It was narrated that Anas bin Mâlik said: “The Messenger of Allah was the best of people, and he was the most generous of people and the most courageous of people. One night the people of Al-Madinah were in a state of panic, and some people went out towards the noise. They were met by the Messenger of Allah, who was coming back, as he had gone towards the noise before them. He was riding the horse of Abû Ṭalḥah bareback, with his sword around his neck, and he said: ‘Do not be afraid, do not be afraid.’ And he said: ‘We found it (the horse) to be swift-footed’ or, ‘It is swift-footed.’”

He said: “And it was a horse that was known to be slow.”
It was narrated that Anas said: “There was a disturbance in Al-Madinah, and the Prophet borrowed a horse belonging to Abū Ṭalḥah that was called Mandūb, and rode it. He said: ‘We have not seen any cause for panic, and we have found it (the horse) to be swift-footed.’”

Shu‘bah narrated with this chain of narrators (a Hadīth similar to no. 6007). In the Hadīth of Ibn Ja‘far it says: “A horse of ours,” it does not say a horse belonging to Abū Ṭalḥah.

Chapter 12. His (ﷺ) Generosity

It was narrated that Ibn ‘Abbâs said: “The Messenger of Allah was the most generous of people in doing good, and he was at his most generous in the month of Ramadān. Jibrîl, used to meet him every year in Ramadān until it ended, and the Messenger of Allâh would recite the Qur’ān to him. When Jibrîl met him, the Messenger of Allâh was more generous in doing good than the (rain) blowing wind.”
Chapter 13. His Good Manners

6010] (...) A similar report (as no. 6009) was narrated from Az-Zuhri with this chain of narrators.

6011] 51 - (2309) It was narrated that Anas bin Mâlik said: “I served the Messenger of Allâh  for ten years, and by Allâh he never spoke any word of contempt to me, and he never said to me for any reason, why did you do such and such? Or why did you not do such and such?”

6012] (...) A similar report (as no. 6011) was narrated from Anas.
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[6013] 52 - (...) It was narrated that Anas said: “When the Messenger of Allâh ﷺ came to Al-Madinah, Abû Talbah took me by the hand and brought me to the Messenger of Allâh ﷺ, and said: ‘O Messenger of Allâh, Anas is a good boy, let him serve you.’ I served him while traveling and at home, and by Allâh he never said to me about something that I had done: ‘Why did you do this like this?’ Or for something that I had not done: ‘Why did you not do this like this?’”

[6014] 53 - (...) It was narrated that Anas said: “I served the Messenger of Allâh ﷺ for nine years, and I never knew him to say: ‘Why did you do such and such?’ And he never criticized me for anything.”

[6015] 54 - (2310) Anas said: “The Messenger of Allâh ﷺ was one of the best people in manners. One day he sent me to do an errand for him, and I said: ‘By Allâh, I will not go.’ But in my heart I intended to go and do what the Prophet of Allâh ﷺ had
told me to do. Then I went out and passed by some boys who were playing in the marketplace. Then the Messenger of Allâh ﷺ caught me on the back of my neck from behind. I looked at him and he was smiling. He said: ‘O Unais, did you go where I told you to go?’ I said: ‘Yes, I am going, O Messenger of Allâh.’”

[6016] (2309) Anas said: “By Allâh, I served him (ﷺ) for nine years, and I never knew him to say for something I had done: ‘Why did you do such and such?’
Or for something I had failed to do: ‘Why did you not do such and such?’”

[6017] 55 - (2310) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ had the best manners among the people.”

Chapter 14. His (ﷺ) Generosity

[6018] 56 - (2311) Jâbir bin ‘Abdullâh said: “If the Messenger of Allâh ﷺ was asked for anything, he never said no.”
It was narrated that Muhammad bin Al-Munkadir said: “I heard Jâbir bin ‘Abdullâh say…” A similar report (as no. 6018).

It was narrated from Mûsâ bin Anas that his father said: “The Messenger of Allah was never asked for anything for the sake of Islam but he would give it. A man came and he gave him a large number of sheep. He went back to his people and said: ‘O people, become Muslim, for Muhammad gives as if he has no fear of want.”

It was narrated from Anas that a man asked the Prophet for a large number of sheep and he gave them to him. He went to his people and said: “O people, become Muslim, for by Allah, Muhammad gives as if he does not fear want.”

Anas said: “If a man became Muslim seeking nothing but worldly gain, as soon as he became Muslim,
Islam would become dearer to him than this world and everything in it.”

[6022] 59 - (2313) It was narrated that Ibn Shihâb said: “The Messenger of Allâh ﷺ set out on the campaign to conquer Makkah, then the Messenger of Allâh ﷺ set out with those of the Muslims who were with him. They fought at Hunain and Allâh supported His religion and granted victory to the Muslims. On that day the Messenger of Allâh ﷺ gave Safwân bin Umaiyyah a hundred sheep, then another hundred, then another hundred.”

Ibn Shihâb said: “Sa’eed bin Al-Musayyab told me that Safwan said: ‘By Allah, the Messenger of Allâh ﷺ gave me what he gave me, and he was the most hated of people to me, but he kept giving to me until he became the most beloved of people to me.’”

[6023] 60 - (2314) Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘When the wealth of Bahrain comes to us, I will give you such and such, and such and such,’ and he gestured with both of his hands. But the Prophet ﷺ died before the wealth of Bahrain came. It came to Abû Bakr after he was gone, and he ordered a caller to call...
out: ‘Whoever had any promise from the Prophet or was owed anything by him, let him come.’ I got up and said: ‘The Prophet said: “When the wealth of Bahrain comes to us, I will give you such and such, and such and such.”’ Abü Bakr took a handful and said to me: ‘Count it.’ So I counted it, and it was five hundred. He said: ‘Take twice as much again.’”

[6024] 61 - (…) It was narrated that Jâbir bin Abdullâh said: “When the Prophet died, some wealth came to Abû Bakr from Al-‘Alâ bin Al-Haḍramî. Abû Bakr said: ‘Whoever was owed anything by the Prophet, or had a promise from him, let him come to us.’” A Hadith like that of Ibn ‘Uyainah (no. 6023).
Chapter 15. His (ﷺ) Compassion Towards Children And His Humbleness, And The Virtue Of That

[6025] 62 - (2315) It was narrated that Anas bin Mâlik said: “The Messenger of Allah ﷺ said: ‘Last night a boy was born to me, and I have named him after my father Ibrâhîm ﷺ.’ Then he gave him to Umm Saif, the wife of a blacksmith who was called Abû Saif. He set out to go to him and I followed him. We came to Abû Saif and he was pumping the bellows, and the house was filled with smoke. I quickened my pace and went ahead of the Messenger of Allâh ﷺ and I said: ‘O Abû Saif! Stop, for the Messenger of Allâh ﷺ has come.’ So he stopped, and the Messenger of Allâh ﷺ called for the boy. He embraced him and said whatever Allâh willed he should say.”

Anas said: “I saw him (the boy, Ibrâhîm) as he breathed his last in the arms of the Messenger of Allâh ﷺ. The eyes of the Messenger of Allâh ﷺ filled with tears, and he said: ‘The eyes weep and the heart grieves, but we do not say anything
but that which pleases our Lord. By Allâh, O Ibrâhîm, we are grieved for you.’”

[6026] 63 - (2316) It was narrated that Anas bin Mâlik said: “I have never seen anyone who was more compassionate towards children than the Messenger of Allâh ﷺ. Ibrâhîm (the son of the Prophet ﷺ) was sent to be nursed in the suburbs of Al-Madinah. He used to go, and we would go with him, and he would enter the house which was filled with smoke, as his foster father was a blacksmith, and he would hold him and kiss him, then he would come back.”

‘Amr said: “When Ibrâhîm died, the Messenger of Allâh ﷺ said: ‘Ibrâhîm is my son and he has died in infancy. He has two foster-mothers who will complete his suckling in Paradise.’”

[6027] 64 - (2317) It was narrated that ‘Aîshah said: “Some Bedouin people came to the Messenger of Allâh ﷺ and said: ‘Do you kiss your children?’ They said: ‘Yes.’ They said: ‘By Allâh, we do not kiss them.’ The Messenger of Allâh ﷺ said: ‘What can I do if Allâh has deprived you of mercy?’”

Ibn Numair said: “Deprived your hearts of mercy.”
[6028] 65 - (2318) It was narrated from Abū Hurairah that Al-Aqra‘ bin Ḥābis saw the Prophet ﷺ kissing Al-Hasan and he said: “I have ten children and I have never kissed any of them.” The Messenger of Allāh ﷺ said: “The one who does not show mercy will not be shown mercy.”

[6029] (...) A similar report (as no. 6028) was narrated from Abū Hurairah, from the Prophet ﷺ.

[6030] 66 - (2319) It was narrated that Jarîr bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘Whoever does not show mercy to people, Allâh will not show mercy to him.’”
It was narrated that Qatadah said: I heard 'Abdullâh bin Abi 'Utbah say: I heard Abû Sa'eed Al-Khudrî say: "The Messenger of Allah was more shy than a virgin behind her veil; if he disliked something we could see it in his face."

Chapter 16. His Great Modesty

A Hadîth like that of Al-A'mash (no. 6030) was narrated from Jarîr, from the Prophet .

[6031] (...) A Hadîth like that of Al-A'mash (no. 6030) was narrated from Jarîr, from the Prophet .

[6032] 67 - (2320) It was narrated that Qatadah said: I heard 'Abdullâh bin Abi 'Utbah say: I heard Abû Sa'eed Al-Khudrî say: "The Messenger of Allah was more shy than a virgin behind her veil; if he disliked something we could see it in his face."

[6033] 68 - (2321) It was narrated that Masrûq said: "We..."
entered upon 'Abdullâh bin 'Amr when Mu‘âwiyyah came to Al-Kûfah, and he mentioned the Messenger of Allâh ﷺ, and said: ‘He was not rude and he never spoke intentionally in an offensive manner.’ And he said: ‘The Messenger of Allâh ﷺ said: “Among the best of you are those who are best in manners.”’

‘Uthmân said: “When he came with Mu‘âwiyyah to Al-Kûfah.”’

[6034] (...) A similar report (as Hadîth no. 6033) was narrated from Al-A‘mash with this chain of narrators.

Chapter 17. His (ﷺ) Smile And Easy Going Attitude

[6035] 69 - (2322) It was narrated that Simâk bin Harb said: “I said to Jâbir bin Samurah: ‘Did you sit with the Messenger of Allâh ﷺ?’ He said: ‘Yes, frequently. He would not get up from the place where he had prayed Subh until the sun had risen, and when it rose, he got up. And they used to converse and talk about the Jâhiliyyah and laugh, and he would smile.’”
Chapter 18. His (ﷺ) Compassion Towards Women And His Command To Treat Them Kindly

[6036] 70 - (2323) It was narrated that Anas said: “The Messenger of Allah ﷺ was on one of his journeys, and a black slave called Anjashah was singing camel-driving songs. The Messenger of Allah ﷺ said to him: ‘O Anjashah, go slowly when you are driving mounts that are carrying glass vessels.’”

[6037] (...) A similar report (as no. 6036) was narrated from Anas.

[6038] 71 - (...) It was narrated from Anas that the Prophet ﷺ came to his wives when a camel-driver called Anjashah was driving the camels on which they were riding. He said: “Woe to you O Anjashah! Go slowly when you are driving mounts that are carrying glass vessels.”
72 - ( ...) It was narrated that Anas bin Mâlik said: “Umm Sulaim was with the wives of the Prophet when a camel-driver was driving the camels on which they were riding. The Messenger of Allâh said: ‘O Anjashah, go slowly when you are driving mounts that are carrying glass vessels.’”

73 - ( ...) It was narrated that Anas said: “The Messenger of Allâh had a camel-driver with a fine voice. The Messenger of Allâh said: ‘Go slowly, O Anjashah; do not break the glass vessels,’ meaning the weak women.”

74 - (2324) It was narrated that Anas bin Mâlik said: “When the Messenger of Allah came to a place where there was a fine voice, he said: ‘Go slowly, O Anjashah; do not break the glass vessels.’”

Chapter 19. His (a) Closeness To The People, Their Seeking Blessing From Him And His Humility Towards Them

(المعجم 19) - (باب قربه من الناس، وتركهم به وعواطفهم لهم) (التحفة 19)

74 - (2324) It was narrated that Anas bin Mâlik said: “When the Messenger of Allah came to a place where there was a fine voice, he said: ‘Go slowly, O Anjashah; do not break the glass vessels.’”

(6039) 72 - ( ...) It was narrated that Anas bin Mâlik said: “Umm Sulaim was with the wives of the Prophet when a camel-driver was driving the camels on which they were riding. The Messenger of Allâh said: ‘O Anjashah, go slowly when you are driving mounts that are carrying glass vessels.’”

(6040) 73 - ( ...) It was narrated that Anas said: “The Messenger of Allâh had a camel-driver with a fine voice. The Messenger of Allâh said: ‘Go slowly, O Anjashah; do not break the glass vessels,’ meaning the weak women.”

(6041) ( ...) It was narrated from Anas from the Prophet (a Hadith similar to no. 6040), but he did not mention a camel driver with a fine voice.
Allāh  prayed Al-Ghadâh (Fajr), the servants of Al-Madinah would bring their vessels filled with water, and no vessel was brought but he would dip his hand in it. Even if a vessel was brought on a cold morning he would dip his hand in it.”

[6043] 75 - (2325) It was narrated that Anas said: “I saw the Messenger of Allāh  when the barber was cutting his hair, and his Companions were walking around him, not wanting any hair to fall except into a man’s hand.”

[6044] 76 - (2326) It was narrated from Anas that there was a woman who was intellect slightly diminished. She said: “O Messenger of Allāh, I want something from you.” He said: “O Umm Fulān (mother of so-and-so), see which side of the road you want, until I see to what you want.” He stood with her on one side of the road, until she got what she needed.
Chapter 20. His Avoidance Of Sin, His Choosing The Easier Of Permissible Things, And His Vengeance For The Sake Of Allah If His Sacred Limits Were Transgressed

[6045] 77 - (2327) It was narrated that ‘Āishah, the wife of the Prophet, said: “The Messenger of Allah was never given the choice between two things but he would choose the easier of the two, so long as it was not a sin; if it was a sin he would be the furthest of the people from it. And the Messenger of Allah never took revenge for his own sake, unless the sacred limits of Allah were transgressed.”

[6046] (...) It was narrated from ‘Urwah, from ‘Āishah (a Hadīth similar to no. 6045).

[6047] (...) A Hadīth like that of Mālik (no. 6045) was narrated from Ibn Shihāb with this chain of narrators.
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[6048] 78 - (...) It was narrated that ‘Aishah said: “The Messenger of Allah ﷺ was never given the choice between two things, one of which was easier than the other, but he would choose the easier of the two, so long as it was not a sin. If it was a sin he would be the furthest of the people from it.”

[6049] (...) It was narrated from Hishâm with this chain of narrators (a Ḥadîth similar to no. 6048), as far as the words, “...The easier of the two...”, but he did not mention what comes after that.

[6050] 79 - (2328) It was narrated that ‘Aishah said: “The Messenger of Allah ﷺ never hit anyone with his hand, nor any woman or servant, except when fighting in Jihâd in the cause of Allah. And if he was offended in some way he never took revenge for his own sake, unless one of the sacred limits of Allah had been transgressed, then he would take revenge for the sake of Allah.”

[6051] (...) It was narrated from Hishâm with this chain of narrators (a Ḥadîth similar to no. 6050).
Chapter 21. His (ﷺ) Good, Fragrance And Soft Touch, And Seeking Blessing From His Touch

[6052] 80 - (2329) It was narrated that Jâbir bin Samurah said: “I prayed the first prayer (i.e., Al-Fajr) with the Messenger of Allâh ﷺ, then he went out to his family, and I went with him. Some children met him and he started patting their cheeks, one after another. And he also patted my cheeks, and I found his hand to be cool and fragrant, as if he had brought it out of the bag of a perfume seller.”

[6053] 81 - (2330) It was narrated that Anas said: “I have never smelt any amber or musk or anything better than the fragrance of the Messenger of Allâh ﷺ, and I have never touched any Dibâj or silk softer to the touch than the Messenger of Allâh ﷺ.”

[6054] 82 - (...) It was narrated that Anas said: “The Messenger of Allâh ﷺ was of a fair complexion,
and his sweat was like pearls. When he walked he leaned forward. I have not touched any Dibâj or silk softer to the touch than the Messenger of Allâh ﷺ, and I have not smelled any musk or amber more fragrant than the scent of the Messenger of Allâh ﷺ.”

Chapter 22. The Fragrance Of His (ﷺ) Sweat, And Seeking Blessing Therefrom

[6055] 83 - (2331) It was narrated that Anas bin Mâlik said: “The Prophet ﷺ entered upon us and took a nap in our house, and he began to sweat. Our mother came with a glass bottle and started to collect the sweat in it. The Prophet ﷺ woke up and said: ‘O Umm Sulaim, what is this that you are doing?’ She said: ‘This is your sweat; we put it in our perfume, and it is among the best of fragrances.’”

[6056] 84 - (...) It was narrated that Anas bin Mâlik said: “The Prophet ﷺ used to enter the house of Umm Sulaim and sleep on her bed when she was not there. He came one day and slept on her bed, then she came and it was said to her: ‘The Prophet ﷺ is sleeping in your house, on your
bed.' She came, and he had begun to sweat, and the sweat had fallen onto the leather cloth that was on the bed. She opened her jewellery box and started to wipe up that sweat and squeeze it into her bottles. The Prophet woke up and said: ‘What are you doing, O Umm Sulaim?’ She said: ‘O Messenger of Allāh, we hope for blessing for our children.’ He said: ‘You have done right.’”

Chapter 23. The Prophet Sweat When It Was Cold, And When The Revelation Came To Him

It was narrated from Umm Sulaim that the Prophet used to come to her and take a nap in her house. She would spread a piece of cloth for him and he would sleep on it. He used to sweat a great deal, and she would collect his sweat and put it in her perfume bottles. The Prophet said: “O Umm Sulaim, what is this?” She said: “Your sweat; I put it in my perfume.”

It was narrated that ‘Āishah said: “If the
Revelation came to the Messenger of Allâh ﷺ on a cold day, his forehead would be covered with sweat.”

[6059] 87 - (...) It was narrated from ‘Âishah that Al-Ârith bin Hishâm asked the Prophet ﷺ: “How does the Revelation come to you?” He said: “Sometimes it comes like the ringing of a bell, and that is the hardest for me, but when it is over I have understood it. Sometimes an angel comes in the form of a man, and I understand what he says.”

[6060] 88 - (2334) It was narrated that ‘Ubâdah bin Aṣ-Ṣâmit said: “When the Revelation came upon the Prophet of Allâh ﷺ, he would feel anxious because of that, and his face would change color.”
It was narrated that ‘Ubâdah bin As-Sâmît said: “When the Revelation came upon the Prophet ⁵, he would lower his head, and his Companions would lower their heads, and when it was over, he would raise his head.”

Chapter 24. Description Of His (毛) Hair, Attributes And Appearance

It was narrated that Ibn ‘Abbâs said: “The People of the Book used to let their hair fall over their foreheads and the idolaters used to part their hair. The Messenger of Allâh ⁵ liked to do the same as the People of the Book in matters concerning which he had received no command. So the Messenger of Allâh ⁵ let his hair fall over his forehead, then later on he parted it.”

A similar report (as no. 6062) was narrated from Ibn Shihâb with this chain of narrators.
Chapter 25. Description Of The Prophet  ; He Was The Most Handsome Of People

[6064] 91 - (2337) Al-Barâ’ said: “The Messenger of Allâh was a man of medium height, broad shouldered with thick hair hanging down to his earlobes. He wore a red Hullah and I have never seen anything more handsome than him.”

[6065] 92 - (...) It was narrated that Al-Barâ’ said: “I have never seen any man with long hair more handsome in a red Hullah than the Messenger of Allâh, with his hair reaching his shoulders. He was broad shouldered and was neither tall nor short.”

[6066] 93 - (...) Al-Barâ’ said: “The Messenger of Allâh was the most handsome of people in face and body; he was neither very tall nor short.”
Chapter 26. Description Of His (ﷺ) Hair

[6067] 94 - (2338) Qatâdah said: “I said to Anas bin Mâlik: ‘What was the hair of the Prophet ﷺ like?’ He said: ‘His hair was wavy, neither curly nor straight, and it hung between his ears and his shoulders.’”

[6068] 95 - (...) It was narrated from Anas that the hair of Messenger of Allâh ﷺ came down to his shoulders.

[6069] 96 - (...) It was narrated that Anas said: “The hair of the Messenger of Allâh ﷺ came halfway down his ears.”

Chapter 27. The Mouth, Eyes And Heels Of The Prophet ﷺ

[6070] 97 - (2339) Jâbir bin Samurah said: “The Messenger of Allâh ﷺ had a wide mouth, wide eyes and lean heels.”
Chapter 28. The Prophet Was White With An Elegant Face

[6071] 98 - (2340) It was narrated from Al-Jurairî from Abû At-Tufail: “I said to him: ‘Did you see the Messenger of Allah?’ He said: ‘Yes, he was white with an elegant face.’”

Muslim bin Al-Hajjâj said: Abû At-Tufail died in 100 AH, and he was the last of the Companions of the Messenger of Allah to die.

[6072] 99 - (...) It was narrated that Abû At-Tufail said: “I saw the Messenger of Allah and there is no one else (left) on the face of the earth who saw him apart from me.” He (the narrator) said: “I said to him: ‘How did you see him?’ He said: ‘He was white and elegant, of average height and build.’”
Chapter 29. His (ﷺ) Grey Hairs

It was narrated that Ibn Sîrîn said: “Anas bin Mâlik was asked: ‘Did the Messenger of Allâh ﷺ dye his hair?’ He said: ‘I did not see any white hairs’ – Ibn Idrîs said: ‘as if he saw only a few’ – but Abû Bakr and ‘Umar dyed their hair with henna and Katam.’”

It was narrated that Ibn Sîrîn said: “I asked Anas bin Mâlik: ‘Did the Messenger of Allâh ﷺ dye his hair?’ He said: ‘He did not reach the stage where he needed to dye his hair.’ And he said: ‘There were a few white hairs in his beard.’ I said to him: ‘Did Abû Bakr dye his hair?’ He said: ‘Yes, with henna and Katam.’”

It was narrated that Muhammad bin Sîrîn said: “I asked Anas bin Mâlik: ‘Did the Messenger of Allâh ﷺ dye his hair?’ He said: ‘He only saw a few white hairs.’”
Anas bin Mãlik was asked about the Prophet ﷺ dyeing his hair. He said: “If I had wanted to count the number of white hairs on his head I could have done so.” And he said: “He did not dye his hair, but Abû Bakr dyed his hair with henna and Katam, and ‘Umar dyed his hair with pure henna.”

It was narrated that Anas bin Mâlik said: “It is disliked for a man to pluck out white hairs from his hair and beard.” He said: “And the Messenger of Allâh ﷺ did not dye his hair; the white hairs were only in the tuft of hair between his lower lip and his chin, and at his temples, and a few on his head.”

Al-Muthanna narrated it with this chain of narrators (a Hadîth similar to no. 6078).

It was narrated that Anas was asked about the white hair of the Prophet ﷺ. He said: “Allâh did not blemish him with white hair.”
It was narrated that Abū Juhaifah said: “I saw the Messenger of Allāh ﷺ with this much white hair” – and Zuhair (a sub narrator) put one of his fingers on the tuft of hair between his lower lip and his chin. It was said to him: “How old were you on that day?” He said: “I was making arrows and putting feathers on them (i.e., had passed the age of childhood).”

It was narrated that Abū Juhaifah said: “I saw the Messenger of Allāh ﷺ with a white complexion and some white hairs. Al-Ḥasan bin ʿĀli resembled him.”

This was narrated from Abū Juhaifah (a Hadith similar to no. 6081), but they did not say: “With a white complexion and white hair.”
It was narrated that Simâk bin Harb said: “I heard Jâbir bin Samurah being asked about the white hair of the Prophet. He said: ‘When he put oil on his hair none of them could be seen, and if he did not put oil on his hair, they could be seen.’”

Chapter 30. The Seal Of Prophethood, Its Attributes And Its Location On The Body Of The Prophet

Jâbir bin Samurah said: “Some whiteness had appeared in the hair of the Messenger of Allâh, at the front of his head and in his beard. If he put oil on his hair they could not be seen, but if his hair was uncombed, they could be seen, and the hair of his beard was thick.” A man asked: “Was his face bright like a sword?” He said: “No, rather it was like the sun and the moon, and it was round. And I saw the Seal (of Prophethood) on his shoulder, like a pigeon’s egg, the same color as his body.”

Jâbir bin Samurah said: “I saw a seal on the back of the Messenger of Allâh, like a pigeon’s egg.”
A similar report (as Hadīth no. 6085) was narrated from Simâk with this chain of narrators.

As-Sâ’ib bin Yazîd said: “My maternal aunt brought me to the Messenger of Allâh, and said: ‘O Messenger of Allâh, my sister’s son is ailing.’ He wiped my head and prayed for blessing for me, then he performed Wudū’ and I drank some of his Wudū’ water. Then I stood behind him and saw the Seal between his shoulders, like a bird’s egg.”

It was narrated that ‘Abdullâh bin Saijis said: “I saw the Prophet and I ate bread and meat with him” – or he said: “Tharîd.” He (the narrator) said: “I said to him: ‘Did the Prophet pray for forgiveness for you?’ He said: ‘Yes, and for you.’ Then he recited this Verse: ‘And ask forgiveness for your sin, and also for (the sin of) believing men and believing women.”[1]

He said: “Then I went behind him and looked at the Seal of Prophethood between his shoulders, near his left shoulder blade, the shape of a palm with the fingers held together, and on it were spots like moles.”

Chapter 31. How Long He Lived, And How Long He Stayed In Makkah And Al-Madinah

[6089] 113 - (2347) It was narrated that Anas bin Mâlik said: “The Messenger of Allah was neither very tall nor short, and he was neither glaringly white nor brown, and his hair was neither very curly nor straight. Allâh appointed him (as His Messenger) when he reached the age of forty, and he stayed in Makkah for ten years, and in Al-Madinah for ten years. Allâh caused him to die when he was sixty years old, and there were no more than twenty white hairs in his hair and beard.”

[6090] (…) A Hadîth like that of Mâlik bin Anas (no. 6089) was narrated from (from two routes,
from) Anas bin Mâlik, and in both of their Hadîth it adds: “He was bright-faced.”

Chapter 32. The Age Of The Prophet When He Died

[6091] 114 - (2348) It was narrated that Anas bin Mâlik said: “The Messenger of Allah died when he was sixty-three years old, and Abû Bakr Aṣ-Ṣiddîq died when he was sixty-three years old, and ‘Umar died when he was sixty-three years old.”

[6092] 115 - (2349) It was narrated from ‘Aishah that the Messenger of Allah died when he was sixty-three years old. Ibn Shihâb said: “Sa’eed bin Al-Musaiyyab told me something similar.”
A Hadith like that of ‘Uqail (no. 6092) was narrated from Ibn Shihâb with both chain of narrators.

Chapter 33. How Long Did The Prophet Stay In Makkah And Al-Madinah?

[6094] 116 - (2350) It was narrated that ‘Amr said: “I said to ‘Urwah: ‘How long was the Prophet in Makkah?’ He said: ‘Ten years.’ I said: ‘Ibn ‘Abbâs says it was thirteen.’”

[6095] (...) It was narrated that ‘Amr said: “I said to ‘Urwah: ‘How long did the Prophet stay in Makkah?’ He said: ‘Ten years.’ I said: ‘Ibn ‘Abbâs says it was ten-plus.’ He prayed for forgiveness for him and said: ‘He took that from the words of the poet.”

[6096] 117 - (2351) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh stayed in Makkah for thirteen years and he died when he was sixty-three years old.
It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ stayed in Makkah for thirteen years, receiving Revelation, and in Al-Madînah for ten years, and he died when he was sixty-three years old.”

It was narrated that Abû Is’hâq said: “I was sitting with ‘Abdullâh bin ‘Utbah, and they mentioned the age of the Messenger of Allâh ﷺ. Some of the people said that Abû Bakr was older than the Messenger of Allâh ﷺ. ‘Abdullâh said: ‘The Messenger of Allâh ﷺ passed away when he was sixty-three years old, and Abû Bakr died when he was sixty-three years old, and ‘Umar was killed when he was sixty-three years old.’

A man who was called ‘Âmir bin Sa’d said: ‘Jarîr told us: “We were sitting with Mu’âwiyyah and they mentioned the age of the Messenger of Allâh ﷺ. Mu’âwiyyah said: ‘The Messenger of Allâh ﷺ died when he was sixty-three years old, and Abû Bakr died when he was sixty-three years old, and ‘Umar was killed when he was sixty-three years old.”’
It was narrated from Jarîr that he heard Mu‘âwiyyah giving a speech, and he said: “The Messenger of Allâh ﷺ died when he was sixty-three years old, and Abû Bakr and ‘Umar died at the same age, and I am sixty-three years old.”

It was narrated that ‘Ammâr, the freed slave of Banû Hâshim, said: “I asked Ibn ‘Abbâs: ‘How old was the Messenger of Allâh ﷺ on the day he died?’ He said: ‘I did not think that a man of such standing among his people as you would be unaware of that.’” He said: “I said: ‘I asked the people and they gave me different answers. I want to know what you say.’ He said: ‘Do you know how to count?’ I said: ‘Yes.’ He said: ‘Bear in mind that he was sent as a Prophet when he was forty. Fifteen years in Makkah, in it were times of safety and times of fear, and ten years after he migrated to Al-Madinah.’”

A Hadîth like that of Yazid bin Zurai‘ (no. 6100) was narrated from Yûnus with this chain of narrators.
[6102] 122 - (...) Ibn ‘Abbâs narrated that the Messenger of Allah ﷺ died when he was sixty-five years old.

[6103] (...) It was narrated from Khâlid with this chain of narrators (a Hadîth similar to no. 6102).

[6104] 123 - (...) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allah ﷺ stayed in Makkah for fifteen years, hearing the voice and seeing the light, seven years when he did not see any visible form and eight years when he received Revelation, and he stayed in Al-Madînah for ten years.”

Chapter 34. His (ﷺ) Names

[6105] 124 - (2354) Muḥammad bin Jubair bin Mut‘îm narrated from his father that the Prophet ﷺ said: “I am Muḥammad, and I am Ahmad, and I am Al-Mâhî (the eraser) by means of whom disbelief is erased, and I am Al-Ḥâshir (the gatherer) after whom all the people will be gathered (in the Hereafter),
and I am Al-‘Aqib (the last).” Al-‘Aqib is the one after whom there is no other Prophet.

[6106] 125 - (...) It was narrated from Muhammad bin Jubair bin Mut‘im, from his father, that the Messenger of Allah ﷺ said: “I have several names. I am Muhammad, and I am Ahmad, and I am Al-Mahi (the eraser) by means of whom Allah erases disbelief, and I am Al-Hašir (the gatherer) at whose feet the people will be gathered, and I am Al-‘Aqib (the last) after whom there will be no other.” And Allah called him Ra‘üfan Rahîma (kind and compassionate).

[6107] (...) It was narrated from Az-Zuhri with this chain of narrators (a Hadith similar to no. 6106). In the Hadith of Shu‘aib and Ma‘mar it says: “I heard the Messenger of Allah ﷺ.” In the Hadith of Ma‘mar it says: “I said to Az-Zuhri: ‘What does Al-‘Aqib mean?’ He said: ‘The one after whom there is no other Prophet.’”
It was narrated that Abû Mûsa Al-Ash'ari said: “The Messenger of Allah mentioned several of his names to us. He said: ‘I am Muhammad, and Ahmad, and Al-Muqaffi (the last in succession) and Al-Hâshir (the gatherer) and the Prophet of Repentance and the Prophet of Mercy.’”

Chapter 35. His Knowledge Of Allâh And His Great Fear Of Him

It was narrated that ‘Aishah said: “The Messenger of Allâh did something that he regarded as permissible. News of that reached some of his Companions, and it was as if they disliked it and refrained from it. News of that reached him, and he stood up to deliver a speech and said: ‘What is the matter with some men who hear of something that I did because I regarded it as permissible, but they dislike it and refrain from it? By Allâh, I am the most knowledgeable of them about Allâh, and I am the one who fears Him the most.’”
[6110] (...) A similar Ḥadīth (as no. 6109) was narrated from Al-Aʿmash with the chain of Jarīr.

[6111] 128 - (...) It was narrated that ʿĀishah said: “The Messenger of Allāh ﷺ granted a concession allowing something, but some of the people refrained from it. News of that reached the Prophet ﷺ and he became so angry that his anger could be seen on his face, then he said: ‘What is the matter with people who refrain from that concerning which I have been granted a concession? By Allāh, I am the most knowledgeable of them about Allāh, and I am the one who fears Him the most.’”

Chapter 36. The Obligation To Follow Him ﷺ

[6112] 129 - (2357) ʿAbdullāh bin Az-Zubair narrated that an Anṣāri man disputed with Az-Zubair in the presence of the Messenger of Allāh ﷺ about the streams of the Ḥarrah with which the date-palms were watered. The Anṣāri said: “Let the water flow,” but he refused. They referred the dispute to the Messenger of Allāh ﷺ.
and the Messenger of Allâh ﷺ said to Az-Zubair: “Water (your trees), O Az-Zubair, then let the water flow to your neighbor.” The Ansâri got angry and said: “O Messenger of Allâh, it is because he is your cousin!” The face of the Prophet of Allâh ﷺ changed color, then he said: “O Zubair, water (your trees) then block the water until it backs up to the bottom of the wall.” Az-Zubair said: “By Allâh, I think that this Verse was revealed concerning that: ‘But no, by your Lord, they can have no Faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.’”[1]

Chapter 37. Respecting Him (ﷺ) And Not Asking Him Unnecessary Questions

[6113] 130 - (1337) Abû Hurairah narrated that he heard the Messenger of Allâh ﷺ say: “Whatever I forbid to you, refrain from it, and whatever I order you, do as much of it as you can. Those who came before you were only destroyed because of their excessive questions and differences with their Prophets.”

A similar report (as no. 6113) was narrated from Ibn Shihâb with this chain of narrators.

It was narrated that Abû Hurairah said: “The Prophet ﷺ said: ‘Do not ask me about things that I have not mentioned to you.’” In the Hadith of Hammâm it says: “… What has not been mentioned to you; those who came before you were only destroyed because…” and they mentioned a Hadith like that of Az-Zuhrî from Sa‘eed and Abû Salamah, from Abû Hurairah.
[6116] 132 - (2358) It was narrated from ‘Amir bin Sa’d that his father said: “The Messenger of Allah ﷺ said: ‘The greatest sinner of the Muslims among the Muslims is the one who asks about something that was not forbidden to the Muslims, but it became forbidden to them because of his asking.”

[6117] 133 - (…) It was narrated from ‘Amir bin Sa’d that his father said: “The Messenger of Allah ﷺ said: ‘The greatest sinner of the Muslims among the Muslims is the one who asks about something that was not forbidden, but it became forbidden to the people because of his asking.”

[6118] (…) It was narrated from Az-Zuhri with this chain of narrators (a Hadith similar to no. 6117). In the Hadith of Ma’mar it adds: “A man who asked about something and indulged in hair-splitting.”
It was narrated that Anas bin Mâlik said: “The Messenger of Allah heard something about his Companions, and he delivered a Khutbah and said: ‘Paradise and Hell were shown to me, and I have never seen good and evil as (I did) today. If you knew what I know, you would laugh little and weep much.’” He said: “There was never a day harder for the Companions of the Messenger of Allah than that day. They covered their heads and wept. Then ‘Umar stood up and said: ‘We are pleased with Allah as our Lord, Islam as our religion, and Muḥammad as our Prophet.’ That man stood up and said: ‘Who is my father?’ He (ﷺ) said: ‘Your father is so-and-so.’ Then the Verse: ‘O you who believe! Ask not about things which, if made plain to you, may cause you trouble.’[1] was revealed.”

135 - (...) Anas bin Mâlik said: “A man said: ‘O Messenger of Allah, who is my father?’ He said: ‘Your father is so-and-so.’ Then the Verse: ‘O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur’ân is being revealed, they will be made plain to you. Allah has forgiven that, and Allah is Oft-Forgiving, Most Forbearing.”

136 - (...) Anas bin Malik narrated that the Messenger of Allah came out when the sun had passed its zenith, and led them in Zuhr prayer. When he had said the Salâm he stood on the Minbar and mentioned the Hour, and said that there would be momentous events before it, then he said: “Whoever would like to ask me about anything, let him ask me, for by Allah, you will not ask me about anything but I will tell you about it, so long as I am standing here.”

Anas bin Mâlik said: “By Allah, the people wept a great deal when they heard that from the Messenger of Allah. The Messenger of Allah often used to say ‘Ask me.’ ‘Abdullâh bin Hudhâfah stood up and said: ‘Who is my father, O Messenger of Allah?’ He said: ‘Your father is Hudhâfah.’ When the Messenger of Allah

had said ‘Ask me’ repeatedly, ‘Umar knelt down and said: ‘We are pleased with Allâh as our Lord, Islam as our religion, and Muhammad as our Messenger.’ The Messenger of Allâh ﷺ fell silent when ‘Umar said that. Then the Messenger of Allâh ﷺ said: ‘Hard times are at hand, by the One in Whose Hand is the soul of Muhammad. Paradise and Hell were shown to me just now, on this wall, and I have never seen good and evil as (I did) today.’”

Ibn Shihâb said: “Ubaidullâh bin ‘Abdullâh bin ‘Utbah told me: ‘Umm ‘Abdullâh bin Hudhâfah said to ‘Abdullâh bin Hudhâfah: “I have never heard of a son more disrespectful than you. How can you be sure that your mother did not commit some of the sins committed by the women of the Jâhiliyyah, thus you would have exposed her before the people?” ‘Abdullâh bin Hudhâfah said: “By Allâh, if he had said that a black slave was my father I would have attributed myself to him.”

[6122] (...) This Hadîth was narrated from Anas (similar to no. 6121) from the Prophet, along with the Hadîth of ‘Ubaiddullâh.
It was narrated from Anas bin Mâlik that the people asked the Prophet of Allâh ﷺ until he was hard pressed by their questioning. He came out one day and ascended the Minbar, and said: “Ask me, for you will not ask me anything but I will explain it to you.” When the people heard that, they were too over-awed to ask anything, as if something bad were about to happen.

Anas said: “I started to look to my right and my left, and every man had wrapped his head in his garment and was weeping. A man who used to be slandered and attributed to someone other than his father stood up in the Masjid and said: ‘O Prophet of Allâh, who is my father?’ He said: ‘Your father is Hudhâfah.’ Then ‘Umar bin Al-Khattâb started saying: ‘We are pleased with Allâh as our Lord, Islam as our religion, and Muḥammad as our Messenger, we seek refuge with Allâh from the
evil of Fitnah.' The Messenger of Allah ﷺ said: 'I have never seen good and evil as (I did) today. Paradise and Hell were shown to me; I saw them near this wall.'"

[6124] (...) This story was narrated from Anas (a Ḥadīth similar to no. 6123).

[6125] 138 - (2360) It was narrated that Abū Mūsā said: "The Prophet ﷺ was asked about some things that he disliked. When he was asked too much he became angry and said to the people: 'Ask me whatever you want.' A man said: 'Who is my father?' He said: 'Your father is Ḥudhāfah.' Another man stood up and said: 'Who is my father, O Messenger of Allah?' He said: 'Your father is Sālim, the freed slave of Shaibah.' When 'Umar saw the anger on the face of the Messenger of Allah ﷺ, he said: 'O Messenger of Allah, we repent to Allah.' In the report of Abū Kuraib (it says): 'He said: 'Who is my father, O Messenger of Allah?' He said: 'Your father is Sālim, the freed slave of Shaibah.'"
Chapter 38. The Obligation To Obey What He (ﷺ) Says With Regard To Matters Of Religion, But Not What He Says With Regard To Worldly Matters

[6126] 139 - (2361) It was narrated from Mūsā bin Ṭālḥah that his father said: “The Messenger of Allāh ﷺ and I passed by some people who were at the top of their date palms. He said: ‘What are these people doing?’ They said: ‘They are pollinating them, putting the male with the female so that it will be pollinated.’ The Messenger of Allāh ﷺ said: ‘I do not think that it is of any use.’ They were told about that, so they stopped doing it. The Messenger of Allāh ﷺ was told about that and he said: ‘If it benefits them, let them do it. I only expressed what I thought. Do not blame me for what I say based on my own thoughts, but if I narrate something to you from Allāh, then follow it, for I will never tell lies about Allāh, may He Glorified and Exalted be.’”

[6127] 140 - (2362) Rāfi‘ bin Khadij said: “The Messenger of Allāh ﷺ came to Al-Madinah, and they (the farmers) were pollinating the date palms. They said, they are pollinating the date
palms. He said: ‘What are you doing?’ They said: ‘We used to do that.’ He said: ‘Perhaps if you do not do it, it may be better.’” So they stopped doing it, and the crop (that year) failed or the yield was reduced. They mentioned that to him and he said: ‘I am only human. If I tell you to do some in religious matter, then follow it, but if I tell you to do something based on my opinion, then I am only human.’”

[6128] 141 - (...) It was narrated from Anas that the Prophet passed by some people who were pollinating (palm trees) and said: “If you do not do it, it may be better.” The trees produced bad dates, then he passed by them and said: “What is the matter with your palm trees?” They said: “You said such-and-such.” He said: “You know better about your worldly affairs.”
Chapter 39. The Virtue Of Looking At Him (ﷺ) And Longing To See Him

[6129] 142 - (2364) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ,” – and he narrated a number of Ahadîth, including the following: “The Messenger of Allâh ﷺ said: ‘By the One in Whose Hand is the soul of Muḥammad, there will come to one of you a day when he cannot see me, then seeing me will become dearer to him than his family and his wealth together.’”

Chapter 40. The Virtue Of ‘Eîsâ, ﷺ Him

[6130] 143 - (2365) Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say: ‘I am the closest of the people to the son of Mariam. The Prophets are brothers from different mothers, and there is no Prophet between him and I.’”
It was narrated that Abü Hurairah said: 

"The Messenger of Allâh ﷺ said: 'I am the closest of the people to 'Eîsâ. The Prophets are brothers from different mothers, and there is no Prophet between 'Eîsâ and I.'" 

It was narrated that Hammâm bin Munabbih said: 

"This is what Abü Hurairah narrated to us from the Messenger of Allâh ﷺ. He narrated a number of Ahadîth, including the following: 'The Messenger of Allâh ﷺ said: 'I am the closest of the people to 'Eîsâ bin Mariam, in this world and in the Hereafter.' They said: 'How is that, O Messenger of Allâh?' He said: 'The Prophets are brothers; their mothers are different but their religion is one, and there is no Prophet between us.'" 

It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: 

"There is no child who is born but the Shai'tân pricks him, and he begins to cry because of the Shai'tân pricking him, except the son of Mariam and his mother." Then Abû Hurairah said: "Recite, if you wish: '...And I seek refuge with You (Allâh) for her and for
her offspring from Shaitân (Satan), the outcast.”

[6134] (...) It was narrated from Az-Zuhrî with his chain of narrators (a Hadîth similar no. 6133), and they said: “He (the Shaitân) touches him when he is born, and he cries because of the Shaitân touching him.” In the Hadîth of Shu’aib it says: “Because of the Shaitân’s touch.”

[6135] 147 (...) It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: “Every son of Ádam is touched by the Shaitân on the day his mother gives birth to him, except Mariam and her son.”

[6136] 148 - (2367) It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘The infant’s cry when he is born is because of the prick of the Shaitân.’”

[6137] 149 - (2368) It was

narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allah." He narrated a number of Aḥādīth, including the following: “The Messenger of Allâh ﷺ said: “Eisâ bin Mariam, saw a man stealing and ‘Eisâ, ﷺ, said to him: ‘Did you steal?’ He said: ‘No, by the One besides Whom there is none worthy of worship.’ ‘Eisâ, ﷺ, said: ‘I believe in Allâh and I disbelieve my own self.”

Chapter 41. The Virtues Of Ibrâhîm ﷺ

[6138] 150 - (2369) It was narrated that Anas bin Mâlik said: “A man came to the Messenger of Allâh ﷺ and said: ‘O best of creation!’ The Messenger of Allâh ﷺ said: ‘That is Ibrâhîm, ﷺ.'”

[6140] (...) Al-Mukhtar said: “I heard Anas (narrate) from the Prophet ﷺ” - a similar report (as no. 6138).

[6141] 151 - (2370) It was narrated that Abu Hurairah said: “The Messenger of Allah ﷺ said: (The Prophet) ‘Ibrahim ﷺ circumcised himself when he was eighty years old, with an adze.”

[6142] 152 - (151) It was narrated from Abu Hurairah that the Messenger of Allah ﷺ said: “We are more likely to doubt than Ibrahim when he said: ‘My Lord! Show me how You give life to the dead.’ He (Allah) said: ‘Do you not believe?’ He (Ibrahim) said: ‘Yes (I believe), but to be stronger in faith.’[1] And may Allah have mercy on Lut for he wanted a powerful support.[2] And if I had stayed in prison as long as Yusuf stayed, I would have responded to the messenger (of the king).”

A Hadith like that of Az-Zuhri (no. 6142) was narrated from Abû Hurairah from the Messenger of Allah ﷺ.

It was narrated from Abû Hurairah that the Prophet ﷺ said: “May Allah forgive Lût ﷺ, for he wanted a powerful support.”

It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: “Ibrâhim ﷺ, never told any lies except three, two of which were for the sake of Allah, when he said: ‘I am sick’ and when he said: ‘Nay, this one, the biggest of them (idols) did it.’ And one was for the sake of Sârah, when he came to the land of a tyrant, and Sârah was with him, and she was the most good-looking of people. He said to her: ‘If this tyrant realizes that you are my wife, he will take you away from me. If he asks you, tell him that

you are my sister, for you are my sister in Islam, and I do not know of any other Muslim on earth apart from you and me.'

“When he entered his land and some of the tyrant’s people saw him, they went to him (the tyrant) and said to him: ‘There has come to your land a woman who should not belong to anyone but you.’ He sent for her and she was brought to him, and Ibrâhîm ﷺ, stood in prayer. When she entered upon him, he could not help but reach out towards her, but his hand was seized forcefully. He said to her: ‘Pray to Allâh to let my hand go, and I will not harm you.’ She did that, but he did the same thing again, and his hand was seized more forcefully than before. He said the same thing to her, and she did that, but he did the same thing again, and his hand was seized more forcefully than the first two times. He said: ‘Pray to Allâh to let my hand go, and by Allâh I will not harm you.’ She did that and his hand was let go. Then he called the one who had brought her and said to him: ‘You brought me a devil, not a human being. Expel her from my land, and give her Hâjar.’

“She came back walking, and when Ibrâhîm ﷺ, saw her he turned away and said to her: ‘What happened?’ She said: ‘Nothing but good. Allâh withheld the hand of
the evildoer and he gave me a servant.”

Abû Hurairah said: “That was your mother, O sons of the rain of the sky.”

Chapter 42. The Virtues Of Mûsâ

[6146] 155 - (339) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allah ﷺ.” He narrated a number of Ahadith, including the following: “The Messenger of Allah ﷺ said: ‘The Children of Israel used to bathe naked, looking at one another’s ‘Awrah, but Mûsâ ﷺ, used to bathe alone. They said: ‘By Allah, nothing is keeping Mûsâ from bathing with us but a scrotal hernia.’ On one occasion he went to bathe and he put his garment on a rock, and the rock fled with his garment. Mûsâ raced after it saying: ‘My garment, O rock! My garment, O rock!’ until the Children of Israel had seen Mûsâ’s ‘Awrah and said: ‘By Allah, there is nothing wrong with him.”

“Then the rock stood still, until everyone could see it, then he took his garment and started striking the rock hard.”

Abû Hurairah said: “By Allah, there were six or seven marks on the rock, where Mûsâ ﷺ, struck the rock.”
It was narrated that 'Abdullâh bin Shaqîq said: Abû Hurairah told us: “Mûsâ ﷺ, was a shy man, and he was never seen naked. The Children of Israel said: ‘He has a scrotal hernia.’ He bathed in a pond and put his garment on a rock. The rock sped off, and he chased it with his stick, striking it and saying: ‘My garment, O rock! My garment, O rock!’ until it stopped near a group of the Children of Israel. Then the Verse: ‘O you who believe! Be not like those who annoyed Mûsâ, but Allâh cleared him of that which they alleged, and he was honourable before Allâh[1] was revealed.”

It was narrated that Abû Hurairah said: “The Angel of Death was sent to Mûsâ ﷺ, and when he came to him he slapped him and put out his eye. He went back to his Lord and said: ‘You sent me to a slave of Yours who does not want to die.’ Allâh restored his eye and said: ‘Go back to him and tell him to put his hand on the back of an ox, and however many hairs his hand covers, he will have one year for each hair.’ He said: ‘O Lord,
then what?’ He said: ‘Death.’ He said: ‘Let it be now.’ And he asked Allah to bring him near to the holy land, a stone’s throw from it. And the Messenger of Allah ﷺ said: ‘If I were there, I would show you his grave beside the road, beneath the red mound.’”

[6149] 158 - (...) It was narrated that Hammām bin Munabbih said: “This is what Abū Hurairah narrated to us from the Messenger of Allah ﷺ.” He narrated a number of Ahadīth, including the following: “The Messenger of Allah ﷺ said: ‘The Angel of Death came to Mūsâ ﷺ, and said: “Answer the call of your Lord.” Mūsâ ﷺ, slapped the eye of the Angel of Death and put it out. The Angel went back to Allah, Exalted is He, and said: “You have sent me to a slave of Yours who does not want to die, and he has put out my eye.” Allah restored his eye and said: ‘Go back to My slave and say: ‘Do you want to live? If you want to live, put your hand on the back of an ox and however many hairs your hand covers, you will have one year for every hair.’” He said: “Then what?” He said: “Then you will die.” He (Mūsā ﷺ)
(3150) Ma'mar narrated a similar Hadîth (as no. 6149).

(3151) It was narrated that Abû Hurairah said: “While a Jew was selling some goods, he was offered something for them that he did not like, or that did not please him” – ‘Abdul-'Azîz (a narrator) was not sure. – “He said: ‘No, by the One Who chose Mûsâ, above mankind!’ An Ansârî man heard him and slapped him on the face, and said: ‘You say, by the One Who chose Mûsâ above mankind, when the Messenger of Allâh is among us?’ The Jew went to the Messenger of Allâh and said: ‘O Abul-Qâsim, I am under protection and have a covenant.’ And he said: ‘So-and-so slapped my face.’ The Messenger of Allâh said: ‘Why did you slap his face?’ He said: ‘O Messenger of Allâh, he said: “By the One Who chose Mûsâ..."’
over mankind,” when you are among us.’ The Messenger of Allah became so angry that his anger could be seen in his face, and said: ‘Do not differentiate between the Prophets of Allah, for the Trumpet will be blown and those who are in heaven and on earth will swoon, except those whom Allah wills. Then it will be blown again and I will be the first one to be raised, or among the first to be raised, and Mûsâ, will be there, holding on to the Throne, and I will not know whether he was compensated for his swooning on the Day of At-Tûr or whether he was raised before me. And I do not say that anyone is better than Yûnûs bin Matta.’”

[6152] (…) ‘Abdul-'Azîz bin Abî Salamah narrated a similar (as no. 6151) report with this chain of narrators.

[6153] 160 - (…) It was narrated that Abû Hurairah said: “Two men traded insults, a Jewish man and a Muslim man. The Muslim said: ‘By the One Who chose Muḥammad above all of creation.’ The Jew said: ‘By the One Who chose Mûsâ, above all of creation.’ The Muslim raised his hand at that point and slapped
the Jew's face. The Jew went to the Messenger of Allâh ﷺ and told what had happened between him and the Muslim. The Messenger of Allâh ﷺ said: 'Do not regard me as superior to Mûsâ, for (when the Trumpet is blown) the people will swoon and I will be the first one to wake up, and I will see Mûsâ ﷺ, holding on to the side of the Throne, and I will not know whether he was one of those who swooned and he woke up before me, or if he will be one of those who are exempted (from swooning when the Trumpet is blown) by Allâh.’”

[6154] 161 - (...) It was narrated that Abû Hurairah said: “A Muslim man and a Jewish man traded insults...” a Hadîth like that of Ibrâhîm bin Sa’d from Ibn Shihâb (no.6153).

[6155] 162 - (2374) It was narrated that Abû Sa’eed Al-Khadrî said: “A Jew who had been
slapped on the face came to the Prophet ﷺ ... a Ḥadīth like that of Az-Zuhrī (no. 6154), except that he said: “I will not know whether he was one of those who swooned and he woke up before me, or if his swooning at Aṭ-Ṭūr was sufficient for him.”

[6156] 163 - (...) It was narrated that Abū Sa‘eed Al-Khudrī said: “The Messenger of Allāh ﷺ said: ‘Do not differentiate between the Prophets.’”

[6157] 164 - (2375) It was narrated from Anas bin Mâlik that the Messenger of Allāh ﷺ said: “I came to” – in the report of Haddâb: “I passed by – Mūsâ on the night on which I was taken on the Night Journey, at the red mound, and he was standing and praying in his grave.”

[6158] 165 - (...) Anas said: The Messenger of Allāh ﷺ said: “I passed by Mūsâ and he was
praying in his grave.” In the Hadith of ‘Eisâ it adds: “I passed by on the night on which I was taken on the Night Journey.”

Chapter 43. Yûnus ﷺ, And The Words Of The Prophet ﷺ: “No One Should Say: ‘I Am Better Than Yûnus Bin Matta.’”

(المعجم ۴۴) - (باب في ذكر يونس عليه السلام وقول النبي ﷺ: لا ينبغي لعبد أن يقول: أنا خير من يونس بن متي) (التحفة ۴۳)

[6159] ۱۶۶ - (۲۳۷۶) It was narrated from Abû Hurairah from the Prophet ﷺ that He (Allâh, Blessed and Exalted is He) said: No slave of Mine should say” – Ibn Al-Muthanna said: “My slave should not say” – ‘I am better than Yûnus bin Matta [ﷺ].”
It was narrated that Qatâdah said: “I heard Abul-'Aliyah say: ‘The cousin of your Prophet, i.e., Ibn ‘Abbâs told me that the Prophet said: ‘No one should say: ‘I am better than Yûnûs bin Matta.’”

Chapter 44. The Virtues Of Yûsuf

It was narrated that Abû Hurairah said: “It was said: ‘O Messenger of Allah, who is the most honored of people?’ He said: ‘The one with the most Taqwa.’ They said: ‘This is not what we are asking about.’ He said: ‘Yûsuf, the Prophet of Allah, the son of the Prophet of Allah, the son of the Prophet of Allah, the son of the Khalîl (Close Friend) of Allah.’ They said: ‘This is not what we are asking about.’ He said: ‘Are you asking about the lineages of the Arabs then? The best of them during the Jâhiliyyah are the best of them in Islam, when they gain understanding (of the religion).’”
Chapter 45. The Virtues Of Zakariyyâ

(6162) 169 - (2379) It was narrated from Abû Hurairah that the Messenger of Allâh (ﷺ) said: "Zakariyyâ was a carpenter."

Chapter 46. The Virtues Of Al-Khaḍr

(6163) 170 - (2380) It was narrated that Sa‘eeed bin Jubair said: "I said to Ibn ‘Abbâs: 'Nawf Al-Bikâli is saying that Müsâ (ﷺ), the (Prophet) of the Children of Israel is not the same Müsâ (ﷺ), who accompanied Al-Khaḍr.' He said: 'The enemy of Allâh is lying. I heard Ubayy bin Ka'b say: 'I heard the Messenger of Allâh (ﷺ) say: 'Müsâ (ﷺ), stood up and delivered a speech to the Children of Israel. He was asked: 'Which of the people is most knowledgeable?' He said: 'I am the most knowledgeable.' Allâh was angry with him because he did not attribute knowledge to Him, and Allâh revealed to him: ‘One of My slaves, at the place where the two seas meet, is more knowledgeable than you.' Müsâ (ﷺ) said: ‘O Lord,
how can I meet him?” It was said to him: “Carry a fish in a basket, and where you lose the fish, he will be there.”

“He set off, accompanied by his servant, who was Yūsha’ bin Nūn. Müsā, carried a fish in a basket. He and his slave set out walking until they came to the rock. Müsā, and his slave went to sleep, and the fish began to move in the basket until it came out of the basket and fell into the sea. Allâh halted the flow of water until it became like an arch, and it was like a tunnel for the fish, and Müsā and his servant were astonished. They set out for the rest of that day and the following night, and the servant of Müsā forgot to tell him.

The next morning Müsā, said to his slave: “Bring us our morning meal; truly, we have suffered much fatigue in this, our journey.” He had not felt tired until he passed the place where he had been enjoined to stop. He said: “Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Shaitân made me forget to remember it. It took its course into the sea in a strange (way)!” Müsā said: “That is what we were seeking.”

“So they retraced their steps until they came to the rock, where they saw a man covered with a garment.
Mûsâ greeted him with Salâm and Al-Khaḍr said to him: “How could you have peace (Salâm) in your land?” He said: “I am Mûsâ.” He said: “The Mûsâ of the Children of Israel?” He said: “Yes.” He said: “You have knowledge from Allah that Allah has taught you, and I do not know it, and I have knowledge from Allah that Allah has taught me, and you do not know it.” Mûsâ said to him: “May I follow you so that you may teach me some of that knowledge which you have been taught by Allah?” He said: “Verily, you will not be able to have patience with me! And how can you have patience about a thing which you know not?” Mûsâ said: “If Allah wills, you will find me patient, and I will not disobey you at all.”

Al-Khaḍr said to him: “Then, if you follow me, ask me not about anything till I myself mention of it to you.” Mûsâ said: “Yes.” So Al-Khaḍr and Mûsâ set out walking along the shore of the sea, and a boat passed by them. They spoke to them, asking them to carry them. They recognized Al-Khaḍr so they carried them for free. Al-Khaḍr went to one of the planks of the boat and pulled it out, and Mûsâ said to him: “These people carried us for free, and you have scuttled their boat
so as to drown its people. Verily, you have committed a dreadful thing.” Al-Khaçlr said: “Did I not tell you, that you would not be able to have patience with me?” Mûsâ said: “Call me not to account for what I forgot, and be not hard upon me for my affair (with you).” Then they disembarked from the ship and while they were walking along the shore, they saw a boy playing with other boys. Al-Khaçdr took hold of his head and pulled it off and killed him. Mûsâ said to him: “Have you killed an innocent person who had killed none? Verily, you have committed an evil thing!” Al-Khaçdr said: “Did I not tell you that you can have no patience with me?” He said: “This was more grievous than the first.” Mûsâ said: “If I ask you anything after this, keep me not in your company, you have received an excuse from me.” “Then they set off until they came to the people of a village, where they asked the people for food but they refused to entertain them. They found therein a wall that was about to collapse, and Al-Khaçdr gestured with his hand and set it straight. Mûsâ said to him: “People to whom we came, and they showed us no hospitality and offered us no food; if you had wished you could have taken wages for it.” Al-Khaçdr said:
“This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience.”

“The Messenger of Allâh ﷺ said: ‘May Allâh have mercy on Mûsâ. Would that he had had patience so that we might have heard more of their story.’ The Messenger of Allâh ﷺ said: ‘The first time was due to forgetfulness on Mûsâ’s part. A bird came and perched on the edge of the boat and pecked in the water, and Al-Khaḍr said to him: “Your knowledge and my knowledge compared to the knowledge of Allâh are no more than that which this bird takes from the sea.”

Sa‘eed bin Jubair said: “And he used to read: ‘...There was a king ahead of them who seized every ship by force.’ And he used to read: ‘As for the boy, he was a disbeliever.’”

[6164] 171 - (…) It was narrated that Sa‘eed bin Jubair said: “It was said to Ibn ‘Abbâs: ‘Nawf says that the Mûsâ who went to seek knowledge was not the same as the Mûsâ of the Children of Israel.’ He said: ‘Did you hear that, O Sa‘eed?’ He said: ‘Nawf is lying.’”
Ubayy bin Ka'b narrated: “I heard the Messenger of Allah ﷺ say: ‘While Mūsâ ﷺ was among his people, reminding them of the days of Allâh – and the days of Allâh are His blessings and trials – he said: ‘I do not know of any man on earth who is better and more knowledgeable than me.’

“Allâh revealed to him: I know best about goodness or with whom it is. In the land there is a man who is more knowledgeable than you.” He said: “O Lord, guide me to him.” It was said to him: “Take a salted fish with you as provision, and he will be where you lose the fish.”

He and his servant set out until they came to the rock, but he did not find any clue. Mūsâ set out and left his servant behind, and the fish began to stir in the water, which became like a tunnel. His servant said: “Should I not catch up with the Prophet of Allah and tell him?” But he was caused to forget. When they went beyond (that point) he said to his servant: “Bring us our morning meal; truly, we have suffered much fatigue in this, our journey.” And they did not become tired until they passed that point.”

Then he remembered and said: “Do you remember when we
betook ourselves to the rock? I indeed forgot the fish; none but Shaitân made me forget to remember it. It took its course into the sea in a strange (way)!" Müsâ said: "That is what we have been seeking." So they went back retracing their footsteps. He showed him where the fish had jumped out, and he said: "This is the place that was described to me." Then he went looking for him, and he found Al-Khadr covered with a garment, lying on his back. Müsâ said: "As-salâmu ‘alaikum." He uncovered his face and said: "Wa ‘alaikum as-salâm. Who are you?" He said: "I am Müsâ." He said: "Who is Müsâ?" He said: "The Müsâ of the Children of Israel." He said: "What brings you here?" He said: "I have come that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allah)." He said: "Verily, you will not be able to have patience with me! And how can you have patience about a thing which you know not? – something I have been enjoined to do but if you see it you will not be able to bear it." Müsâ said: "If Allah wills, you will find me patient, and I will not disobey you at all." Al-Khadr said: "Then, if you follow me, ask me not about anything till I myself mention of it to you." So they both proceeded, till, when they embarked the ship,
he scuttled it. Mūsā said: “Have you scuttled it in order to drown its people? Verily, you have committed a dreadful thing.” He said: “Did I not tell you, that you would not be able to have patience with me?” He said: “Call me not to account for what I forgot, and be not hard upon me for my affair (with you).” Then they proceeded until they came to some boys who were playing, and Al-Khaḍr went straight to one of them, and killed him. Mūsā was greatly distressed by that and said: “Have you killed an innocent person who had killed none? Verily, you have committed an evil thing!”

At this point the Messenger of Allah said, May Allah’s Mercy be upon us and on Mūsā ‘Were it not that he was too hasty he would have seen wondrous things, but he was seized with fear of blame for his companion. Mūsā said: “If I ask you anything after this, keep me not in your company, you have received an excuse from me.” If he had been patient he would have seen wondrous things.”

He (Ubayy bin Ka‘b) said: “When he (ﷺ) mentioned any of the Prophets he would start with himself saying: ‘May Allah have mercy upon us and upon my brother so-and-so, may the mercy of Allah be upon us.’ "Then they proceeded until they came to the people of a town who were very
stingy. They went around to various gatherings asking the people for food, but they refused to entertain them. They found there a wall that was about to collapse, but Al-Khaḍr made it straight. Mūsā said: “If you had wished, surely, you could have taken wages for it!” Al-Khaḍr said: “This is the parting between me and you.” He took hold of his garment and said: “I will tell you the interpretation of (those) things over which you were unable to hold patience. As for the ship, it belonged to poor people working in the sea. So I wished to make a defect in it, as there was a king behind them who seized every ship by force. When they came to the one who wanted to seize it, he found it was damaged so he let it go, and they repaired it with wood. As for the boy, he was created a disbeliever by nature, but his parents loved him; had he lived, we feared lest he should oppress them by rebellion and disbelief. So we intended that their Lord should exchange him for them with one better in righteousness and nearer to mercy. As for the wall, it belonged to two orphan boys in the town. Under the wall there was a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain
their age of full strength and take out their treasure as a mercy from your Lord.”

[6166] (...) A similar Hadith (as no. 6165) was narrated from Abū Ishâq with the chain of At-Taimî from Abū Ishâq.

[6167] 173 - (...) It was narrated from Ubayy bin Ka'b that the Prophet ﷺ recited: “You could have taken wages for it.”

[6168] 174 - (...) It was narrated from ‘Abdullâh bin ‘Abbâs that he and Al-Hurr bin Qais bin Hisn Al-Fazârî disputed concerning the companion of Müsâ ﷺ. Ibn ‘Abbâs said: “He is Al-Khadr ﷺ.” Ubayy bin Ka'b Al-Ansârî passed by them and Ibn ‘Abbâs called him and said: “O Abû At-Tufail, come here. This companion of mine and I are disputing about the companion of Müsâ ﷺ whom he wanted to meet. Did you hear the Messenger of Allah ﷺ speak about him?” Ubayy said: “I heard the Messenger of Allah ﷺ say:
'While Mūsā was among a group of the Children of Israel, a man came to him and said: “Do you know of anyone who is more knowledgeable than you?” Mūsā said: “No.” Allāh revealed to Mūsā: “No, there is Our slave Al-Khadr.” Mūsā asked how he could meet him, and the fish was made a sign. It was said to him: “When you lose the fish, go back and you will meet him.”

“Mūsā traveled as far as Allāh willed he should travel, then he said to his servant: “Bring us our morning meal.” When Mūsā asked him for the morning meal, the servant of Mūsā said: “Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Shaitān made me forget to remember it.” Mūsā said to his servant: “That is what we have been seeking.” So they went back, retracing their footsteps. Then they found Al-Khadr, and his story is told by Allāh in His Book.”

But Yūnus (a narrator, in his Hadīth) said: “He (Mūsā) followed the traces of the fish in the sea.”
Chapter 1. The Virtues Of Abû Bakr Aṣ-Ṣiddîq, May Allâh Be Pleased With Him

[6169] 1 - (2381) Anas bin Mâlik narrated that Abû Bakr Aṣ-Ṣiddîq told him: “I looked at the feet of the idolaters above our heads when we were in the cave, and I said: ‘O Messenger of Allâh, if one of them were to look down at his feet he would see us beneath his feet.’ He said: ‘O Abû Bakr, what do you think of two, of whom Allâh is the third of them?’”

[6170] 2 - (2382) It was narrated from Abû Sa'eed that the Messenger of Allâh sat on the Minbar and said: “Allâh has given a slave the choice between being given the delights of this world or that which is with Him, and he has chosen that which is with Him.” Abû Bakr wept and wept, and said: “May our fathers
and mothers be ransomed for you.” The Messenger of Allah ﷺ was the one who had been given the choice, and Abû Bakr was the one among us who knew it best.

The Messenger of Allah ﷺ said: “The most generous of the people to me with his wealth and his companionship is Abû Bakr. If I were to have taken a Khalîl (close friend) I would have taken Abû Bakr as a Khalîl, but there is the brotherhood of Islam. And no door to the Masjid (from any house) should be left open except the door of Abû Bakr.”

[6171] (...) It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allah ﷺ addressed the people one day…” a Hadîth like that of Mâlik (no. 6170).

[6172] 3 - (2383) ‘Abdullâh bin Mas‘ûd narrated that the Prophet ﷺ said: “If I were to have taken a Khalîl I would have taken Abû Bakr as a close friend, but he is my brother and my companion. Allâh, Exalted and Glorified is He, has taken your companion as a Khalîl.”
4 - (…) It was narrated from ‘Abdullâh that the Prophet ﷺ said: “If I were to have taken anyone from among my Ummah as a Khalîl, I would have taken Abû Bakr as a Khalîl.”

5 - (…) It was narrated that ‘Abdullâh said: “The Messenger of Allah ﷺ said: ‘If I were to have taken a Khalîl I would have taken the son of Abû Quhâfah as a Khalîl.’”

6 - (…) It was narrated from ‘Abdullâh that the Prophet ﷺ said: “If I were to have taken any of the people of earth as a Khalîl, I would have taken the son of Abû Quhâfah as a Khalîl, but your companion is Allâh’s Khalîl.”
It was narrated that ‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘I am innocent of every (claim) of Khilla; if I were to have taken a Khalīl I would have taken Abū Bakr as a Khalīl, but your companion is Allāh’s Khalīl.’”

‘Amr bin A1-‘As narrated that the Messenger of Allāh ﷺ sent him at the head of the army of Dhāt As-Salāsil; “I came to him and said: ‘Which of the people is dearest to you?’ He said: ‘Aishah.’ I said: ‘Who among men?’ He said: ‘Her father.’ I said: ‘Then who?’ He said: ‘Umar,’ and he mentioned some other men.”
It was narrated from Ibn Abi Mulaikah: "I heard ‘Aishah being asked who the Messenger of Allah would have appointed if he had appointed a successor. She said: ‘Abu Bakr.’ It was said to her: ‘Then who, after Abu Bakr?’ She said: ‘Umar.’ Then it was said to her: ‘Then who, after Umar?’ She said: ‘Abu Ubaidah bin Al-Jarrâh,’ then she kept quiet after that.”

It was narrated from Muhammad bin Jubair bin Mu’tim, from his father, that a woman asked the Messenger of Allah something, and he told her to come back to him. She said: "O Messenger of Allah, what if I come and do not find you?" - my father said: "It was as if she was referring to death" - he said: "If you do not find me, then go to Abu Bakr.”

Muhammad bin Jubair bin Mu’tim narrated that his father Jubair bin Mu’tim told him that a woman came to the Messenger of Allah and spoke to him about something, and he told her to do something... a Hadith like that of ‘Abdâd bin Mûsâ (no. 6179).
It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ said to me when he was sick: ‘Call your father Abû Bakr and your brother for me, so that I may write a document, for I fear that someone might wish (for succession) and say: “I am more entitled to it,” when Allâh and the believers insist on Abû Bakr.’”

It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Who among you is fasting today?’ Abû Bakr said: ‘I am.’ He said: ‘Who among you has followed a funeral today?’ Abû Bakr said: ‘I have.’ He said: ‘Who among you has fed a poor person today?’ Abû Bakr said: ‘I have.’ He said: ‘Who among you has visited a sick person today?’ Abû Bakr said: ‘I have.’ The Messenger of Allâh ﷺ said: ‘These qualities are not combined in a person but he will enter Paradise.’”
Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘While a man was driving a cow of his, on which he was carrying a load, the cow turned to him and said: I was not created for this; rather I was created for ploughing.’ The people said: ‘Subhân Allāh!’ And they were amazed and alarmed at the idea of a cow talking. The Messenger of Allāh ﷺ said: ‘I believe it and so do Abû Bakr and ‘Umar.’”

Abû Hurairah said: “The Messenger of Allāh ﷺ said: ‘While a shepherd was tending his flock, the wolf attacked and caught a sheep. The shepherd chased him until he rescued the sheep from him, and the wolf turned to him and said to him: Who will protect it on the day of the wild beast, when there is no shepherd but me? The people said: ‘Subhân Allāh!’ The Messenger of Allāh ﷺ said: ‘I believe it, and so do Abû Bakr and ‘Umar.’”

The story of the sheep and the wolf was narrated from Ibn Shihâb (a Hadîth similar to no. 6183) with this chain, but he did not mention the story of the cow.
Chapter 2. The Virtues Of 'Umar

[6185] (...) A Hadīth like that of Yūnus from Az-Zuhrī was narrated from Abū Hurairah (no. 6183) from the Prophet ﷺ. In both the Ahadīth the cow and the sheep are both mentioned, and they said in their Hadīth: (The Messenger of Allāh ﷺ said:) “I believe in it and so do Abū Bakr and ‘Umar.”

[6186] (...) It was narrated from Abū Hurairah from the Prophet ﷺ (a similar Hadīth as no. 6183).

[6187] 14 - (2389) It was narrated that Ibn Abī Mulaikah said: “I heard Ibn ‘Abbās say: ‘Umar bin Al-Khaṭṭāb was placed on his bed, and the people gathered around him, praying for

him and praising him, before he was lifted up, and I was among them. Nothing surprised me except a man who seized my shoulder from behind. I turned to him and saw that it was 'Alī. He prayed for mercy for ‘Umar and said: You have not left behind any one with the like of whose deeds I would like to meet Allāh more than you. By Allāh, I think that Allāh will unite you with your two companions, because I often heard the Messenger of Allāh ﷺ say: ‘Abū Bakr, ‘Umar and I came; Abū Bakr, ‘Umar and I went in; Abū Bakr, ‘Umar and I went out.’ So I hope – or I think – that Allāh will unite you with them.”

[6188] (...) A similar report (as Hadith no. 6187) was narrated from ‘Umar bin Sa‘eed with this chain of narrators.

[6189] 15 - (2390) Abū Sa‘eed Al-Khudrī said: “The Messenger of Allāh ﷺ said: ‘While I was sleeping, I saw the people being shown to me and they were wearing garments, some of which...
came down to the chest and some came lower than that. ‘Umar bin Al-Khaṭṭāb passed by and he was wearing a garment that was dragging.’ They said: ‘How did you interpret that, O Messenger of Allāh?’ He said: ‘The religion.’”

[6190] 16 - (2391) It was narrated from Hamzah bin ‘Abdullāh bin ‘Umar bin Al-Khaṭṭāb from his father that the Messenger of Allāh ﷺ said: ‘While I was sleeping, I saw a vessel that was brought to me, in which was milk. I drank from it until its moisture flowed from beneath my nails, then I gave my leftovers to ‘Umar bin Al-Khaṭṭāb.’ They said: ‘How did you interpret that, O Messenger of Allāh?’ He said: ‘Knowledge.’

[6191] (...) A similar Hadīth (as no. 6190) was narrated from Šāliḥ with the chain of Yūnus.
Abū Hurairah said: “I heard the Messenger of Allah say: ‘While I was sleeping, I saw myself at a well by which there was a bucket. I drew as much (water) as Allah willed from it, then the son of Abū Quḥāfah (i.e., Abū Bakr Aṣ-Ṣiddīq) took it and drew a bucket or two with some weakness, may Allah forgive him. Then it changed into a large bucket, and the son of Al-Khaṭṭāb took it, and I have never seen any leader among the people draw water as vigorously as ‘Umar bin Al-Khaṭṭāb; (he drew so much water) that the people drank their fill and then they stayed there for a while.””

A similar Hadith (as no. 6192) was narrated from Sāliḥ with the chain of narrators of Yūnus.

It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: 

"While I was sleeping I was shown myself drawing water from my Cistern and giving it to the people. Abû Bakr came to me and took the bucket from my hand to let me rest, and he drew two buckets, but there was some weakness in his drawing, may Allah forgive him. Then the son of Al-Khaṭṭāb came and took it from him, and I have never seen a man drawing water more vigorously than him, until the people left (having drunk their fill), and the Cistern was still overflowing with water."

It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allah ﷺ said: “I saw as if I was drawing water in a leather bucket from a well, then Abû Bakr came and drew a bucket or two, but he drew it in a manner that had some weakness in it, may Allah forgive him. Then ‘Umar came and asked for water, and it turned into a large bucket, and I have never seen any leader among the people draw water as vigorously. He went on drawing water until the people had drunk their fill, then they stayed there for a while.”
A similar Hadīth (as no. 6196) was narrated from Sâlim bin ‘Abdullâh, from his father, about the Messenger of Allâh seeing Abû Bakr and ‘Umar bin Al-Khattâb.

It was narrated from Jâbir that the Prophet said: “I entered Paradise where I saw a house or a palace.” I said: “To whom does this belong?” They said: “To ‘Umar bin Al-Khattâb.” I wanted to enter it, but then I remembered your protective jealousy (Ghīrah).” ‘Umar wept and said: “O Messenger of Allâh, would I feel jealous towards you?”

It was narrated from Ibn Al-Munkadir: “I heard Jâbir (narrate) from the Prophet...” a Hadīth like that of Ibn Numair and Zuhair (no. 6198).
It was narrated from Abü Hurairah that the Messenger of Allah ﷺ said: “While I was sleeping, I saw myself in Paradise, and there was a woman performing Wudu’ beside a palace. I said: ‘To whom does this belong?’ They said: ‘To Umar bin Al-Khattāb.’ Then I remembered the protective jealousy of Umar, so I turned away.”

Abü Hurairah said: “Umar wept, and we were all in that gathering with the Messenger of Allah ﷺ. Then Umar said: ‘May my father and mother be sacrificed for you, O Messenger of Allah; would I feel jealous towards you?’”

A similar report (as no. 6200) was narrated from Ibn Shihâb with this chain of narrators.

Muhammad bin Sa’d bin AbI Waqqâs narrated that his father Sa’d said: “Umar asked for permission to enter upon the Messenger of Allah ﷺ, and there were some women of
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the Quraish with him who were asking too much of him, and raising their voices. When ‘Umar asked permission to enter, they got up and hastened to conceal themselves. The Messenger of Allâh ﷺ gave him permission to enter, and the Messenger of Allâh ﷺ was smiling. ‘Umar said: ‘May Allâh make you happy all your life, O Messenger of Allâh.’ The Messenger of Allâh ﷺ said: ‘I wonder at these women who were with me. When they heard your voice they hastened to conceal themselves.’ ‘Umar said: ‘O Messenger of Allâh, you are more deserving of being feared.’ Then ‘Umar said: ‘O enemies of your souls, do you fear me and you do not fear the Messenger of Allâh ﷺ?’ They said: ‘Yes, for you are harsher and more strict than the Messenger of Allâh ﷺ.’ The Messenger of Allâh ﷺ said: ‘By the One in Whose Hand is my soul, the Shaitân never meets you on a road but he takes a different road.”

[6203]... (2397) It was narrated from Abû Hurairah that ‘Umar bin Al-Khattâb came to the Messenger of Allâh ﷺ, and there
were some women with him who had raised their voices at the Messenger of Allah. When 'Umar asked permission to enter they concealed themselves... a Hadīth like that of Az-Zuhrī (no. 6203).

[6204] 23 - (2398) It was narrated from 'Āishah that the Prophet used to say: “Among the nations that came before you there were men who were inspired. If there are any among my Ummah who are inspired, then 'Umar bin Al-Khaṭṭāb is among them.”

[6205] (...) A similar report (as Hadīth no. 6204) was narrated from Sa'd bin Ibrāhīm with this chain of narrators.

[6206] 24 - (2399) It was narrated that Ibn 'Umar said: “'Umar said: ‘My Lord agreed with me concerning three things: Maqām Ibrāhīm, Hijāb and the prisoners of (the battle of) Badr.’”
It was narrated that Ibn ‘Umar said: “When ‘Abdullâh bin Ubayy bin Salûl died, his son ‘Abdullâh bin ‘Abdullâh came to the Messenger of Allâh and asked him to give him his garment, so that he might shroud his father in it, and he gave it to him. Then he asked him ( ) to offer the funeral prayer for him, and the Messenger of Allâh stood up to offer prayers for him. ‘Umar stood up and caught hold of the garment of the Messenger of Allâh and said: ‘O Messenger of Allâh, will you offer the funeral prayer for him when Allâh has forbidden you to pray for him?’ The Messenger of Allâh said: ‘Rather Allâh has given me the choice.’ He said: ‘Whether you ask forgiveness for them (hypocrites) or ask not forgiveness for them – (and even) if you ask seventy times for their forgiveness...’ And I will ask more than seventy times.’ He said: ‘But he is a hypocrite.’

“The Messenger of Allâh offered the funeral prayer for him, then Allâh, Glorified and Exalted is He, revealed (the Verse): “And never pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave...”’


Chapter 3. The Virtues Of ‘Uthmān Bin ‘Affān, May Allāh Be Pleased With Him

[6208] (...) A Hadīth like that of Abū Usâmah (no. 6207) was narrated from ‘Ubaidullāh with this chain of narrators, and he added: “He said: ‘So he stopped praying for them.’”

[6209] 26 - (2401) ‘Āishah said: “The Messenger of Allāh was lying down in my house with his thigh or shin uncovered. Abū Bakr asked for permission to enter and he let him in while he was in that state, and he spoke to him. Then ‘Umar asked for permission to enter and he let him in while he was in that state, and he spoke to him. Then ‘Uthmān asked for permission to enter and he let him in while he was in that state, and he spoke to him. Then ‘Uthmān asked for permission to enter and the Messenger of Allāh sat up and straightened his garment” - Muhammad (one of the narrators) said: “I do not say that this all happened on one day” - “and he came in and he spoke to him. When he left, ‘Āishah said: ‘Abū Bakr came in and you did not stir for him, and ‘Umar came in and you did not stir for him, then ‘Uthmān came in and you sat up and straightened your garment.’ He (God be pleased with him) said: ‘Should I not feel shy before a man before whom the angels feel shy?’”
JUwab'

27 - (2402) `Aishah, the wife of the Prophet, and `Uthmân narrated that Abū Bakr asked for permission to enter upon the Messenger of Allâh when he was lying down on his bed, wearing the cover of `Aishah. He gave permission to Abû Bakr (to enter) when he was like that, and he fulfilled his need then he went away. Then `Umar asked for permission to enter, and he gave him permission (to enter) when he was like that, and he fulfilled his need, then he went away. `Uthmân said: "Then I asked permission to enter and he sat up, and said to `Aishah: 'Cover yourself properly.' I fulfilled my need then I went away."

`Aishah said: "0 Messenger of Allâh, why did I not see you stirring for Abû Bakr and `Umar as you did for `Uthmân?" The Messenger of Allâh said: "Uthmân is a shy man, and I was afraid that if I gave him permission to enter when I was in that state, he would not tell me of his need."

[6210] 27 - (2402) `Aishah, the wife of the Prophet, and `Uthmân narrated that Abû Bakr asked for permission to enter upon the Messenger of Allâh when he was lying down on his bed, wearing the cover of `Aishah. He gave permission to Abû Bakr (to enter) when he was like that, and he fulfilled his need then he went away. Then `Umar asked for permission to enter, and he gave him permission (to enter) when he was like that, and he fulfilled his need, then he went away. `Uthmân said: "Then I asked permission to enter and he sat up, and said to `Aishah: 'Cover yourself properly.' I fulfilled my need then I went away."

`Aishah said: "0 Messenger of Allâh, why did I not see you stirring for Abû Bakr and `Umar as you did for `Uthmân?" The Messenger of Allâh said: "Uthmân is a shy man, and I was afraid that if I gave him permission to enter when I was in that state, he would not tell me of his need."
[6211] (...) ‘Uthmân and ‘Âishah narrated that Abû Bakr As-Sîdîq asked for permission to enter upon the Messenger of Allâh صلی الله علیه وآله وسلم and he narrated a Hadîth like that of ‘Uqayl from Az-Zuhrî (no. 6210).

[6212] 28 - (2403) It was narrated that Abû Mûsâ Al-Ash’ârî said: While the Messenger of Allâh صلی الله علیه وآله وسلم was in one of the gardens of Al-Madînah, driving a stick into the ground, a man asked for the gate to be opened. He said: “Open up, and give him the glad tidings of Paradise.” It was Abû Bakr, so I opened (the gate) and gave him the glad tidings of Paradise. Then another man asked for the gate to be opened, and he said: “Open up, and give him the glad tidings of Paradise.” I went and saw that it was ‘Umar, so I opened (the gate) and gave him the glad tidings of Paradise. Then another man asked for the gate to be opened. The Prophet ﷺ sat up and said: “Open up, and give him the glad tidings of Paradise because of some turmoil that he
will have to face." I went and saw that it was 'Uthmân bin 'Affân. I opened (the gate) and gave him the glad tidings of Paradise. I said what he had said and he said: O Allâh, grant patience, and Allâh is the One Whose help we seek.

[6213] (...) It was narrated from Abû Mûsâ Al-Ash'ârî that the Messenger of Allâh ﷺ entered a garden and told me to watch the gate... a Hadîth like that of 'Uthmân bin Ghiyâth (no. 6212).

[6214] 29 - (...) Abû Mûsâ Al-Ash'ârî narrated that he performed Wudû' in his house, then he went out and said: "I shall certainly keep close to the Messenger of Allâh ﷺ and stay with him for the whole day."

He came to the Masjid and asked about the Prophet ﷺ, and they said: "He has gone out in this direction." He said: "So I went out, following him and asking about him, until he entered the well of Arîs. I sat at the gate, which was made of palm branches, until the Messenger of Allâh ﷺ had relieved himself and performed Wudû'. Then I got up and went to him, and he was sitting on the edge of the well of Arîs, with his shins uncovered and his legs dangling in the well.
I greeted him with *Salám*, then I went and sat at the gate, and I said: ‘I will be the gatekeeper of the Messenger of Allah ﷺ today.’

“Then Abū Bakr came and pushed at the gate. I said: ‘Who is this?’ He said: ‘Abū Bakr.’ I said: ‘One moment.’ Then I went and said: ‘O Messenger of Allah, Abū Bakr is here, asking for permission to enter.’ He said: ‘Let him in, and give him the glad tidings of Paradise.’ So I went and said to Abū Bakr: ‘Come in, and the Messenger of Allah ﷺ is giving you the glad tidings of Paradise.’ Abū Bakr came in and sat on the right of the Messenger of Allah ﷺ on the well, dangling his legs in the well as the Messenger of Allah ﷺ was doing, and he uncovered his shins. Then I went back and sat down. I had left my brother performing *Wudū‘*, and he was to catch up with me. I said: ‘If Allah wills good for so-and-so’—meaning his brother—‘He will bring him.’

“Someone was shaking the gate and I said: ‘Who is this?’ He said: ‘Umar bin Al-Khaṭṭāb.’ I said: ‘One moment.’ Then I came to the Messenger of Allah ﷺ and greeted him with *Salám*, and I said: ‘Umar is asking for permission to enter.’ He said: ‘Let him in, and give him the glad tidings of Paradise.’ So I went to Umar and said: ‘Come in, and the Messenger of Allah ﷺ is giving
you the glad tidings of Paradise.' He came in and sat with the Messenger of Allâh on the edge of the well, on his left and he dangled his legs in the well. Then I went back and sat down. I said: 'If Allâh wills good for so-and-so' – meaning his brother – "He will bring him.' Then someone shook the gate, and I said: 'Who is this?' He said: ‘Uthmân bin ‘Affân.’ I said: ‘One moment.’ I went to the Prophet and told him, and he said: ‘Let him in, and give him the glad tidings of Paradise, with some turmoil that he will have to face.’ So I went and said: ‘Come in, and the Messenger of Allâh is giving you the glad tidings of Paradise, with some turmoil that you will have to face.’ He came in and found that the edge of the well was full, so he sat facing them, on the other side.”

Sharîk said: “Sa‘eed bin Al-Mûsâyyab said: ‘I interpreted that as being the position of their graves.’”

[6215] (...) Sa‘eed bin Al-Mûsâyyab said: “Abû Mûsâ Al-Ash‘ârî told me here” – and Sulâimân pointed to where Sa‘eed had sat, beside the hut – “Abû Mûsâ said: ‘I went out looking for the Messenger of Allâh, and I found that he had gone to the gardens. I followed him and found that he had entered a garden, and sat on the edge of a well. He had uncovered his legs and allowed them to dangle in the well...’” and
he quoted a Hadith like that of Yahyâ bin Hassân (no. 6214), but he did not mention the words of Sa’eed: “I interpreted that as being the position of their graves.”

[6216] (...) It was narrated that Abû Mûsâ Al-Ash’ârî said: “The Messenger of Allâh ﷺ went out one day to a garden in Al-Madînah to relieve himself, and I set out following him....” He quoted a Hadith like that of Sulaimân bin Bilâl (no. 6215), and he mentioned in the Hadith that Ibn Al-Mûsâyyab said: “I interpreted that as being the position of their graves, which are gathered together here, but ‘Uthmân’s grave is separate.”

Chapter 4. The Virtues Of ‘Alî bin Abî Tâlib, May Allâh Be Pleased With Him

[6217] 30 - (2404) It was narrated from ‘Amîr bin Sa’d bin Abî Waqqâs that his father said: “The Messenger of Allâh ﷺ said to ‘Alî: ‘You are to me like...”
Hârûn to Mûsá, except that there is no Prophet after me.”

Sa‘eed said: “I wanted to hear it directly from Sa‘d, so I met Sa‘d and told him what ‘Âmir had narrated to me, and he said: ‘I heard it.’ I said: ‘Did you hear it?’ He put his fingers on his ears and said: ‘Yes, otherwise let them become deaf.’”

[6218] 31 - (...) It was narrated that Sa‘d bin Abî Waqqâs said: “The Messenger of Allâh  appointed ‘Alî (in charge of Al-Madînah in his absence) during the campaign of Tabûk. He (‘Alî) said: ‘O Messenger of Allâh, are you leaving me behind with the women and children?’ He  said: ‘Does it not please you to be to me as Hârûn was to Mûsá? Except that there will be no Prophet after me.’”
32 - ( ...) It was narrated from ‘Āmir bin Sa’d bin Abī Waqqāṣ that his father said: “Mu‘āwiyah bin Abī Sufyān ordered Sa’d[1] saying: ‘What kept you from cursing Abū At-Turāb?’ He said: ‘It is because of three things that I remembered that the Messenger of Allāh ﷺ said that I will never curse him, because if even one of them were for me that would be dearer to me than red camels. I heard the Messenger of Allāh ﷺ say to him, when he appointed him in charge during his absence when he went on one of his campaigns, and ‘Alī said to him: “O Messenger of Allāh, are you leaving me behind with the women and children?” The Messenger of Allāh ﷺ said to him: “Does it not please you to be to me as Hārūn was to Mūsā? Except that there will be no Prophethood after me.” And I heard him say on the Day of Khaibar: “I shall give the flag to a man who loves Allāh and His

Messenger, and Allâh and His Messenger love him.” We were all hoping for it, but he said: “Call ‘Alî for me.” He was brought, and he was suffering from an inflammation in the eyes. He put some spittle in his eyes and gave the flag to him, and Allâh granted him victory. When this verse was revealed - “...Let us call our sons and your sons...”[1] - the Messenger of Allâh \( \text{ﷺ} \) called ‘Alî, Fâtimah, Hasan and Husain and said: “O Allâh, these are my family.”

[6221] (...) It was narrated from Sa’d that the Prophet \( \text{ﷺ} \) said to ‘Alî: “Does it not please you to be to me as Hârûn was to Mûsâ?”

[6222] 33 - (2405) It was narrated from Abû Hurairah that the Messenger of Allâh \( \text{ﷺ} \) said on the Day of Khaibar: “I shall give this flag to a man who loves Allâh and His Messenger, and Allâh will grant victory at his hands.” ‘Umar bin Al-Khattâb said: “I never desired leadership except on that day.” He said: “I

came before him in the hope that I might be called to it, but the Messenger of Allâh \(\text{سُوْرَةُ الأَحْجَرَ}^\text{265}\) called ‘Alî bin Abî Tâlib. He gave it to him and said: ‘March, and do not turn around until Allâh grants you victory.’” ‘Alî walked a little way, then he stopped, but he did not turn around, and he shouted: “O Messenger of Allâh, on what basis should I fight the people?” He said: “Fight them until they bear witness that none has the right to worshiped but Allâh and that Muhammad is the Messenger of Allâh. If they do that, then they have protected from you their blood and their wealth, except for a right that is due, and their reckoning will be with Allâh.”

[6223] 34 - (2406) Sahl bin Sa’d narrated that the Messenger of Allâh \(\text{سُوْرَةُ الأَحْجَرَ}^\text{265}\) said on the Day of Khaibar: “I shall give this flag to a man at whose hands Allâh will grant victory; he loves Allâh and His Messenger and Allâh and His Messenger love him.” The people spent the night wondering which of them would be given it. When morning came the people went to the Messenger of Allâh \(\text{سُوْرَةُ الأَحْجَرَ}^\text{265}\), all of them hoping to be given it. He said: “Where is ‘Alî bin Abî Tâlib?” They said: “O Messenger of Allâh, he has a problem in his eyes.” They sent for him and he was brought, and the Messenger of Allâh \(\text{سُوْرَةُ الأَحْجَرَ}^\text{265}\) put some spittle in his eyes and prayed for him, and
he was healed, such that it was as if there had been no pain in him. He gave him the flag and 'Ali said: "O Messenger of Allâh, shall I fight them until they become like us?" He said: "Advance cautiously, until you reach their open space, then invite them to Islam, and tell them of their duties before Allâh. By Allâh, if Allâh were to guide one man through you, that would be better for you than having red camels."

[6224] 35 - (2407) It was narrated that Salamah bin Al-Akwa' said: "'Ali stayed behind and did not go with the Prophet during the campaign of Khâibar, and he had an inflammation in his eyes. He said: 'How could I stay behind and not go with the Messenger of Allâh?' So 'Ali set out and caught up with the Prophet. On the evening before Allâh granted victory, the Messenger of Allâh said: 'Tomorrow I shall give the flag' - or 'the flag will be carried by' - 'a man whom Allâh and His Messenger love' - or he said: 'who loves Allâh and His Messenger' - and Allâh will grant him victory.' Then we saw 'Ali, and we were not expecting to see him. They said: 'Here is 'Ali.'
And the Messenger of Allâh ﷺ gave the flag to him, and Allâh granted victory to him.”

[Yazid bin Hayyân said:] “Huṣain bin Sabrah, ‘Umar bin Muslim and I set out and came to Zaid bin Arqam. When we sat with him, Huṣain said to him: ‘O Zaid, you have attained a great deal of good. You saw the Messenger of Allâh ﷺ and heard his Hadîth, you fought alongside him and prayed behind him. O Zaid, you have attained a great deal of good. Tell us, O Zaid, what you heard from the Messenger of Allâh ﷺ.’ He said: ‘O son of my brother, by Allâh I have grown old and it has been a long time, and I have forgotten some of that which I learned from the Messenger of Allâh ﷺ. Whatever I narrate to you, accept it, otherwise do not push me.’ Then he said: ‘One day the Messenger of Allâh ﷺ stood and addressed us at a watering place called Khumm, between Makkah and Al-Madinah. He praised and glorified Allâh, and he exhorted and reminded us, then he said: “O people, I am only human, and soon the messenger of my Lord will come to me and I will respond. I am leaving among you two weighty things, the first of which is the Book of Allâh in which is guidance and light. Follow the Book of Allâh and hold fast to...”

[2625] 36 - (2408)
And he encouraged us to adhere to the Book of Allāh, then he said: “And the people of my household, I remind you of Allāh with regard to the people of my household, I remind you of Allāh with regard to the people of my household, I remind you of Allāh with regard to the people of my household.” Ḥusain said to him: ‘Who are the people of his household, O Zaid? Aren’t his wives among the people of his household?’ He said: ‘His wives are among the people of his household, but the people of his household are those to whom Zakāt is forbidden after he is gone.’ He said: ‘Who are they?’ He said: ‘They are the family of ‘Alî, the family of ‘Aqil, the family of Ja’far, and the family of ‘Abbâs.’ He said: ‘Was Zakāt forbidden to all of these?’ He said: ‘Yes.’”

It was narrated from Zaid bin Arqam from the Prophet **[6226]** and he quoted a **Hadīth** like that of Zuhair (no. 6225).

A **Hadīth** like that of Ismā’il (no. 6225) was narrated from Abû Ḥayyân with this chain of narrators, and in the **Hadīth** of Jarîr it adds: “The Book of Allāh
in which is guidance and light; whoever holds fast to it and adheres to it, will be following true guidance, and whoever deviates from it will go astray.”

[6228] 37 - (...) It was narrated that Yazid bin Hayyân said: “We entered upon Zaid bin Arqam and said to him: ‘You have seen good things; you accompanied the Messenger of Allâh [ﷺ] and prayed behind him...’” and he quoted a Hadîth like that of Abî Hayyân (no. 6225), except that he said: (The Messenger of Allâh [ﷺ] said:) “Behold, I am leaving among you the two weighty things, one of which is the Book of Allâh, Glorified and Exalted is He, which is the rope of Allâh. Whoever follows it will be following true guidance, and whoever forsakes it will be misguided.” And in it, it says: “And we said: ‘Who are the people of his household? His wives?’ He said: ‘No, by Allâh. A woman may be with a man only for a part of his lifetime, then he divorces her and she goes back to her father and her people. The people of his household are his origin and his male relatives to whom Zakât was forbidden after he was gone.’”

[6229] 38 - (2409) It was narrated that Sahl bin Sa’d said: “A man from the family of Marwân was
appointed as governor of Al-Madinah, and he called Sahl bin Sa’d and ordered him to insult ‘Ali, but Sa’d refused. He said: ‘If you refuse to do it, then at least say: “May Allâh curse Abû At-Turâb.”’ Sahl said: ‘No name is dearer to ‘Ali than Abû At-Turâb, and he used to feel happy when he was called by it.’ He said: ‘Tell us his story; why was he called Abû At-Turâb?’ He said: ‘The Messenger of Allâh ﷺ came to the house of Fâtimah and he did not find ‘Ali in the house. He said: “Where is the son of your uncle?” She said: “There was something between him and I, and he got angry with me and went out; he did not take a nap in my house.” The Messenger of Allâh ﷺ said to someone: “Go and look where he is.” He came and said: “O Messenger of Allâh, by Allâh, he is in the Masjid, sleeping.” The Messenger of Allâh ﷺ came to him and he was lying down. His cloak had fallen from his back and he had gotten dusty. The Messenger of Allâh ﷺ started wiping it from him, saying: “Get up, Abû At-Turâb, get up Abû At-Turâb.”

Chapter 5. The Virtues Of Sa’d Bin Abî Waqqâs, May Allâh Be Pleased With Him

[6230] 39 - (2410) It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ could not

فّتىهُ شَيْئًا، فَعَاصِبُهُ فَحْرَجَ، فَلَمْ يَقُلْ عَنْهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «انظِرْ، أَيُّهَا الْمُؤْمِنُونَ» فَقَالَ: يَا رَسُولُ اللَّهِ ﷺ! هُوَ فِي الْمَسْجِدِ رَأِيَّةً، فَجَاءَهُ رَسُولُ اللَّهِ ﷺ، وَهُوَ مَضْطَحُ، فَقَسَطَ يَدَاهُ عِنْ شَيْهٍ، فَأَصَابَهُ تَرَابٌ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَمْسَحُ عَنْهُ وَيَقُولُ: اقْفِمْ أَبَا التَّرَابِ! فَقَامَ أَبَا التَّرَابِ!"
sleep one night and said: ‘Would that a righteous man from among my Companions would guard me tonight.’ We heard the sound of a weapon, and the Messenger of Allah said: ‘Who is this?’ Sa’d bin Abi Waqqâs said: ‘O Messenger of Allah, I have come to guard you.’

‘Aishah said: “The Messenger of Allah slept until I could hear him breathing deeply.”

[6231] 40 - (...) ‘Aishah said: “The Messenger of Allah stayed up late one night when he first came to Al-Madinah, and he said: ‘Would that a righteous man from among my Companions would guard me tonight.’ While we were like that, we heard the clatter of a weapon. He said: ‘Who is this?’ He said: ‘Sa’d bin Abi Waqqâs.’ The Messenger of Allah said: ‘What brings you here?’ He said: ‘I felt some fear for the Messenger of Allah so I came to guard him.’ The Messenger of Allah prayed for him, then he went to sleep.”

According to the report of Ibn Rumh: “We said: ‘Who is this?’”
[6232] (…) ‘Aishah said: “The Messenger of Allah ﷺ could not sleep one night…” a Hadith like that of Sulaimân bin Bilâl (no. 6230).

[6233] 41 - (2411) It was narrated that ‘Abdullâh bin Shaddâd said: “I heard ‘Ali say: ‘The Messenger of Allah ﷺ never mentioned both his parents together for anyone except Sa’d bin Mâlik. He started to say to him on the Day of Uhud: “Shoot, may my father and mother be ransomed for you!”

[6234] (…) A similar report (as no. 6233) was narrated from ‘Alî, from the Prophet ﷺ (with this chain of narrator).

[6235] 42 - (2412) It was narrated that Sa’d bin Abî Waqqâs said: “The Messenger of Allah ﷺ
mentioned both his parents together for me on the Day of Uhud.”

[6236] (...) It was narrated from Yahyâ bin Sa'eed with this chain of narrators (a Hadîth similar to no. 6235).

[6237] (...) It was narrated from ‘Amir bin Sa’d that his father said that the Prophet mentioned both his parents together for him on the Day of Uhud. An idolater man was attacking the Muslims fiercely and the Messenger of Allâh said to him: “Shoot, may my father and mother be ransomed for you!” So I shot him with an arrow that had no head, and I hit him in his side and he fell down, and his ’Awrah was uncovered. The Messenger of Allâh smiled so broadly that I could see his molars.

[6238] 43 - (1748) Mu'âshab bin Sa’d narrated from his father that some Verses of Qur’ân were revealed concerning him. He said: “The mother of Sa’d swore that she would not speak to him unless he renounced his faith, and she would not eat or drink. She said: ‘You say that Allâh has
enjoined you to treat your parents well, and I am your mother, and I am telling you to do this.'

"She stayed (like that) for three days, then she fainted from hunger. A son of hers who was called 'Umârah got up and gave her some water, and she started praying against Sa’d. Then Allâh revealed this Verse in the Qur’ân: ‘And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not[1] (and)[2] ‘...But behave with them in the world kindly...’[3]

He said: ‘And the Messenger of Allâh ﷺ acquired a great deal of booty, among which was a sword. I picked it up and brought it to the Messenger of Allâh ﷺ and said: ‘Allocate this sword to me, for I am one whose situation you know.’ He said: ‘Put it back where you took it from.’ I went,


[2] The word (and) is added to the translation, since as the text appears it runs together here. In the Qur’ân, these are two separate Ayah from two separate Sûrah whose references we added in the notes. In his commentary on Sahîh Al-Bukhârî (no. 5970), Al-Hafîz Ibn Hajar mentioned this narration and others who recorded it only mentioning the first Ayah, and in a version of Ahmad it does not say: “The Ayah,” and in another version of Ahmad (1:181, no. 1567) it says: “and he recited until he reached.” So these are apparently the two separate Ayah. Finally, he says the following: “And what is apparent to me is that the two Ayah were confirmed in the original, but that some of them dropped that (mistakenly) from one of the narrators. And Allâh knows best.” Implying that both of these Ayah were revealed on that occasion. Versions of this narration are mentioned in the Tafsîr of Ibn Kathîr at both locations.

then when I wanted to put it in the place where the spoils of war were gathered, I decided to try again, so I went back and said: 'Give it to me.' He said in a loud voice: 'Put it back where you took it from.' Then Allâh revealed the words: 'They ask you about the spoils of war...'[1]

"Then I fell sick, and I sent word to the Prophet ﷺ, and he came to me. I said: 'Let me divide my wealth as I wish,' but he refused. I said: 'Then half.' But he refused. I said: 'Then one third.' He remained silent, then after that one third was permitted.

"I came to a group of the Ansr and Muḥājirīn and they said: 'Come, we will give you food and wine.' That was before wine was forbidden. I came to them in a garden, and they had a roasted camel head and a small skin of wine. I ate and drank with them, then I mentioned the Anṣr and Muḥājirīn to them. I said: 'The Muḥājirīn are better than the Anṣr.' A man took one of the jawbones of the camel head and struck me with it, and injured my nose. I came to the Messenger of Allâh ﷺ and told him, then Allâh revealed this Verse about me and about wine:

‘...Khamr (all kinds of alcoholic

drinks), and gambling, and Al-Anṣāb [stone altars for sacrifices to idols etc], and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitâns’ (Satan’s) handiwork...

[6239] 44 - (...) It was narrated from Muṣṭafā bin Sa‘d that his father said: “Four Verses were revealed concerning me...” and he quoted a Hadîth like that of Zuhair from Simâk (no. 6238). In the Hadîth of Shu‘bah it adds: “When they wanted to feed her (Sa‘d’s mother) they opened her mouth with a stick and put food in her mouth.” In his Hadîth it also says: “He struck Sa‘d’s nose with it and split it, and the nose of Sa‘d remained split.”

[6240] 45 - (2413) It was narrated that Sa‘d said, concerning the Verse: “‘And turn not away those who invoke their Lord, morning and afternoon...’”[2] – “This was revealed concerning six people, including myself and Ibn Mas‘ūd. The idolaters had said: ‘Do not keep these people near you.’”


[6241] 46 - (...) It was narrated that Sa’d said: “We were six people with the Prophet ﷺ, and the idolaters said to the Prophet ﷺ: ‘Send these people away so that they will not become too bold with us.’ They were myself, Ibn Mas’ūd, a man from Hudhail, Bilāl,” and two men whose names I do not know. There occurred to the Messenger of Allāh ﷺ what Allāh willed should occur and he thought to himself. Then Allāh revealed the words: ‘And turn not away those who invoke their Lord, morning and afternoon seeking His Face.’”[1]

[6242] 47 - (2414) It was narrated that Abū ‘Uthmān said: “No one stayed with the Messenger of Allāh ﷺ on one of those nights when the Messenger of Allāh ﷺ was fighting, except Tālḥah and Sa’d.”

Chapter 6. The Virtues Of Talhah And Az-Zubair, May Allâh Be Pleased With Them

[6243] 48 - (2415) It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ exhorted the people on the Day of Al-Khandaq, and Az-Zubair said: ‘I am ready.’ Then he exhorted them again and Az-Zubair said: ‘I am ready.’ Then he exhorted them again and Az-Zubair said: ‘I am ready.’ The Prophet ﷺ said: ‘Every Prophet has a helper, and my helper is Az-Zubair.’”

[6244] (...) A Hadith like that of Ibn ‘Uyayanah (no. 6243) was narrated from Jâbir, from the Prophet ﷺ.

[6245] 49 - (2416) It was narrated that ‘Abdullâh bin Az-Zubair said: “On the Day of Al-Khandaq, ‘Umar bin Abi Salamah and I were with the women in the fort of Hassan. Sometimes he would squat down for me to (climb on his shoulders and) look, and sometimes I would squat down for him to (climb on my shoulders and) look. And I recognized my
father when he passed by on his horse with his weapons, heading towards Banû Quraizah.”

“He[1] said: ‘Abdullâh bin ‘Urwah informed me that ‘Abdullâh bin Az-Zubair said: ‘I mentioned that to my father and he said: “Did you see me, O my son?” I said: “Yes.” He said: “By Allâh, on that day the Messenger of Allâh mentioned both his parents for me, and he said: ‘May my father and mother be ransomed for you.’”

[6246] (…) It was narrated that ‘Abdullâh bin Az-Zubair said: “On the Day of Al-Khandaq, ‘Umar bin Abî Salamah and I were in the fort where the women were,” meaning the wives of the Prophet .

And he quoted a Hadîth like that of Ibn Mus-hir (no. 6245) with this chain of narrators. But he did not mention ‘Abdullâh bin ‘Urwah in the Hadîth. But that event was added to the Hadîth of Hishâm from his father, from Ibn Az-Zubair.

[6247] 50 - (2417) It was narrated from Abû Hurairah that the Messenger of Allâh was on (Mount) Hirâ’ with Abû Bakr,

[1] That is Hishâm bin ‘Urwah, who narrated this Hadîth from his father from ‘Abdullâh bin Az-Zubair, and ‘Abdullâh bin ‘Urwah is Hishâm’s brother.
'Umar, 'Aļī, 'Uthmān, Ṭālah and Az-Zubair. The rock shook and the Messenger of Allāh said: "Be still, for there is no one on you but a Prophet, a Siddiq[1] or a martyr."

[6248] (...) It was narrated from Abū Hurairah that the Messenger of Allāh was on Mount Ḥirā' and it shook. The Messenger of Allāh said: "Be still Hirā', for there is no one on you but a Prophet, a Siddiq or a martyr." On it were the Prophet, Abū Bakr, 'Umar, 'Uthmān, 'Aļī, Ṭālah, Az-Zubair and Sa'd bin Abī Waqqās.

[6249] 51- (2418) Hishām narrated that his father said: ‘Ā'ishah said to me: ‘Your parents, by Allāh, are among those who answered (the Call of) Allāh and the Messenger after being wounded.’[2]


Hishâm narrated it with this chain of narrators (a Hadîth similar to no. 6249) and added: "...meaning Abû Bakr and Az-Zubair."

It was narrated that 'Urwah said: ‘Aishah said to me: ‘Your parents were among those who answered (the Call of) Allah and the Messenger after being wounded.’’\(^{[1]}\)

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Chapter 7. The Virtues Of Abû 'Ubaidah Bin Al-Jarrâh, May Allah Be Pleased With Him

It was narrated that Abû Qilâbah said: "The Messenger of Allah said: ‘Every Ummah has a trustee (Âmin), and our trustee for this Ummah Abû 'Ubaidah bin Al-Jarrâh.’"

It was narrated from Anas that the people of Yemen came to the Messenger of Allah and said: “Send with us a man who can teach us the Sunnah and Islam.” He took the hand of Abû 'Ubaidah bin

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\(^{[1]}\) See Al 'Imrân 3:172.
Al-Jarrâh and said: “This is the trustee of this Ummah.”

[6254] 55 - (2420) It was narrated that Hudhaifah said: “The people of Najrân came to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, send to us a man of trust. He said: ‘I shall send to you a man of trust in the true sense of the word.’ The people looked up hoping to be chosen, and he sent Abû ‘Ubaidah bin Al-Jarrâh.”

[6255] (...) A similar report (as Hadîth no. 6254) was narrated from Abû Isliâq with this chain of narrators.

Chapter 8. The Virtues Of Al-Ḥasan And Al-Ḥusain, May Allâh Be Pleased With Them

[6256] 56 - (2421) It was narrated from Abû Hurairah that the Prophet ﷺ said to Ḥasan: “O Allâh, I love him, so love him, and love those who love him.”
[6257] 57 - (...) It was narrated that Abü Hurairah said: “I went out with the Messenger of Allāh at some time of the day, and he did not speak to me or I to him, until he came to the market of Banū Qainuqā‘. Then he left and went to the house of Fātimah and said: ‘Is the little one there? Is the little one there?’ meaning Hasan. We thought that his mother had kept him in to bathe him and dress him in a garland, but soon he came running, until they embraced one another. The Messenger of Allāh said: ‘O Allāh, I love him, so love him and love those who love him.’”

[6258] 58 - (2422) Al-Barā’ bin ‘Āzib said: “I saw Al-Hasan bin ‘Alī on the shoulder of the Prophet, and he was saying: ‘O Allāh, I love him so love him.’”

[6259] 59 - (...) It was narrated that Al-Barā’ said: “I saw the Messenger of Allāh putting Al-Hasan bin ‘Alī on his shoulder and saying: ‘O Allāh, I love him so love him.’”
[6260] 60 - (2423) Iyâs narrated that his father said: "I led the Prophet of Allâh and Al-Hasan and Al-Husain on the white mule, until I brought them to the apartment of the Prophet, with one of them in front of him and one of them behind."

Chapter 9. The Virtues Of The Household Of The Prophet

[6261] 61 - (2424) It was narrated that Șafiyyah bint Shaibah said: "Aishah said: 'The Prophet went out one morning wearing a striped cloak of black camel hair. Al-Hasan bin 'Ali came and he enfolded him in the cloak, then Al-Husain came and he enfolded him in it, then Fâtimah came and he enfolded her in it, then 'All came and he enfolded him in it, then he said: "Allâh wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family, and to purify you with a thorough purification." [1]

[1] Al-Ahzâb 33:33. Following this narration, copies of the text include an additional chain narrated by Abû Ahmad Muḥammad bin 'Eisâ who is Al-Julûdî, one of those who reported Sahîh Muslim.
Chapter 10. The Virtues Of Zaid Bin Ḥârithah And His Son Usâmah, May Allah Be Pleased With Them Both

[6262] 62 - (2425) It was narrated from Sâlim bin ‘Abdullâh that his father said: “We used to call Zaid bin Ḥârithah ‘Zaid bin Muhammad,’ until it was revealed in the Qur’ân: ‘Call them (adopted sons) by (the names of) their fathers, that is more just with Allah....”[1]

[6263] (...) A similar report (as no. 6262) was narrated from ‘Abdullâh.

[6264] 63 - (2426) It was narrated from ‘Abdullâh bin Dînâr that he heard Ibn ‘Umar say: “The Messenger of Allâh ﷺ sent an expedition and he appointed Usâmah bin Zaid in charge of them. The people objected to his command and the Messenger of

Allâh stood up and said: ‘You object to his command and you objected to the command of his father before him. By Allâh, he (his father) was fit to command, and he was one of the dearest of people to me, and he (Usâmah) is one of the dearest of people to me after him.”

[6265] 64 - (... ) It was narrated from Sâlim that his father said: “The Messenger of Allâh ﷺ said when he was on the Minbar: ‘You object to his command’ – meaning Usâmah bin Zaid – ‘and you objected to the command of his father before him. But by Allâh, he was fit to command and by Allâh he was one of the dearest of people to me. By Allâh this one’ – meaning Usâmah bin Zaid – ‘is fit to command, and by Allâh, he is one of the dearest of them to me after him. So treat him well, for he is one of your righteous.’”

Chapter 11. The Virtues Of ‘Abdullâh Bin Ja‘far, May Allâh Be Pleased With Him

[6266] 65 - (2427) It was narrated that ‘Abdullâh bin Abî Mulaikah said: “Abdullâh bin
Ja’far said to Ibn Az-Zubair: ‘Do you remember when we met the Messenger of Allâh ﷺ, myself, you and Ibn ‘Abbâs?’ He said: ‘Yes, and he carried us on his mount but he left you.’”

[6267] (...) A Hadîth like that of Ibn ‘Ulayyah (no. 6266) was narrated from Habib bin Ash-Shahid, with this chain of narrators.

[6268] 66 - (2428) It was narrated that ‘Abdullâh bin Ja’far said: “When the Messenger of Allâh ﷺ came from a journey he would be met by the children of his household. He came from a journey and I was taken to meet him first, and he seated me on his mount in front of him. Then one of the two sons of Fâtimah came, and he seated him behind him. And we entered Al-Madinah, three of us on one mount.”

[6269] 67 - (...) ‘Abdullâh bin Ja’far said: “When the Prophet ﷺ came from a journey we would be taken to meet him. Al-Hasan or Al-Îsâm and I were taken to meet him, and he seated one of us on his mount in front of him and the other behind him, until we entered Al-Madinah.”
It was narrated that 'Abdullâh bin Ja'far said: "The Messenger of Allah seated me behind him on his mount one day and said something to me in secret that I will never tell to any of the people."

Chapter 12. The Virtues Of Khadijah, The Mother Of The Believers, May Allah Be Pleased With Her

It was narrated from Hishâm that his father said: I heard 'Abdullâh bin Ja'far say: I heard 'Ali say in Al-Kûfah: "I heard the Messenger of Allah say: 'The best woman in it was Mariam bint 'Imrân, and the best woman in it is Khadijah bint Khuwailid.'"

Abû Kuraib said: "And Wâki' pointed to the sky and the ground."[1]

[1] Indicating that "it" refers to the world, and the meaning is understood to be during each of their times.
It was narrated that Abû Mûsâ said: “The Messenger of Allâh ﷺ said: ‘Many men have attained perfection but no women have attained perfection except Mariam bint ‘Imrân and Âsiyâh the wife of Pharaoh. And the superiority of ‘Âishah to other women is like the superiority of Tharîd to other foods.’”

It was narrated that Abû Zur’ah said: “Jibrîl came to the Prophet ﷺ and said: ‘O Messenger of Allâh, Khâdiyâh is coming to you with a vessel in which there is condiment, food, or drink. When she comes to
you, convey to her greetings of Salâm from her Lord, Glorified and Exalted is He, and from me, and give her the glad tidings of a house of pearls in Paradise in which there is no clamor or toil."

[6274] 72 - (2433) It was narrated that Ismâ‘îl said: "I said to ‘Abdullâh bin Abî Awfâ: 'Did the Messenger of Allâh give Khâdîjah the glad tidings of a house in Paradise?' He said: 'Yes, he gave her the glad tidings of a house of pearls in Paradise in which there is no clamor or toil.'"

[6275] (...) A similar report (as no. 6274) was narrated from Ismâ‘îl bin Abî Khâlid, from Ibn Abî Awfâ, from the Prophet ﷺ.
It was narrated that 'Aishah said: "The Messenger of Allah ﷺ gave Khadijah bint Khuwailid the glad tidings of a house in Paradise."

It was narrated that 'Aishah said: "I never felt jealous of any woman as I did of Khadijah, although she died three years before he (ﷺ) married me. I used to hear him mention her, and his Lord told him to give her the glad tidings of a house of pearls in Paradise, and he used to slaughter a sheep and gift it to her friends."

It was narrated that 'Aishah said: "I never felt jealous of any of the wives of the Prophet ﷺ except Khadijah, even though I never met her."

She said: "When the Messenger of Allah ﷺ slaughtered a sheep, he said: 'Send this to the friends of Khadijah.' I annoyed him one day and by saying: 'Khadijah?' The Messenger of Allah ﷺ said: 'Her love is instilled in my heart.'"
[6279] (…) Hishâm narrated a Hadîth like that of Abû Usâmah (no. 6277) with this chain of narrators, up to the story of the sheep, but he did not mention the extra material that comes after that.

[6280] 76 - (…) It was narrated that ‘Aishah said: “I did not feel jealous of any of the wives of the Prophet as I did of Khadijah, because he (ﷺ) often mentioned her, although I never saw her.”

[6281] 77 - (2436) It was narrated that ‘Aishah said: “The Prophet did not take another wife in addition to Khadijah until she died.”

[6282] 78 - (2437). It was narrated that ‘Aishah said: “Hâlah bint Khuwailid, the sister of Khadijah, asked permission to enter upon the Messenger of Allâh, and he remembered how Khadijah used to ask permission, and he felt happy when he heard that. He said: ‘O Allâh, Hâlah bint Khuwailid.’ I felt jealous and said: ‘Why do you remember one of the old women of the Quraish with red gums? She is long dead.
and Allâh has given you a better one in her stead!”

Chapter 13. The Virtues Of 'Aishah, The Mother Of The Believers, May Allâh Be Pleased With Her

[6283] 79 - (2438) It was narrated that 'Aishah said: “The Messenger of Allâh ﷺ said: ‘I was shown in my dreams for three nights that the angel brought you to me wrapped in a cloth of silk, saying: “This is your wife.” I uncovered your face and saw that it was you, and I said: If this is from Allâh then He will bring it to pass.”

[6284] (...) A similar report (as Hadith no. 6283) was narrated from Hishâm with this chain of narrators.

[6285] 80 - (2439) It was narrated that 'Aishah said: “The Messenger of Allâh ﷺ said to me: ‘I know when you are pleased with me and when you are angry with me.’ I said: ‘How do you know that?’ He said: ‘When you are pleased with me, you say: “No, by the Lord of Muhammad,” and when you are
angry with me you say, “No, by the Lord of Ibrâhîm.”” I said: ‘Yes, by Allâh! O Messenger of Allâh, I forsake everything but your name.”

[6286] (...) It was narrated from Hishâm bin ‘Urwah (a Hadîth similar to no. 6285) with this chain of narrators, up to the words: “No, by the Lord of Ibrâhîm,” and he did not mention what came after that.

[6287] 81 - (2440) It was narrated from ‘Aîshah that she used to play with dolls in the house of the Messenger of Allâh ﷺ. She said: “My friends used to come to me but they would feel shy of the Messenger of Allâh ﷺ and leave, but the Messenger of Allâh ﷺ would send them to me.”

[6288] (...) It was narrated from Hishâm (a Hadîth similar to no. 6287) with this chain of narrators. In the Hadîth of Jarîr it says: “I used to play with dolls in his house.”
It was narrated from 'Aishah that the people used to send their gifts when it was 'Aishah’s day (i.e., the day when Allâh’s Messenger was in her apartment), seeking thereby to please the Messenger of Allâh.

'Aishah, the wife of the Prophet, said: "The wives of the Prophet sent Fâtimah the daughter of the Messenger of Allâh to the Messenger of Allâh. She asked permission to enter when he was lying down with me under my cover, and he gave her permission. She said: 'O Messenger of Allâh, your wives have sent me to you to ask you to be just with regard to the daughter of Abû Quhâfah.' I ('Aishah) kept quiet. The Messenger of Allâh said to her: 'O my daughter, do you not love that which I love?' She said: 'Yes.' He said: 'Then love this one.' Fâtimah got up when she heard that from the Messenger of Allâh, and she went back to the wives of the Messenger of Allâh and told them what she had said, and what the Messenger of Allâh had said to her. They said to her: 'You have been of no avail for us. Go back to the Messenger of Allâh and say to him: “Your wives
urge you to be just with regard to the daughter of Abū Quhāfah.’”

Fāṭimah said: ‘By Allah, I will never speak to him about her.’”

‘Aishah said: “The wives of the Prophet ﷺ sent Zainab bint Jahsh, the wife of the Prophet ﷺ, who was the one who was the closest of them to me in status before the Messenger of Allâh ﷺ. I have never seen any woman who was better in religious commitment than Zainab, more fearing of Allâh, more truthful in speech, more keen to uphold family ties, more generous in giving charity, or more keen to draw close to Allâh. But she was quick to lose her temper, although she would calm down as quickly. She asked permission to enter upon the Messenger of Allâh ﷺ when the Messenger of Allâh ﷺ was with ‘Aishah beneath her cover, as he was when Fâṭimah had come in. The Messenger of Allâh ﷺ gave her permission and she said: ‘O Messenger of Allâh, your wives have sent me to you to ask you to be just with regard to the daughter of Abū Quhāfah.’ Then she showed harshness towards me and insulted me, and I was watching the Messenger of Allâh ﷺ to see if he would allow me to respond. This went on, until I realized that the Messenger of Allâh ﷺ would not object if I responded. When I started
responding, I answered back to everything that she had said. And the Messenger of Allah ﷺ said, smiling: ‘She is the daughter of Abû Bakr.’”

[6291] (...) A similar report (as Hadîth no. 6290) was narrated from Az-Zuhrî with this chain of narrators, except that he said: (‘Âishah said...) “When I started responding, I defeated her (in argument).”

[6292] 84 - (2443) It was narrated that ‘Âishah said: “The Messenger of Allah ﷺ (during his fatal illness) used to check and ask: ‘Where will I be today? Where will I be tomorrow?’ hoping that the turn of ‘Âishah was close. When it was my day, Allah took his soul when he was between my neck and my chest.”

[6293] 85 - (2444) It was narrated from ‘Âishah that she heard the Messenger of Allah ﷺ saying, before he died, when he was leaning on her chest: “O Allah, forgive me and have mercy
on me, and join me to (the higher) companionship.”

[6294] (...) A similar report (a Hadith no. 6293) was narrated from Hishâm with this chain of narrators.

[6295] 86 - (...) It was narrated that ‘Aishah said: “I used to hear that no Prophet ever died until he had been given the choice between this world and the Hereafter. I heard the Prophet ﷺ, during the sickness of which he died, saying with some gruffness in his voice: ‘In the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddîqîn, the martyrs, and the righteous. And how excellent these companions are!’”[1]

She said: “And I thought that he had been given the choice at that point.”

A similar report (as Hadith no. 6295) was narrated from Sa’d with this chain of narrators.

\[6297\] 87 - (\ldots\) ‘Aishah, the wife of the Prophet ﷺ said: “The Messenger of Allâh ﷺ used to say when he was healthy: ‘No Prophet ever dies until he has been shown his place in Paradise, then he is given the choice.’ ‘Aishah said: “When the Messenger of Allâh ﷺ was about to die, and his head was on my thigh, he lost consciousness for a while then he woke up, and his eyes were staring fixedly at the ceiling, then he said: ‘O Allâh, the higher companionship.’”

‘Aishah said: “I said: ‘Then he is not going to choose us.’”

‘Aishah said: “I remembered the Hadith that he used to say when he was healthy: ‘No Prophet ever dies until he has been shown his place in Paradise, then he is given the choice.’”

‘Aishah said: “That was the last word that the Messenger of Allâh ﷺ said: ‘O Allâh, the higher companionship.’”
It was narrated that 'Aishah said: “When the Messenger of Allâh went out (on a journey), he would draw lots between his wives. The lot fell to 'Aishah and Hafsah, and they both went out with him. When night came, the Messenger of Allâh would travel with 'Aishah, talking with her. Hafsah said to 'Aishah: ‘Why don’t you ride my camel tonight and I will ride your camel, and you will see and I will see?’”[1] She said: “Yes.” So 'Aishah rode Hafsah’s camel, and Hafsah rode 'Aishah’s camel. The Messenger of Allâh came to the camel of 'Aishah, which Hafsah was riding, and he greeted her with Salâm and travelled with her, until they halted. 'Aishah missed him and felt jealous, so when they halted she started putting her foot in the grass and saying: “O Lord, let a scorpion or snake come and sting or bite me; he is Your Messenger and I cannot say anything to him.”

[1] Ibn Hajar (no. 5211) explained that 'Aishah, conceded due to Hafsah's longing to be able to see what she had not be able to see. And that this may be because they were not riding next to each other, but each of them were in a certain location as is customary in a camel-train, and that the meaning of what would be seen could be the tracks of his camel.
It was narrated that Anas bin Mâlik said: “I heard the Messenger of Allah ﷺ say: ‘The superiority of ‘Aishah to other women is like the superiority of Tharîd to other kinds of food.’”

A similar report (as Hadîth no. 6299) was narrated from Anas from the Prophet ﷺ.

It was narrated from ‘Aishah that the Prophet ﷺ said to her: “Jibrîl conveys greetings of Salâm to you.” She said: “I said: ‘And upon him be peace and the mercy of Allah.’”
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[6302] (...) ʿAishah narrated that the Messenger of Allâh ﷺ said to her:... a similar Hadîth (as no. 6301).

[6303] (...) A similar report (as no. 6301) was narrated from Zakariyyâ with this chain of narrators.

[6304] 91 - (...) It was narrated that ʿAishah, the wife of the Prophet ﷺ, said: “The Messenger of Allâh ﷺ said: ‘O ʿAishah, this is Jibrîl conveying greetings of Salâm to you.’” She said: “I said: ‘And upon him be peace and the mercy of Allâh.’”

She said: “He could see what I could not.”

Chapter 14. The Hadîth Of Umm Zar‘

[6305] 92 - (2448) It was narrated that ʿAishah said: “Eleven women sat together and promised one another that they would not conceal anything about their husbands. 
The first one said: ‘My husband is like the meat of a lean camel placed at the top of a hill that it is difficult to climb, and (the meat) is not so good that one feels the urge to take it away (from that hilltop).’

The second one said: ‘I will not talk about my husband because I fear that if I start I will never stop (because his faults are so many). But if I start, I will list all his faults.’

The third one said: ‘My husband is tall (and nothing else). If I speak (mention his faults) he will divorce me, but if I keep quiet I will be suspended (between wifely treatment and abandonment).’

The fourth one said: ‘My husband is like the night of Tihâmah (i.e., very pleasant), neither too hot nor too cold, and I have no fear for him and we never get bored of each other.’

The fifth one said: ‘My husband is like a leopard when he enters the house and like a lion when he leaves, and he does not ask about that which he leaves in the house.’

The sixth one said: ‘As for my husband, he eats so much that nothing is left, and when he drinks he does not leave a drop. When he lies down he wraps himself and he does not touch me so that he might know my sorrow.’

The seventh one said: ‘My husband is impotent and foolish,
suffering from all kinds of diseases, with such rough manners that he may break my head or injure my body, or both.'

The eighth one said: 'My husband is as sweet as Zarnab (an aromatic plant) and as soft as a rabbit.'

The ninth one said: 'My husband is from a prominent family, and is tall, with heaps of ashes (at his door - i.e., he is very hospitable) and his house is near the meeting place.'

The tenth one said: 'My husband is Mâlik, and how fine is Mâlik? Mâlik is better than that. He has many camels, more than the pastures he has for them. When they hear the sound of the Mizhar[1] they become sure that they are going to be slaughtered.'

The eleventh one said: 'My husband is Abû Zar' and how fine Abû Zar' is. He has put heavy jewellery on my ears and covered my sinews and bones with fat (by supplying plentiful food), and he showed me great respect which made me feel honored. He found me among the shepherds living on the side of the mountain, and he made me one of those who have horses, camels, lands and heaps of grain, and he has a great deal of wealth. If I say something, he never criticizes me. I sleep and get up in the morning, and drink to my

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[1] A piece of wood which is beaten while singing.
heart’s content. And the mother of Abū Zarʿ, how fine is the mother of Abū Zarʿ! Her vessels are filled to the brim and her house is quite spacious. As for the son of Abū Zarʿ, he is as slim as a green branch of palm peeled from its bark, or like a sword drawn from its sheath, and the foreleg of a lamb is enough to fill him. As for the daughter of Abū Zarʿ, how fine is the daughter of Abū Zarʿ. She is obedient to her father and obedient to her mother, filling out her cloak and a source of jealousy for her co-wife. As for the slave-girl of Abū Zarʿ, how good she is. She does not disclose our affairs to others, and she does not take our squander wheat or provision, and she does not leave garbage scattered in the house like a bird’s nest. One day Abū Zarʿ went out when the milk churned in the vessels, and he met a woman who had two sons like leopards, playing with her pomegranates (breasts) under her shirt. He divorced me and married that woman. Later on, I married another man, a generous man who was an expert rider and a fine archer. He gave me many gifts and a pair of every kind of animal, and he said: “Eat, Umm Zarʿ, and send (food) to your family.” But if I were to combine everything, it would not fill the smallest vessel of Abū Zarʿ.”
‘Aishah said: “The Messenger of Allah ﷺ said to me: ‘I am to you like Abū Zar’ to Umm Zar’.”

[6306] (...) It was narrated from Hishâm bin ‘Urwah with this chain of narrators (a Hadîth similar to no. 6305).

Chapter 15. The Virtues Of Fâtìmah, May Allah Be Pleased With Her, The Daughter Of The Prophet ﷺ

[6307] 93 - (2449) Al-Miswar bin Makhramah narrated that he heard the Messenger of Allah ﷺ say on the Minbar: “Banû Hishâm bin Al-Mughîrah asked me for permission to give their daughter in marriage to ‘Alî bin Abî Tâlib, but I will not give them permission, and I will not give them permission, and I will not give them permission, unless the son of Abî Tâlib would like to divorce my daughter and marry their daughter. My daughter is a part of me; what disturbs her disturbs me and what offends her offends me.”
It was narrated that Al-Miswar bin Makhrumah said: “The Messenger of Allah \( \text{رسول الله} \) said: ‘Fātimah is a part of me; what offends her offends me.’”

‘Allī bin Al-Husain narrated that when they came to Al-Madinah from Yazid bin Mu‘āwiyyah, after the killing of Al-Husain bin ‘Allī, he was met by Al-Miswar bin Makhrumah who said to him: “Do you have anything you want me to do?” He said: “I said to him: ‘No.’” He said to him: “Will you give me the sword of the Messenger of Allah \( \text{رسول الله} \)? For I fear that the people may wrest it from you. By Allāh! If you give it to me I will never give it up so long as there is still life in me. ‘Allī bin Abī Ṭālib proposed marriage to the daughter of Abū Jahl (to be a co-wife) to Fātimah, and I heard the Messenger of Allāh \( \text{رسول الله} \) addressing the people concerning that, on this Minbar of his, and I was an adolescent at that time. He said: ‘Fātimah is part of me, and I fear lest she be put to trial with regard to her religious commitment.’
“Then he mentioned a son-in-law of his from Banû ‘Abd Shams, and praised his behavior as a son-in-law. He said: ‘When he spoke to me he told the truth, when he made me a promise he kept it, and I do not say that any permissible thing is forbidden, or that any forbidden thing is permitted, but by Allâh, the daughter of the Messenger of Allâh and the daughter of the enemy of Allâh will never be joined together in one place.’”
me the truth. Fāṭimah bint Muḥammad is a part of me, and I do not like for her to be put to trial. By Allāh, the daughter of the Messenger of Allāh and the daughter of the enemy of Allāh will not be joined together as wives of one man.’ So ‘Alī abandoned that proposal.”

[6311] (...) A similar report (as no. 6310) was narrated by Az-Zuhri with this chain of narrators.

[6312] 97 - (2450) It was narrated from ‘Aishah that the Messenger of Allāh ﷺ called Fāṭimah, his daughter, and whispered to her, and she wept. Then he whispered to her again and she smiled. ‘Aishah said: “I said to Fāṭimah: ‘What is it that the Messenger of Allāh ﷺ whispered to you and you wept, then he whispered to you and you smiled?’ She said: ‘He whispered to me and told me of his death, so I wept, then he whispered to me and told me that I would be the first one of his family to follow him, so I smiled.’”
It was narrated that ‘Aishah said: “The wives of the Prophet were with him, and not one of them was absent. Fātimah came walking, and her manner of walking was exactly like that of the Messenger of Allāh. When he saw her, he welcomed her and said: ‘Welcome to my daughter.’ Then he seated her on his right or his left. He whispered to her and she wept bitterly, and when he saw that she was so upset, he whispered to her again and she smiled. I said to her: ‘The Messenger of Allāh singled you out from among his womenfolk to whisper to, then you wept?’ When the Messenger of Allāh left, I asked her: ‘What did the Messenger of Allāh say to you?’ She said: ‘I will not disclose the secret of the Messenger of Allāh.’ When the Messenger of Allāh died, I said: ‘I adjure you by the right I have over you, tell me what the Messenger of Allāh said to you.’ She said: ‘Now, yes (I will tell you). When he whispered to me the first time, he told me that: “Jibrīl used to review the Qur’ān once or twice every year, but now he reviewed it twice; and I think that my death is near, so fear Allāh and be patient, and I will be a fitting forerunner for you.”’ She said: ‘So I wept, as you saw. When he saw my grief, he whispered to me a second time, and said: ‘O Fātimah, does it not please you to
be the leader of the believing women, or the leader of the women of this *Ummah*?” She said: ‘So I smiled as you saw me.’"

[6314] 99 - (...) It was narrated that ‘Aishah said: “The wives of the Prophet ﷺ gathered and not one of them was absent. Then Fâtimah came, and her manner of walking was like that of the Messenger of Allâh ﷺ. He said: ‘Welcome to my daughter,’ and seated her to his right or his left. Then he whispered something to her and Fâtimah – may Allâh be pleased with her – wept, then he whispered to her and she smiled. I said to her: ‘What made you weep?’ She said: ‘I will not disclose the secret of the Messenger of Allâh ﷺ.’ I said: ‘I have never seen grief and joy so close as today.’ I said to her when she wept: ‘The Messenger of Allâh ﷺ singled you out to say something to, and you wept.’ And I asked her what he had said. She said: ‘I will not disclose the secret of the Messenger of Allâh ﷺ.’ Then when he died, I asked her and she said: ‘He (ﷺ) told me: “Jibrîl used to review the Qur’ân once every year, but this year he reviewed it with me twice, and I

وواضحت، فإنه يعنى السلفُ أَنَا لَكَ. قالت: فَكَبِثَ بِكَانِي الَّذِي رَأى، فَلَمَّا رأى جِرْبُي سَارَتِي الثانِيَة قَالَ: إِيَا قَاطِمَةٍ! أَنَا تَرْضَى أَنْ تَكُونَي سَيِّدَةٌ نساء المؤمنين، أَوْ سَيِّدَةٌ نساء هَذِهِ الْأُمّ؟” قالت: فَضَجَّكَت ضِحِكَي الَّذِي رَأى.

[۶۳١۴] ۹۹ - (...) حَدَّثَنَا أَبُو بُكْرَ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعَمْرٍ عَنْ زَكْرِيَاهُ ثُمَّ حَدَّثَنَا أَبِي عَنْ حَدَّثَةَ أَبِي: حَدَّثَنَا أَبِي حَدَّثَنَا بْنُ نُعَمْرٍ عَنْ فُؤَاشِ عَنْ عَامِرٍ عَنْ مَشْرُوْفٍ عَنْ عَائِشَةَ قَالَتْ: أَجْمَعْنَي نساء النَّبِيّ ﷺ، فَلَمْ يَغَادِرْنَ يَتَّهُمْ امْرَأَةٍ. فَجَاءَتْ قَاطِمَةُ تَمْشِي كَأَنْ مُسْبِحَتِهَا مَسْبحةٌ رَؤْوَيْل اللَّه ﷺ، فَقَالَ: اِمْرَحْبَةٌ بِإِبْنِي” فأجَلَّسَهَا عَنْ يَبْحِيَةَ أَوْ عَنْ شَامِهَةٍ، مُثَمِّنَ إِنَّهُ أَسَرَّ إِلَيْهَا. حَدُثَتْ فِي كَثِّرَ قَاطِمَةَ - رَضِوْانُ اللَّهِ عَلَيْهَا - ثُمَّ إِنَّهُ سَارَ أَذْكَرْكَ تَمْسِكُ أَيْضًا، فُلِّثْنَ لَهَا مَا يُنْبِكَ؟ فَقَالَتْ: مَا كَتَبَ لَأَفْضِي سَرْ رَسُول اللَّه ﷺ، فَقَالَ: مَا رَأىْتُ كَانَ يَوْمٍ فَرَحاً أَقُرْتُ مِنْ حُزْنٍ، فُلِّثْنَ لَهَا حِينَ بُكْتُ: أَحْضُرْكَ رَسُولُ اللَّه ﷺ بِحَدِيثِهِ دُونَ أَنْ تَنْبِكَ، ثُمَّ كَتَبْنَهَا عَمَّا قَالَ؟ فَقَالَتْ: مَا كَتَبُ لأَفْضِي سَرْ رَسُول اللَّه ﷺ، حَتَّى إِذَا قَضَّتْ سَأَلَّهَا فَقَالَتْ: إِنَّهُ كَانَ حَدَّثَني: “أَنَّ جِبِرِيلَ
realized that my death has drawn near, and you will be the first of my family to follow me, and I will be a fitting forerunner for you.” So I wept at that, then he whispered to me and said: “Does it not please you to be the leader of the believing women, or the leader of the women of this Ummah?” so I smiled at that.”

Chapter 16. The Virtues Of Umm Salamah, The Mother Of The Believers, May Allah Be Pleased With Her

[6315] 100 - (2451) It was narrated that Salman said: “Do not be, if you can, the first one to enter the marketplace and the last one to leave it, for it is the battleground of Shaitân where he sets up his banner.”

He said: “And I was told that Jibrîl, came to the Prophet of Allah when Umm Salamah was with him, and he spoke with him then he left. The Prophet of Allah said to Umm Salamah: ‘Who was this?’ She said: ‘This was Dîlyah Al-Kalbi.’”

He said: “And Umm Salamah said: ‘By Allah, I did not think it was anyone other than he, until I heard the Khutbah of the Prophet of Allah in which he conveyed some information, or words to that effect.”’ He said: “I said to...
Abū 'Uthmān: 'From whom did you hear this?' He said: 'From Usâmah bin Zaid.'"

Chapter 17. The Virtues Of Zainab, The Mother Of The Believers, May Allah Be Pleased With Her

[6316] 101 - (2452) It was narrated that 'Aishah, the Mother of the Believers, said: “The Messenger of Allah ﷺ said: 'The quickest of you to join me (after I die) will be the one with the longest hands.'”

She said: “They started to measure one another, to see who had the longest hands.”

She said: “But the one who had the longest hands was Zainab, because she used to work with her hands and give charity.”

Chapter 18. The Virtues Of Umm Ayman, May Allah Be Pleased With Her

[6317] 102 - (2453) It was narrated that Anas said: “The Messenger of Allah ﷺ went to Umm Ayman, and we went with him. She gave him a vessel in
which was some drink, and I do not know whether he refused it because he was fasting or because he did not want it, and she raised her voice to him and started grumbling.”

[6318] 103 - (2454) It was narrated that Anas said: “Abu Bakr (may Allah be pleased with him) said to ‘Umar, after the Messenger of Allah ﷺ died: ‘Let us go to Umm Ayman and visit her, as the Messenger of Allah ﷺ used to visit her.’ When they came to her she wept, and they said to her: ‘Why are you weeping? What is with Allah is better for His Messenger ﷺ.’ She said: ‘I am not weeping because I do not know that what is with Allah is better for His Messenger ﷺ; rather I am weeping because the revelation from heaven has ceased.’ She moved them to tears, and they started to weep with her.”

Chapter 19. The Virtues Of Umm Sulaim —The Mother Of Anas Bin Mâlik— And Bilâl, May Allah Be Pleased With Them Both

[6319] 104 - (2455) It was narrated that Anas said: “The Prophet ﷺ would not enter upon

(المجمع 19) - (نبأ من فضائل أم سليم - أم أسس بن مالك - وبلال
رضي الله عنهما) (التحفة 65)

[6319] 4 - (2455) حديثًا حسنًا

الحلوائي: حديثًا حسنًا عمرو بن عاصم: حديثًا
any women other than his wives except Umm Sulaim. He used to enter upon her and he was asked about that. He said: 'I feel compassion for her because her brother was killed when he was with me.'"

[6320] 105 - (2456) It was narrated from Anas that the Prophet said: "I entered Paradise and heard footsteps. I said: 'Who is this?' They said: 'This is Al-Ghumaisa' bint Milhan, the mother of Anas bin Malik.'"

[6321] 106 - (2457) It was narrated from Jabir bin 'Abdullâh that the Messenger of Allah said: "I was shown Paradise, and I saw the wife of Abû Talhah, then I heard footsteps ahead of me, and there was Bilâl."

Chapter 20. The Virtues Of Abû ֳṬalî̇h Al-Ansârî, May Allâh Be Pleased With Him

[6322] 107 - (2144) It was narrated that Anas said: "A son of Abû Talhah from Umm Sulaim died, and she said to her..."
family: ‘Do not tell Abū Ṭalḥah about his son until I tell him.’ He came and she brought him his dinner, and he ate and drank. Then she adorned herself for him more beautifully than she had ever done before that, and he had intercourse with her. When she saw that he was satisfied, she said: ‘O Abū Ṭalḥah, do you think that if some people lent something to a household and they asked for it back, do they have the right to refuse?’ He said: ‘No.’ She said: ‘Seek reward for the loss of your son.’ He got angry and said: ‘You left me until I indulged myself and then you told me about my son?’

“He went to the Messenger of Allah ☪ and told him what had happened. The Messenger of Allah ☪ said: ‘May Allah bless you both in the night you spent.’ She became pregnant. The Messenger of Allah ☪ was on a journey, and she was with him. Whenever the Messenger of Allah ☪ returned from a journey, he did not enter (the city) at night. They drew close to Al-Madinah and she felt the pangs of childbirth. Abū Ṭalḥah stayed with her and the Messenger of Allah ☪ went on ahead. Abū Ṭalḥah said: ‘You know, O Lord, that that I love to go out with Your Messenger when he goes out, and come in with him when he comes in, but I have been detained as You see.’

"إنَّكَ قَالَ: أَنَّىٰ أَبَا نَأَيْبُ طَلْحَةَ مِنْ أَمْ سَيْلِمُ، فَقَالَتْ لَأَهْلُهَا: لَا تَحْذَثُوا أَبَا طَلْحَةَ بَنيِّي حَتَّى أَكُونَ أَنَا أَحْتَدُهُ، قَالَ: فَجَاءَ فَقَرَّتْ إِلَيْهِ عَمَّاءٍ، فَأَكَلَ وَسَرَبَ - قَالَ: لَمْ تَصَعَّدُ بِهَا، فَأَمْرَهَا فَأَكَلَ وَسَرَبَ - أَرَأيْتُ نَأَنَّ السُّوْرَ: أَلَا أَنَّ عَمَّاءَ تَعَاذُبُهُمْ غَيْرًا وَعَزِيدًا، فَقَالَ: أَلَا أَنَّ عَمَّاءَ تَعَاذُبُهُمْ غَيْرًا وَعَزِيدًا، فَقَالَ: فَأُخْبِيَ الْمَلَكُ - قَالَ: فَقَعَضَتْ قَالَ: تَرْكَبُوهَا حَتَّى تَلْطَخَ ثُمَّ أَخْتَبَرَهَا بَائِبًا! فَأَنْطَلَقَ حَتَّى أَنْى رَسُولُ اللَّهِ ﷺ، فَأَخْبِرَهُ يَمِّا كَانَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَبْرَكَ اللَّهُ لَكَمَا في غَيْرِ إِلَيْكُمْ، قَالَ: فَحَمَلَتْ، قَالَ: فَكَانَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ وَفِي مَعْهُ، وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَنْى الْمَدِينَةُ مِنْ سَفَرٍ، لَا يَطْرُفُهَا طُرُفًا، فَدُنِى فِي الْمَدِينَةِ، فَضَرِّبَهَا الْمَخَاضُ، فَأَخْتَبَرَهَا أَنْى رَلْحَةَ، وَأَنْطَلَقَ رَسُولُ اللَّهِ ﷺ - قَالَ: يَقُولُ إِنَّهُ نَأَنَّ: إِنَّكَ لَعَلَّمُتْ مَا بَيْنَكَ بَيْنِيّ، أَنْ أَخْرُجَ مَعَ رَسُولِكَ إِذَا خَرَجَ، وَأَخْرُجَ مَعِهُ إِذَا دَخَلَ، وَقَدْ أَخْتَبَرَ بِهَا ثُمَّ نَزَى، قَالَ:
Umm Sulaim said: ‘O Abū Taltāh, I do not feel what I was feeling; let’s go.’ So they set off, then she felt the labor pains again when they arrived, and she gave birth to a boy. My mother said to me: ‘O Anas, no one should breastfeed him until you take him in the morning to the Messenger of Allāh ﷺ.’ The next morning, I carried him and brought him to the Messenger of Allāh ﷺ, and I came to him when he was holding a branding-iron. When he saw me he said: ‘Perhaps Umm Sulaim has given birth?’ He said: ‘Yes.’ He put down the branding-iron, and I brought the baby, and put him in his lap. The Messenger of Allāh ﷺ called for some ‘Ajwāh dates of Al-Madīnah and softened them in his mouth, then placed some in the mouth of the child, and the child started to smack his lips. The Messenger of Allāh ﷺ said: ‘See how the Anṣār love dates.’ And he wiped his face and named him ‘Abdullāh.”

[6323] (...) Anas bin Mālik said: “A son of Abū Ṭalḥah died…” and he narrated a similar Ḥadīth (as no. 6322).
Chapter 21. The Virtues Of Bilâl, May Allah Be Pleased With Him

[6324] 108 - (2458) It was narrated that Abû Hurairah said: “The Messenger of Allah  said to Bilâl, at the time of the Ghadâh (Fajr) prayer: ‘O Bilâl, tell me of an action that you did in Islam, for which you most hope to earn reward, for last night I heard the sound of your sandals in front of me in Paradise.’ Bilâl said: ‘I have not done any action in Islam for which I hope to earn reward more than the fact that I do not purify myself fully (i.e., perform Wudû’) at some time of the night or day, except that I pray as much as Allah wills I should pray with that purification.’”

Chapter 22. The Virtues Of ‘Abdullâh Bin Mas’ûd And His Mother, May Allah Be Pleased With Them Both

[6325] 109 - (2459) It was narrated that ‘Abdullâh said: “When this Verse was revealed – ‘Those who believe and do righteous good
deeds, there is no sin on them for what they ate (in the past), if they fear Allâh (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allâh and believe, and once again fear Allâh and do good deeds with Ihsân (perfection). And Allâh loves the good-doers." — the Messenger of Allâh ﷺ said to me: ‘It was said to me that you are one of them.”

[6326] - 110 - (2460) It was narrated that Abû Mûsâ said: “My brother and I came from Yemen, and for a while we thought that Ibn Mas‘ûd and his mother were among the members of the household of the Messenger of Allâh ﷺ, because they often entered upon him and stayed with him for a long time.”

[6327] (...) Abû Mûsâ said: “My brother and I came from Yemen...” a similar report (a Hadîth no. 6326).

It was narrated that Abû Mûsâ said: “I came to the Messenger of Allâh ﷺ and I thought that ‘Abdullâh was a member of his household, or words to that effect.”

Abû Mas’ûd said: “I saw Abû Mûsâ and Abû Mas’ûd when Ibn Mas’ûd died. One of them said to the other: ‘Do you think he has left behind anyone like him?’ He said: ‘You said it rightly. How often was he admitted when we were not, and how often was he present when we were absent?”

It was narrated that Abû Aḥwaṣ said: “We were in the house of Abû Mûsâ with a number of the companions of ‘Abdullâh, and they were looking at a Mushaf. ‘Abdullâh stood up and Abû Mas’ûd said: ‘I do not think that...
the Messenger of Allâh ﷺ has left behind anyone who is more knowledgeable of that which Allâh has revealed than this one who is standing up.' Abû Mûsâ said: 'Exactly. He was present when we were absent, and he was admitted when we were not.'

[6331] (...) It was narrated that Zaid bin Wahb said: "I was sitting with Hudhaifah and Abû Mûsâ..." and he quoted the Hadith, but the Hadith of Qutbah (as no. 6330) is more complete and longer.

[6332] 114 - (2462) It was narrated that ‘Abdullâh said: '...Whosoever deceives his companions as regards the spoils of war, he shall bring forth on the Day of Resurrection that which he took (illegally)...[1] According to whose recitation do you want me to recite? I recited seventy-odd Surah to the Messenger

of Allāh ﷺ, and the Companions of the Messenger of Allāh ﷺ know that I am the most knowledgeable of them of the Book of Allāh. If I knew that someone was more knowledgeable than myself, I would travel and go to him.”

Shaqīq said: “I sat in the circles of the Companions of Muḥammad ﷺ, and I never heard anyone refute him or criticize him.”

[6333] 115 - (2463) It was narrated that ‘Abdullāh said: “By the One besides Whom there is none worthy of worship, there is no Sūrah in the Book of Allāh but I know best where it was revealed, and there is no Verse but I know best concerning what it was revealed. If I knew that someone was more knowledgeable of the Book of Allāh than myself, and I could reach him by camel, I would ride to where he is.”

[6334] 116 - (2464) It was narrated that Masrūq said: “We used to come to ‘Abdullāh bin ‘Amr and talk to him” – Ibn Numair said: “with him” – and one day we mentioned ‘Abdullāh bin Mas‘ūd. He said: ‘You have mentioned a man whom I still love after something that I heard from the Messenger of Allāh ﷺ. I heard the Messenger of Allāh ﷺ say: “Learn the Qur’ān from four: from Ibn Umm ‘Abd – and
he started with him, Mu’âdh bin Jabal, Ubayy bin Ka’b and Sâlim the freed slave of Abû Hudhaifah.”

[6335] 117 - (...) It was narrated that Masrüq said: “We were with ‘Abdullâh bin ‘Amr and we mentioned a Hadîth from ‘Abdullâh bin Mas’ûd. He said: ‘That is a man whom I still love after something that I heard the Messenger of Allâh ﷺ say. I heard him say: “Learn the Qur’ân from four people: from Ibn Umm ‘Abd – and he started with him – from Ubayy bin Ka’b, from Sâlim the freed slave of Abû Hudhaifah and from Mu’âdh bin Jabal.”

[6336] (...) It was narrated from Abû Mu’âwiyah (a Hadîth similar to no. 6335), but he mentioned Mu’âdh before Ubayy. In the report of Abû Kuraib, Ubayy is mentioned before Mu’âdh.
[6337] (...) It was narrated from Al-A‘amash (a Hadîth similar to no. 6335) with this chain of narrators, but he mentioned the four names in a different order.

[6338] 118 - (...) It was narrated that Mâsurûq said: “They mentioned Ibn Mas‘ûd in the presence of ‘Abdullâh bin ‘Amr and he said: ‘That is a man whom I still love, after what I heard the Messenger of Allah ﷺ say: Learn Qur‘ân from four people: from Ibn Mas‘ûd, Sâlim the freed slave of Abû Hudhaifah, Ubayy bin Ka‘b and Mu‘âdh bin Jabal.’”

[6339] (...) Shu‘bah narrated with this chain of narrators (a Hadîth similar to no. 6338) and added: He started with these two, but I do not know with which of them he started.

Chapter 23. The Virtues Of Ubayy bin Ka‘b And A Group Of Al-Ansâr, May Allah Be Pleased With Them

[6340] 119 - (2465) Anas said: “Four people collected the Qur‘ân at the time of the Messenger of
Allāh ﷺ, all of whom were from among the Anṣār: Mu‘ādh bin Jabal, Ubayy bin Ka‘b, Zaid bin Thābit and Abū Zaid.”

Qatādah said: “I said to Anas: ‘Who is Abū Zaid?’ He said: ‘One of my paternal uncles.”

Qatādah said: “I said to Anas bin Mâlik: ‘Who collected the Qur‘ān at the time of the Messenger of Allāh ﷺ?’ He said: ‘Four (people), all of them from among the Anṣār: Ubayy bin Ka‘b, Mu‘ādh bin Jabal, Zaid bin Thābit and a man from among the Anṣār who was known as Abū Zaid.’”

It was narrated from Anas bin Mâlik that the Messenger of Allāh ﷺ said to Ubayy: “Allāh, Glorified and Exalted is He, has commanded me to recite to you.” He said: “Did Allāh mention me by name to you?” He (ﷺ) said: “Allāh mentioned you by name to me.” (upon hearing this) Ubayy started to weep.

It was narrated that Anas bin Mâlik said: “The Messenger of Allāh ﷺ said to Ubayy bin Ka‘b: ‘Allāh has commanded me to recite to you:
‘Those who disbelieve from among the people of the Scripture (Jews and Christians) and idolaters, were not going to leave (their disbelief) until there came to them clear evidence.’

He said: ‘Did He mention me by name?’ He (ﷺ) said: ‘Yes.’ And he (Ubayy) wept.”

(6344) (…) It was narrated that Qatādah said: “I heard Anas say: ‘The Messenger of Allâh ﷺ said to Ubayy…’” a similar report (as Hadîth no. 6343).

Chapter 24. The Virtues Of Sa’d bin Mu’âdh, May Allâh Be Pleased With Him

[6345] 123 - (2466) Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said, when the Janâzah of Sa’d bin Mu’âdh was in front of them: ‘The Throne of the Most Merciful shook at (his death).’”

[6346] 124 - (…) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘The Throne of the Most Merciful shook at the death of Sa’d bin Mu’âdh.’”

[6347] 125 - (2467) Anas bin Mâlik narrated that the Prophet of Allah ﷺ said, when Sa’d’s Janâzah was put down: “The Throne of the Most Merciful shook at (his death).”

[6348] 126 - (2468) Al—Bara’ said: “A Hullah made of silk was given to the Messenger of Allah ﷺ, and his Companions started touching it and admiring its softness. He said: ‘Do you admire the softness of this? The handkerchiefs of Sa’d bin Mu’âdh in Paradise are better than this and softer.’”

[6349] (…) A similar report (a Hadîth no. 6348) was narrated from Anas, from the Prophet ﷺ.

[6350] (…) Shu’bah narrated this Hadîth with both chain of narrators,
a report like that of Abû Dâwûd (no. 6349).

[6351] 127 - (2469) Anas bin Mâlik narrated that a Jubbah of Sundus was given to the Messenger of Allah ﷺ after silk had been forbidden. The people started admiring it and he (ﷺ) said: “By the One in Whose Hand is the soul of Muḥammad, the handkerchiefs of Sa’d bin Mu’âdh in Paradise are better than this.”

[6352] (…) It was narrated from Anas that Ukaidir Dûmat Al-Jandal presented the Prophet ﷺ a Hullah... and he mentioned a similar report (as Hadîth no. 6351) but he did not say: “After silk had been forbidden.”

Chapter 25. The Virtues Of Abû Dujânah Simâk Bin Kharashah, May Allah Be Pleased With Him

[6353] 128 - (2470) It was narrated from Anas that the Messenger of Allah ﷺ picked up a sword on the Day of Uhud and said: “Who will take this from me?” They stretched out their hands, each man among them saying: “I will!” He said: “Who
will take it and give it its due?"
The people withdrew their hands, but Simâk bin Kharashah Abû Dujânah said: "I will take it and give it its due."

He said: And he took it and split open the heads of the idolaters with it.


[6354] 129 - (2471) Jâibir bin ‘Abdullâh said: "On the Day of Uhud, my father was brought, covered with a cloth, and he had been mutilated. I wanted to lift the cloth but my people told me not to. [Then (again) I wanted to lift the cloth but my people told me not to.] Then the Messenger of Allâh ﷺ lifted it, or ordered that it be lifted, and I heard the voice of a woman weeping or screaming. He said: ‘Who is this?’ They said: ‘The daughter of ‘Amr,’ or; ‘the sister of ‘Amr.’ He said: ‘Why is she weeping? The angels continued to shade him with their wings until he was lifted up.’"

[6355] 130 - (…) It was narrated that Jâibir bin ‘Abdullâh said: “My father was killed on the Day of Uhud and I started to lift the cloth from his face, and I was
weeping, and they started telling me not to do that, but the Messenger of Allâh ﷺ did not tell me not to do it. Fâtimah bint 'Amr began to weep and the Messenger of Allâh ﷺ said: 'Weep for him or do not weep for him. The angels continued to shade him with their wings until you lifted him up."

[6356] (...) This Ḥadîth was narrated from Jâbir (a Ḥadîth similar to no. 6355) except that Ibn Juraij (a narrator), did not mention in his Ḥadîth the angels and the weeping of the woman.

[6357] (...) It was narrated that Jâbir said: "My father was brought on the Day of Uhud with his ears and nose cut off, and he was placed in front of the Prophet ﷺ..." – and he mentioned a similar Ḥadîth (as no. 6355).

Chapter 27. The Virtues Of Julaibîb, May Allâh Be Pleased With Him

[6358] 131 - (2472) It was narrated from Abû Barzah that the Prophet ﷺ was on one of his
campaigns, and Allâh granted him Fâi'. He said to his Companions: “Is anyone missing?” They said: “Yes, so-and-so, and so-and-so, and so-and-so.” Then he said: “Is anyone missing?” They said: “Yes, so-and-so, and so-and-so, and so-and-so.” Then he said: “Is anyone missing?” They said: “No.” He said: “But I am missing Julaibî; go and look for him.” They looked for him among the slain, and they found him beside seven men whom he had killed and they had killed him. The Prophet ﷺ came and stood over him, and said: “He killed seven, then they killed him. He belongs to me and I belong to him. He belongs to me and I belong to him.” He carried him in his arms, and he had nothing but the arms of the Prophet ﷺ. A grave was dug for him and he was placed in his grave.” And no mention was made of Ghusl.

Chapter 28. The Virtues Of Abû Dharr, May Allâh Be Pleased With Him

[6359] 132 - (2473) It was narrated from ‘Abdullâh bin As-Sâmit that Abû Dharr said: “We set out from our people Ghifâr, who used to regard the sacred months as permissible.[1] I set out with my brother Unais and our mother, and we stayed with a

maternal uncle of ours. Our uncle honoured us and treated us kindly, but his people felt jealous of us, and they said: ‘When you are away from your wife, Unais comes into your house (i.e., an accusation of adultery).’ Our uncle came and told us of what had been said to him. I said: ‘As for your past kindness, you have undone it, and we cannot stay with you after this.’ We went to our camels and loaded them up, and our uncle covered himself with his garment and started weeping. We set out and halted at Makkah. Unais made a wager that our herd of camels was better than another similar herd, and they went to a soothsayer who confirmed that the herd of Unais was better, and Unais came to us with our camels and the other herd.”

He (Abü Dharr) said: “I started to perform prayers, O son of my brother, three years before I met the Messenger of Allâh ﷺ.” I said: “To whom?” He said: “To Allah.” I said: “What direction did you face?” He said: “I faced where my Lord directed me to. I used to pray at night until the end of the night, then I fell down (in exhaustion) like a piece of cloth until the sun rose over me.

“So Unais said: ‘I have an errand in Makkah; stay here.’ He went to Makkah, and he came back late. I said: ‘What did you
do?" He said: 'I met a man in Makkah who follows your religion. He says that Allâh has sent him.' I said: 'What do the people say?' He said: 'They say that he is a poet, or a soothsayer, or a magician.' And Unais was one of the poets.

"Unais said: 'I have heard the words of the soothsayers, and he is not a soothsayer. I compared his words to the words of poetry, and no one after me can say that he is a poet. By Allâh, he is telling the truth and they are lying.'"

"I said: 'Stay here while I go and look.'"

He said: "I came to Makkah and looked for an insignificant man among them. I said: 'Where is this man whom you call As-Šâbi'?"[1] He pointed at me and said: 'The Šâbi!' The people of the valley attacked me with clods of earth and bones, until I fell unconscious. I got up whenever I recovered, and it was as if I was a red idol. I went to Zamzam and washed the blood from myself, and I drank some of its water. O son of my brother, I stayed there for thirty, between nights and days, and I had no food but the water of Zamzam, but I grew so fat that I got folds on my stomach and I did not feel any hunger in my stomach.

[1] As-Šâbi': the one who changed his religion.
“While the people of Makkah were sleeping deeply one moonlit night, no one was circumambulating the Ka’bah except two of their women, who were calling upon Isâf and Nâ’ilah (two of their idols). They came to me during their circumambulation and I said: ‘Marry one of them to the other.’ But they did not stop what they were saying. They came to me again and I said: ‘They are just pieces of wood like private parts; and I could not use a metaphor. They turned away from me saying: ‘If any of our people were here they would teach you a lesson.’ They were met by the Messenger of Allâh ﷺ and Abû Bakr as they were coming down the hill, and he said: ‘What is the matter with you?’ They (the two women) said: ‘The Šâbî between the Ka’bah and its cover.’ He said: ‘What did he say to you?’ They said: ‘He said to us a word that we cannot repeat.’ The Messenger of Allâh ﷺ came and touched the (Black) Stone, then he circumambulated the Ka’bah, he and his Companion, then he prayed. When he had finished his prayer” - Abû Dharr said - “I was the first one to greet him with the greeting of Islam. I said: ‘As-Salâmu ‘alaika yâ Rasûlullâh (Peace be upon you, O Messenger of Allâh).’ He said: Wa ‘alaika wa rahmatullâh (and upon you, and the mercy of Allâh).’ Then he said: ‘Who are you?’ I said: ‘I am from
Ghifār.’ He lifted his hand and placed his fingers on his forehead, and I said to myself: ‘He does not like the fact that I am from Ghifār.’ I wanted to take his hand but his Companion stopped me, and he knew him better than I did. Then he raised his head and said: ‘How long have you been here?’ I said: ‘I have been here for thirty, between night and day.’ He said: ‘Who has been feeding you?’ I said: ‘I had no food except the water of Zamzam, and I have grown so fat that I have folds on my stomach, and I did not feel any hunger.’ He said: ‘It is blessed, it serves as food.’

‘Abū Bakr said: ‘O Messenger of Allah, give me permission to offer him food tonight.’ The Messenger of Allah ﷺ and Abū Bakr set off, and I went with them. Abū Bakr opened a door and brought us raisins of At-Tā’īf, and that was the first food I ate. I stayed for a while, then I came to the Messenger of Allah ﷺ and he said: ‘I have been shown a land that has palm trees, and I do not think that it is any other than Yathrib. Will you convey a message from me to your people? Perhaps Allah will benefit them through you and grant you reward through them.’ I came to Unais and he said: ‘What did you do?’ I said: ‘What I did is become Muslim and attest to the truth.’ He said: ‘I
have no aversion to your religion; I have also become Muslim and attested to the truth.' We went to our mother and she said: 'I have no aversion to your religion; I have also become Muslim and attested to the truth.' We went to our people Ghifâr, and half of them became Muslim, and they were led in prayer by Aymâ’ bin Rahâdah Al-Ghifârî, who was their chief.

"The other half of them said: 'When the Messenger of Allâh ﷺ comes to Al-Madinah, we will become Muslim.' The Messenger of Allâh ﷺ came to Al-Madinah and the other half became Muslim. (The tribe of) Aslam came and said: 'O Messenger of Allâh, our brothers, we become Muslim on the same basis that they became Muslim.' The Messenger of Allâh ﷺ said: 'May Allâh forgive (Ghafara) Ghifâr and may Allâh keep Aslam safe and sound (Sâlama)."

[6360] (...) Humaid bin Hilâl narrated it with this chain of narrators (a Hadith similar to no. 6359), and after the words – "Stay here while I go and look" – he added: "He said: 'Yes, but be on your guard against the people of Makkah, for they are his enemies and are hostile towards him.'"
[6361] (...) It was narrated that ‘Abdullâh bin As-Šâmit said: Abû Dharr said: “O son of my brother, I prayed for two years before the Prophet was sent.” I said: “Which direction did you face?” He said: “I faced where my Lord directed me to.” And he narrated a Hadîth like that of Sulaimân bin Al-Mughîrah (no. 6360), and he said in the Hadîth: “They went to a man who was a soothsayer to judge between them (about the wager)” – he said – “and my brother Unais kept praising him until he declared him the winner.” He said: “And we took his camels and added them to our camels.” He also said in his Hadîth: “The Prophet came and circumambulated the House and prayed two Rak‘ah behind the Maqâm.” He said: “I came to him, and I was the first one to greet him with the greeting of Islam. I said: As-Salâmu ‘alaika yâ Rasi’llullâh (peace be upon you, O Messenger of Allâh).” He said: ‘Wa ‘alaikas-salâm (and peace be upon you, too), who are you?” In his Hadîth it also says: “Then he said: ‘How long have you been here?’ I said: ‘For fifteen days.’” And it says: “Abû Bakr said: ‘Let him be my guest tonight.’”

[6362] 133 - (2474) It was narrated that Ibn ‘Abbâs said: “When Abû Dharr heard that the
Prophet had been sent (as the Messenger of Allāh) in Makkah, he said to his brother: ‘Ride to this valley and find out for me about this man who claims to bring news from heaven, and listen to what he says, then come to me.’

“So the other man set out and came to Makkah, where he listened to what he said, then he came back to Abū Dharr and said: ‘I have seen him enjoining good morals and saying words that are not poetry.’ He said: ‘You have not told me enough.’ So he took provisions and a skin full of water and went to Makkah. He came to the Masjid and looked for the Prophet, but he did not know what he looked like, and he did not want to ask about him. Then when night came he lay down to sleep. ‘Ali saw him and realized that he was a stranger. When he saw him he followed him, and neither of them asked the other about anything, until morning came. Then he took his waterskin and provisions to the Masjid and stayed there all day, but he did not see the Prophet until evening came.

“Then he went back to the place where he slept, and ‘Ali passed by him and said: ‘This man has not been able to find a place to stay.’ He made him get up and took him with him, and neither of them asked the other about anything. On the third day the
same thing happened. ‘Ali made him get up and go with him, and he said: ‘Will you not tell me what has brought you to this land?’ He said: ‘If you give me a solemn promise that you will guide me aright, I will do that.’ He did so, and he told him. He said: ‘It is true; he is the Messenger of Allah. In the morning, follow me, and if I see anything that makes me fear for you, I will stand as if I am passing water, but if I move on, then follow me until I enter some house. He did that, and he followed in his footsteps until he entered upon the Prophet, and he entered with him and listened to his words, and he embraced Islam on the spot.

“The Prophet said to him: ‘Go back to your people and inform them, until my command comes to you.’ He said: ‘By Allah, I will shout it aloud among them.’ He went out to the Masjid, and called out at the top of his voice: ‘I bear witness that none has the right to be worshiped but Allah, and I bear witness that Muhammad is the Messenger of Allah.’ The people attacked him and beat him until they made him fall down. Al-Abbâs came and leaned over him, and said: ‘Woe to you! Do you not know that he is from Ghifâr and your trade routes to Ash-Shâm pass through their land?’ And he
rescued him from them. The next day he did the same thing, and they attacked him and beat him, and Al-‘Abbâs leaned over him and rescued him.”

Chapter 29. The Virtues Of Jarîr Bin ‘Abdullâh, May Allâh Be Pleased With Him

[6363] 134 - (2475) It was narrated that Bayân said: “I heard Qais bin Abî Hâzîm say: ‘Jarîr bin ‘Abdullâh said: ‘The Messenger of Allah ﷺ never refused me permission to enter since I became Muslim, and he never looked at me without a smile.”

[6364] 135 - (…) It was narrated that Jarîr said: “The Messenger of Allâh ﷺ never refused me permission to enter since I became Muslim, and he never looked at me without a smile on his face.” Ibn Numair added in his Hadîth from Ibn Idrîs: “I complained to him that I could not sit firmly on a horse, and he struck me on the chest with his hand and said: ‘O Allâh, make him sit firmly, and make him steadfast and rightly-guided.””
It was narrated that Jarîr said: “During the Jâhiliyyah there was a house (temple) called Dhul-Khalasah, which was known as the Yemenî ka’bah and the Shâmî ka’bah. The Messenger of Allah ﷺ said: ‘Will you rid me of Dhul-Khalasah and the Yemeni ka’bah and the Shâmî?’ I went to it with one hundred and fifty men of Aḥmas, and we broke it and killed those whom we found there. I came to him and told him, and he prayed for us and for Aḥmas.”

It was narrated from Qais bin Abî Hâzîm, that Jarîr bin ‘Abdullâh Al-Bajalî said: “The Messenger of Allah ﷺ said to me: ‘O Jarîr, will you not rid me of Dhul-Khalasah?’ – a house belonging to Khath‘am that was called the Yemenî ka’bah. I went to it with one hundred and fifty horsemen of Aḥmas. It used to be that I could not sit firmly on a horse, and I mentioned that to the Messenger of Allah ﷺ. He struck me on the chest with his hand and said: ‘O Allah, make him sit firmly, and make him steadfast and rightly-guided.’” He said:[1] “He went out and burned it with fire, then Jarîr

[1] That is Qais, he emigrated to the Prophet ﷺ, but the Prophet ﷺ died before he reached Al-Madinah.
sent a man who was known as Abū Artâh, who was one of us, to the Messenger of Allâh ﷺ to tell him the good news. He said: ‘I did not come to you until we left it like a scabby camel.’ The Messenger of Allâh ﷺ invoked blessings upon the horses and men of Aḥmas five times.”

[6367] (...) It was narrated from Ismâ‘īl with this chain of narrators (a Hadîth similar to no. 6366). In the Hadîth of Marwân it said: “The messenger of Jarîr, Abū Artâh Huṣain bin Rabî’ah, came and gave the good news to the Prophet ﷺ.”

Chapter 30. The Virtues Of ‘Abdullâh Bin ‘Abbâs May Allâh Be Pleased With Them

[6368] 138 - (2477) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ went to relieve himself, and I put out water for him to perform Wudî’. When he came back he said: “Who put this here?” – according to the report of Zuhair: “they said,” and according to the report of Abû
Bakr: “I said – Ibn ‘Abbâs.” He said: “O Allâh, grant him deep understanding of the faith.”

Chapter 31. The Virtues Of ‘Abdullâh Bin ‘Umar, May Allâh Be Pleased With Them

[6369] 139 - (2478) It was narrated from Nâfi’ that Ibn ‘Umar said: “I saw in a dream as if I had a piece of Istabraq in my hand, and there was no place I wanted to go to in Paradise but it flew with me to it. I told Hafṣah about it, and Hafṣah told the Prophet ﷺ, and the Prophet ﷺ said: ‘I think that ‘Abdullâh is a righteous man.’”

[6370] 140 - (2479) It was narrated from Sâlim that Ibn ‘Umar said: “During the lifetime of the Messenger of Allâh ﷺ, if a man saw a dream he would tell it to the Messenger of Allâh ﷺ. I wished that I could see a dream and tell it to the Prophet ﷺ. I was young and unmarried, and I used to sleep in the Masjid at the time of the Messenger of Allâh ﷺ.”
I saw myself in a dream, as if two angels took hold of me and brought me to the fire, and it was built like a well, and it had two poles like the poles of a well. In it were some people whom I recognized, and I started saying, ‘I seek refuge with Allâh from the Fire, I seek refuge with Allâh from the Fire, I seek refuge with Allâh from the Fire.’ They were joined by another angel who said to me: ‘Do not fear.’ I told this to Hafsah, and Hafsah told it to the Messenger of Allâh ﷺ, and the Prophet ﷺ said: ‘What a good man ‘Abdullâh is, if only he prayed at night.’”

Sâlim said: “After that, ‘Abdullâh only slept a little at night.”

[6371] (...) It was narrated from Nâfi’ that Ibn ‘Umar said: “I used to stay in the Masjid at night, and I did not have any family. I saw in a dream as if I was taken to a well...” and he narrated from the Prophet ﷺ a Hadith like that of Az-Zuhrî, from Sâlim (no. 6370), from his father.
Chapter 32. The Virtues Of Anas bin Mâlik, May Allâh Be Pleased With Him

[6372] 141 - (2480) It was narrated from Anas, from Umm Sulaim, that she said: “O Messenger of Allâh, here is your servant Anas, pray to Allâh for him. He said: ‘O Allâh, increase his wealth and his offspring, and bless him in what You give to him.”

[6373] (...) It was narrated from Qatâdah: “I heard Anas say: ‘Umm Sulaim said: O Messenger of Allâh, here is your servant Anas...” a similar report (as Hadîth no. 6372).

[6374] (...) It was narrated that Hishâm bin Zaid said: “I heard Anas bin Mâlik say...” a similar report (as Hadîth no. 6372).

[6375] 142 - (2481) It was narrated that Anas said: “The Prophet ﷺ entered upon us, and there was no one there but myself, my mother and Umm Hârâm, who was my maternal aunt. My mother said: ‘O Messenger of Allâh, here is your little servant, pray to Allâh for him.’ He prayed for all goodness for me, and at
the end of his supplication he said: ‘O Allāh, increase his wealth and his offspring, and bless them for him.’

[6376] 143 - (...) Anas said: “My mother, Umm Anas, brought me to the Messenger of Allāh ﷺ and she had made me an Īzār out of half of her head cover and had made the other half into a Rīdā’. She said: ‘O Messenger of Allāh, this is Unais, my son. I have brought him to you to serve you, so pray to Allāh for him.’ He said: ‘O Allāh, increase his wealth and offspring.’

Anas said: “By Allāh, my wealth is great and today my children and my children’s children are now more than one hundred in number.”

[6377] 144 - (...) Anas bin Mālik said: “The Messenger of Allāh ﷺ passed by and my mother Umm Sulaim heard his voice. She said: ‘May my father and mother be sacrificed for you, O Messenger of Allāh, (this is) Unais.’ The Messenger of Allāh ﷺ prayed for three things for me. I have seen two of them in this world and I hope for the third in the Hereafter.”

[6378] 145 - (2482) It was narrated that Anas said: “The Messenger of Allāh ﷺ came to
me when I was playing with some other boys. He greeted us with Salâm and sent me on an errand, and I was late in coming back to my mother. When I came she said: ‘What kept you?’ I said: ‘The Messenger of Allâh ﷺ sent me on an errand.’ She said: ‘What errand?’ I said: ‘It is a secret.’ She said: ‘Do not tell the secret of the Messenger of Allâh ﷺ to anyone.’”

Anas said: “By Allâh, if I were to have told it to anyone, I would have told it to you, O Thâbit.”

Chapter 33. The Virtues Of ‘Abdullâh Bin Salâm, May Allâh Be Pleased With Him

[6379] 146 - (...) It was narrated that Anas bin Mâlik said: “The Prophet of Allâh ﷺ told me a secret, and I have not told it to anyone since. Umm Sulaim asked me about it, but I did not tell her.”

[6380] 147 - (2483) It was narrated that ‘Âmir bin Sa’d said: “I heard my father say: ‘I did not hear the Messenger of Allâh ﷺ say, to any living person, that he...”
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would be in Paradise, apart from 'Abdullâh bin Salâm.'

[6381] 148 - (2484) It was narrated that Qais bin 'Ubayd said: "I was in Al-Madînâh with some people, among whom were some Companions of the Prophet ﷺ, when a man came whose face showed signs of the fear of Allâh. Some of the people said: 'This man is one of the people of Paradise, this man is one of the people of Paradise.' He prayed two Rak'âh, making them short, then he went out. I followed him, and he entered his house, and I entered, and we spoke together. When he was at ease, I said to him: 'When you came in before, a man said such-and-such.' He said: 'Subhân Allâh! No one should say what he does not know.' He said: 'Shall I tell you why that is? I saw a dream at the time of the Messenger of Allâh ﷺ, and I told him about it. I saw myself in a garden' – and he mentioned its vastness and richness – 'and in the middle of the garden there was a pillar of iron. Its base was in the earth and its top was in the sky, and at the top of it, there was a handhold. It was said to me: "Climb it." I said: "I cannot."
Then a helper came to me and he pushed me up from behind. So I climbed until I was at the top of the pillar, and I took hold of the handhold. It was said to me: “Hold it tightly.”

“I woke up and it was in my hand. I told the Prophet about it, and he said: ‘That garden is Islam, and that pillar is the pillar of Islam, and that handhold is the most trustworthy handhold. You will remain a Muslim until you die.’”

He said: “And the man was ‘Abdullâh bin Salâm.”

[6382] 149 - (...) It was narrated that Muhammad bin Sirîn said: “Qais bin ‘Ubâd said: ‘I was in a circle in which Sa’d bin Mâlik and Ibn ‘Umar were present. ‘Abdullâh bin Salâm passed by and they said: “This man is one of the people of Paradise.” I got up and said to him: “They said such-and-such.” He said: “Subhân Allâh! They should not say what they do not know. I saw a pillar placed in the middle of a green garden, set up there. At the top of it there was a handhold, and at the bottom of it there was a helper. It was said to me: ‘Climb up.’ So I climbed up until I took hold of the handhold. I told the Messenger of Allâh about it and the Messenger of Allâh said: “‘Abdullâh will die...”
when he is still holding on to the most trustworthy handhold.”

[6383] 150 - (...) It was narrated that Kharashah bin Al-Hurr said: “I was sitting in a circle in the Masjid of Al-Madinah, and in it there was a Shaikh who was of a handsome appearance. And he was ‘Abdullâh bin Salâm. He started telling them good things and when he left, the people said: ‘Whoever would like to look at a man from among the people of Paradise, let him look at this man.’ I said: ‘By Allâh, I shall follow him and find out where his house is.’ So I followed him, and he set out until he almost left Al-Madinah, then he entered his house. I asked permission to enter, and he gave me permission. He said: ‘What do you want, O son of my brother?’ I said: ‘I heard the people saying of you when you left: “Whoever would like to look at a man from among the people of Paradise, let him look at this man,” and I wanted to be with you.”

“He said: ‘Allâh knows best who the people of Paradise are, but I will tell you why they said that. While I was sleeping, a man came to me and said: “Get up.” He took me by the hand and I
went with him. I saw paths to my left, and I was about to follow them, but he said to me: “Do not follow them, for they are the paths of those of the Left Hand.”[1] Then I saw clear and straight paths on my right, and he said to me: “Follow these.” He brought me to a mountain, and he said to me: “Climb up.” But when I wanted to climb, I fell on my buttocks, and this happened several times. Then he brought me to a pillar, the head of which was in the sky and its base was on the ground, at the top of it there was a ring.” He said to me: “Climb to the top of this.” I said: “How can I climb this when its top is in the sky?” He took hold of my hand and pushed me up. Then I was hanging on to that ring. Then he struck the pillar and it fell down, but I carried on holding on to the ring, until morning came. I went to the Prophetﷺ and told him about that, and he said: “As for the paths on your left, they are the paths of those on the Left Hand. As for the paths which you saw on your right, they are the paths of those on the Right Hand. As for the mountain, it is the status of the martyrs, which you will never attain. As for the pillar, it is the pillar of Islam, and as for

the handhold, it is the handhold of Islam, and you will continue to adhere to it until you die.’’

Chapter 34. The Virtues Of Hassan Bin Thabit, May Allah Be Pleased With Him

[6384] 151 - (2485) It was narrated from Abu Hurairah that ‘Umar passed by Hassan when he was reciting poetry in the Masjid and he glared at him. He said: ‘I used to recite poetry here when there was one here who was better than you.’ Then he turned to Abu Hurairah and said: ‘I adjure you by Allah, did you hear the Messenger of Allah say: ‘Reply on my behalf. O Allah, support him with the Holy Spirit?’’ He said: ‘By Allah, yes.’

[6385] (...) It was narrated from Ibn Al-Musayyab that Hassan said, in a circle among whom was Abu Hurairah: ‘I adjure you by Allah, O Abu Hurairah, did you hear the Messenger of Allah say...?’ And he narrated something similar (to Hadith no. 6384).

[6386] 152 - (...) Abu Salamah bin ‘Abdur-Rahman narrated that he heard Hassan bin Thabit Al-

[6387] 153 - (2486) Al-Barā’ bin ‘Āzib said: “I heard the Messenger of Allāh say to Hassân bin Thâbit: ‘Lampoon them, and Jibrîl is with you.’”

[6388] (...) A similar report (as Hadîth no. 6387), was narrated from Shu’bâh with this chain of narrators.

[6389] 154 - (2487) It was narrated from Hishâm, from his father, that Hassân bin Thâbit was one of those who spoke too much to ‘Aishah. I scolded him but she said: “O son of my brother, let him be, for he used to defend the Messenger of Allāh.”
It was narrated from Hishâm with this chain of narrators.

It was narrated that Masrüq said: “I entered upon ŠAISHAH and Hassan bin Thâbit was with her, reciting poetry to her. He said:

‘She is chaste and prudent, she is beyond any suspicion; she rises hungry in the morning but she does not consume the flesh of the chaste and innocent.’ ŠAISHAH said to him: ‘But you are not like that.” Masrüq said: “I said to her: ‘Why do you give him permission to enter upon you, when Allah says: ‘...And as for him among them who had the greater share therein, his will be a great torment.’

She said: ‘What torment is greater than blindness?’ She said: ‘He used to defend’ – or ‘compose satirical verse on behalf of – the Messenger of Allah 🕯️.’”

It was narrated from Shu‘bah with this chain of narrators (a Hadith similar as no. 6391), and he said: She said: “He used to compose satire as a rebuttal on behalf of the Messenger of Allah 🕯️. But he did not mention the words: ‘She is chaste and prudent.’”

[6392] (...) It was narrated from Shu’bah with this chain of narrators (a Hadith similar as no. 6391), and he said: She said: “He used to compose satire as a rebuttal on behalf of the Messenger of Allah 🕯️. But he did not mention the words: ‘She is chaste and prudent.’”

[6393] 156 - (2489) It was narrated that ŠAISHAH said: “Hassân

said: ‘O Messenger of Allâh: “Do you give me permission (to lampoon) Abû Sufyân?” He said: “How can I, when I am related to him?” He said: “By the One Who has honored you, I shall draw you out from among them as a hair is drawn out from dough.” Then Hassân said:

“The pinnacle of glory belongs to the tribe of Hâshim, the children of Bint Makhzûm, whereas your father was a slave.”

This was his Qasîdah.

[6394] (...) Hishâm bin ‘Urwah narrated it with this chain of narrators (a Hadîth similar to no. 6393). She said: “Hassân bin Thâbit asked the Prophet ﷺ for permission to lampoon the idolaters,” but he did not mention Abû Sufyân.

[6395] 157 - (2490) It was narrated from ‘Aishah that the Messenger of Allâh ﷺ said: “Lampoon the Quraish, for it will hurt them more than arrows.” He sent word to Ibn Rawâhah, saying: “Lampoon them.” So he lampooned them but it was not good enough. Then he sent word to Ka’b bin Mâlik, then he sent word to Hassân bin Thâbit. When he entered upon him, Hassân said: “Now you have sent for this lion who wreaks vengeance then waves his tail about,” then he stuck out his tongue
and moved it. He said: "By the One Who sent you with the Truth, I shall tear them with my tongue as leather is torn." The Messenger of Allâh ﷺ said: "Do not be hasty. Abû Bakr is most knowledgeable about their lineage, and I share a lineage with them. (Wait) until he summarizes my lineage for you." Hassân went to him, then he came back and said: "O Messenger of Allâh, he has summarized your lineage for me. By the One Who sent you with the Truth, I shall draw you out from among them as a hair is drawn out of the dough."

‘Âishah said: "I heard the Messenger of Allâh ﷺ say to Hassân: 'The Holy Spirit will continue to support you, so long as you are defending Allâh and His Messenger.'"

She said: "I heard the Messenger of Allâh ﷺ say: 'Hassân has lampooned them and has satisfied himself and others.'"

Hassân said:

'You satirized Muhammad, but I replied on his behalf, And there is reward with Allâh for this.

You satirized Muḥammad, virtuous, righteous,
The Messenger of Allâh, whose nature is sincerity. So verily my father and my mother and my honor Are a protection to the honor of Muḥammad.
May I lose my dear daughter, if you don’t see them (horses),
Stirring up the dust on the two sides of Kadâ’ (a hill near Makkah).
They (horses) pull at the reins, going upwards,
On their shoulders are spears thirsting (for the blood of the enemy).
Our steeds are galloping, our women wipe them with their mantles.
If you leave us alone, we will perform ‘Umrah
And this will be a victory.
Otherwise wait for the fighting on the day on which Allâh will honor whom He pleases.
And Allâh said: “I have sent a servant who speak the truth in which there is no ambiguity.”
And Allâh said: “I have prepared an army” – they are the Ansâr whose object is fighting (the enemy)
There reaches every day from Ma’dd abuse, or fighting, or satire.
Whoever satirizes the Messenger from among you, or praises him and helps, it is all the same,
And Jibrîl, the Messenger of Allâh is among us, and the Holy Spirit who has no match.”

Chapter 35. The Virtues Of Abû Hurairah (Ad-Dawsî), May Allâh Be Pleased With Him

Abû Hurairah said: “I used to call my mother to Islam when she was a
idolator. I called her one day, and she said to me something about the Messenger of Allâh  that I disliked. I came to the Messenger of Allâh  weeping, and said: ‘O Messenger of Allâh, I have been calling my mother to Islam but she refuses. I called her today and she said to me something about you that I disliked. Pray to Allâh to guide the mother of Abû Hurairah.’ The Messenger of Allâh  said: ‘O Allâh, guide the mother of Abû Hurairah.’ I went out, feeling optimistic because of the supplication of the Prophet of Allâh  

“When I came near the door, I found it closed. My mother heard my footsteps and said: ‘Stay where you are, O Abû Hurairah!’ I heard the sound of falling water. She performed  *Ghusl* then she put on her chemise and quickly put on her head cover, then she opened the door and said: ‘O Abû Hurairah, I bear witness that none has the right to be worshiped but Allâh and I bear witness that Muḥammad is His slave and Messenger.’”

He said: “I went back to the Messenger of Allâh  and I came to him, weeping with joy. I said: ‘O Messenger of Allâh, be of good cheer, for Allâh has answered your prayer and has guided the mother of Abû Hurairah.’ He praised and glorified Allâh and said good things.
"I said: ‘O Messenger of Allâh, pray to Allâh to make my mother and I beloved to His believing slaves, and to make them beloved to us.’ The Messenger of Allâh said: ‘O Allâh, make this slave of Yours’ - meaning Abû Hurairah - ‘and his mother belonged to Your believing slaves, and make the believers beloved to them.’ There is no believer created who hears of me or sees me, but he loves me.’
This Hadith was narrated from Abū Hurairah (a similar narration as no. 6397), except that Mālik (a sub narrator) ended his Hadith where the words of Abū Hurairah end, and he did not mention in his Hadith the words of the Prophet ﷺ: “Who will spread out his garment...”

It was narrated from 'Urwah bin Az-Zubair that 'Aishah said: “Are you surprised that Abū Hurairah came and sat beside my apartment and narrated from the Prophet ﷺ so that I could hear it. But I was offering a voluntary prayer, and he left before I finished my prayer. If I had caught up with him I would have told him: ‘The Messenger of Allâh ﷺ did not speak as quickly as you do.’”

Ibn Shihâb said: “Ibn Al-Mûsayyab said: ‘Abū Hurairah said: ‘They say that Abū Hurairah narrates too much (Ahadîth from the Messenger of Allâh ﷺ), and the reckoning is with Allâh. They say: ‘Why don’t the Muhâjîrîn and Anṣâr narrate as...’”
much as he does?’ I will tell you about that.

“My brothers among the Ansâr were busy working the land, and my brothers among the Muhâjirûn were busy trading in the marketplace. But I used to stay close to the Messenger of Allâh ﷺ in return for enough to eat. Hence I was present when they were absent, and I remembered when they forgot. The Messenger of Allâh ﷺ said one day: ‘Who among you will spread out his cloak and listen to what I say, then gather it to his chest, then he will not forget anything that he hears.’ So I spread out a garment that I was wearing, until he finished speaking, then I gathered it to my chest, and after that day I did not forget anything that he told me. Were it not for two verses that Allâh revealed in His Book, I would never have narrated anything: ‘Verily, those who conceal Al-Bayyinât (the clear proofs, evidences) and the guidance, which We have sent down’ to the end of the two Verses.[1]

[6400] (...) It was narrated from Az-Zuhri: Sa‘eed bin Al-Mûsâyyab and Abû Salamah bin ‘Abdûr-Rahmân narrated that Abû Hurairah said: ‘You say that Abû Hurairah narrates too many Ahadîth from the Messenger of Allâh ﷺ...’ a similar Hadîth (as no. 2492).

Chapter 36. The Virtues Of Hâtib Bin Abî Balta'ah And The People Of Badr, May Allâh Be Pleased With Them

[6401] 161 - (2494) ‘Ubaidullâh bin Abî Râfî’, who was the scribe of ‘Alî, said: “I heard ‘Alî, [may Allâh be pleased with him] say: ‘The Messenger of Allâh ﷺ sent us; myself, Az-Zubair and Al-Miqdâd, and he said: “Go to the garden of Khâkh, in which you will find a woman riding a camel with whom there is a letter, and take it from her.”

“We set out, with our horses galloping, and we found the woman. We said: ‘Give us the letter.’ She said: ‘I do not have a letter.’ We said: ‘Either you give us the letter, or we will remove your clothes (to search for the letter).’ So she brought it out from her braided hair, and we brought it to the Messenger of Allâh ﷺ. And in it (was written): ‘From Hâtib bin Abî Balt’ah’ to some of the idolaters of Makkah, telling them something about the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said: ‘O Hâtib, what is this?’ He said: ‘Do not be hasty in judging me, O Messenger of Allâh. I am a man who was attached to the Quraish’ – Sufyân (a sub narrator) said: ‘He was an ally of theirs, but he was not one of them’ – ‘and the
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Muhâjîrîn with you have relatives who will protect their families. As I have no blood ties among them, I wanted to do them a favor so that they would protect my family. I did not do it out of disbelief or because I apostatized from my religion, nor because I approved of disbelief after becoming Muslim.”

“The Messenger of Allâh ﷺ said: ‘He has spoken the truth.’ ‘Umar said: ‘O Messenger of Allâh, let me strike the neck of this hypocrite.’ He (ﷺ) said: “He was present at (the battle of) Badr, and you do not know, perhaps Allâh looked upon the people of Badr and said: ‘Do what you wish, for I have forgiven you.’ Then Allâh revealed the words: ‘O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends.’”[1]

[6402] (...) It was narrated that ‘Alî said: “The Messenger of Allâh ﷺ sent myself and Abû Marthad Al-Ghanawî and Az-Zubair bin Al-‘Awwâm, and we were all horsemen. He said: ‘Go until you come to the garden of Khâkh, in which there is a woman from among the idolaters who has a letter with her from Hâṭîb, written to the idolaters.”

And he mentioned a Hadith like that of ‘Ubaidullâh bin Abî Râfi’ from ‘Alî (no. 6402).”

[6403] 162 - (2495) It was narrated from Jâbir that a slave of Hâtib came to the Messenger of Allâh  complaining about Hâtib. He said: “O Messenger of Allâh, Hâtib is going to go to Hell.” The Messenger of Allâh  said: “You are lying, he is not going to go to Hell, for he was present at (the battle of) Badr and Al-Hudaibiyah.”

Chapter 37. The Virtues Of The Companions Of The Tree, Those Who Gave Their Oath Of Allegiance Bay’at Ar-Ridwân, May Allâh Be Pleased With Them

[6404] 163 - (2496) Jâbir bin ‘Abdullâh said: “Umm Mubâsh-shir told me that, in the presence of Hafṣah, she heard the Prophet  say: ‘None of the companions of the tree, those who swore their oath of allegiance beneath it, will enter the Fire, if Allâh wills.’ She said: ‘Yes they will, O Messenger
of Allâh.’ And he scolded her. Ḥafṣâh said: ‘There is not one of you but will pass over it (Hell).’[1] The Prophet ﷺ said: ‘But Allâh says: ‘Then We shall save those who use to fear Allâh and were dutiful to Him. And We shall leave the wrongdoers therein (humbled) to their knees (in Hell).’”[2]

Chapter 38. The Virtues Of The Two Ash'âris; Abû Mûsâ And Abû 'Amir, May Allâh Be Pleased With Them

[6405] 164 - (2497) It was narrated that Abû Mûsâ said: “I was with the Prophet ﷺ when he was camping in Al-Jî’rânah, between Makkah and Al-Madinah, and Bilâl was with him. A Bedouin man came to the Messenger of Allâh ﷺ and said: ‘Will you fulfill your promise to me, O Muḥammad?’ The Messenger of Allâh ﷺ said to him: ‘Accept the glad tidings.’ The Bedouin said to him: ‘Accept the good news.’ The Messenger of Allâh ﷺ turned to Abû Mûsâ and Bilâl, looking angry, and said: ‘This one has rejected glad tidings; you two accept it.’ They said: ‘We accept it, O Messenger of Allâh.’ Then the Messenger of Allâh ﷺ called for a

vessel of water, and he washed his hands and face in it, and rinsed his mouth, then he said: 'Drink from it, and pour some on your faces and chests, and accept the glad tidings.' Umm Salamah called out to them from behind the curtain: 'Leave some of that which is in your vessel for your mother.' So they left some of it for her.”

[6406] 165 - (2498) It was narrated from Abü Burdah that his father said: “When the Prophet had finished with (the battle of) Hunain, he sent Abü 'Amir at the head of an army to Awâs, where he met Duraid bin Aş-Simmah, who was killed, and Allâh caused his companions to be defeated. Abü Mûsâ said: ‘And he sent me with Abü ‘Amir.’ He said: ‘Abü ‘Amir was struck in the knee with an arrow by a man of Banû Jusham, and it was stuck in his knee. I came to him and said: ‘O uncle, who struck you?’” Abü ‘Amir pointed him out to Abü Mûsâ and said: “That one killed me, do you see the one who struck me?” Abü Mûsâ said: “I went to him and caught up with him, and when he saw me, he ran away from me. I followed
him and I started saying: ‘Don’t you feel ashamed? Aren’t you an Arab? Won’t you stand firm?’ So he stopped, and we met and traded blows, then I struck him with the sword and killed him. Then I went back to Abū ‘Amir and said: ‘Allāh has killed your opponent.’ He said: ‘Pull this arrow out.’ So I pulled it out and water came out of it (the wound). He said: ‘O son of my brother, go to the Messenger of Allāh and convey greetings of Salām to him from me, and say to him: “Abū ‘Amir says to you: ‘Pray for forgiveness for me.’”

“Abū ‘Amir appointed me in charge of the people, then it was not long before he died. When I came back to the Prophet, I entered upon him when he was in a house on a bed made of rope without a mattress, and the ropes had left marks on the back and sides of the Messenger of Allāh. I told him what had happened to us and to Abū ‘Amir, and I said to him: ‘He said: “Tell him to pray for forgiveness for me.”’ The Messenger of Allāh called for some water and he performed Wudū’, then he raised his hands and said: ‘O Allāh, forgive ‘Ubaid Abū ‘Amir,’ until I could see the whiteness of his armpits. Then he said: ‘O Allāh, on the Day of Resurrection make him above many of Your creation,’ or: ‘many of the people.’ I said: ‘And me, O
Messenger of Allah! Pray for forgiveness for me!’ The Prophet ﷺ said: ‘O Allah, forgive ‘Abdullâh bin Qais for his sins, and admit him to a gate of great honor on the Day of Resurrection.’” [1]

Abû Burdah said: “One of them was for Abû ‘Amir and the other was for Abû Mûsâ.”

Chapter 39. The Virtues Of The Ash’âris, May Allah Be Pleased With Them

[6407] 166 - (2499) It was narrated that Abû Mûsâ said: “The Messenger of Allah ﷺ said: ‘I recognize the voices of a group of the Ash’âris when they recite Qur’ân, when they enter at night, and I can tell where they are from their voices when they recite Qur’ân at night, even though I did not see where they stopped during the day. Among them is a Ḥakîm [2] who, when he


[2] Ḥakîm; scholars differ over whether this is a description or a name. If it were a description, then it means a wise man. In Al-Isâbah Al-Hâfîz Ibn Hajar said: “Ḥakîm Al-Ash’âri: I do not know of any information about him, except what occurs in the Two Sahîh, in the Hadîth of Abû Mûsâ Al-Ash’âri, who said: ‘The Messenger of Allah ﷺ said: ‘I recognize the voices of a group of the Ash’âris when they recite Qur’ân, when they enter at night,’ – meaning in the Masjid – ‘Among them is a Ḥakîm, who, when he meets the horsemen’ – so he mentioned the Hadîth.” And Al-Hâfîz also said there: ‘Ibn At-Tin, and others among those who explained Al-Bukhârî, said that his saying: ‘Among them is a Ḥakîm’ is a description of a man among them, not a name. And this was reported by ‘Iyâd from his Shaikh, Abû ‘Alî As-Sadaﬁ.” An-Nawawî said similar to this. See also Fath Al-Bârî (no. 4232) where he said that: “when they enter at night” means when they enter their homes after going out to the Masjid or for some work and then return, and he cited that from an-Nawawî, while what is with us in the commentary of
meets the horsemen” – or “the enemy – he says to them: “My companions are telling you to wait for them.”

[6408] 167 - (2500) It was narrated that Abû Mûsâ said: “The Messenger of Allâh ﷺ said: ‘If the Ash’arîs run short of provisions during a campaign, or they run short of food for their families in Al-Madînah, they gather whatever they have in a single cloth and divide it equally among themselves. They belong to me and I belong to them.”

Chapter 40. The Virtues Of Abû Sufyân Šâkhîr bin Ḥarb, May Allâh Be Pleased With Him

[6409] 168 - (2501) Ibn ‘Abbâs said: “The Muslims would not look at Abû Sufyân nor sit with him. He said to the Prophet ﷺ: ‘O Prophet of Allâh, give me three things.’ He said: ‘Yes.’ He said: ‘I have with me the most beautiful

An-Nawawi today is: “When they go out for work then return.” Without mentioning the Masjid. Also, it is important to understand the different explanations, that some of them recited this Hadith with the meaning: “When they ride (yarhûlîn) during the night” instead of yadkhułân “enter.” And An-Nawawi considered the recitation cited in our text (yadkhułân “enter”) to be the more correct.
and best (woman) of the Arabs, Umm Ḥabībah bint Abī Sufyān, and I will give her to you in marriage.’ He said: ‘Yes.’ He said: ‘Make Mu‘āwiyah your scribe.’ He said: ‘Yes.’ He said: ‘And appoint me as a commander so that I can fight the disbelievers as I used to fight the Muslims.’ He said: ‘Yes.’”

Abū Zumail said: “If he had not asked the Prophet for that, he would not have given him that, because whenever he was asked for something he would say: ‘Yes.’”

Chapter 41. The Virtues Of Ja‘far Bin Abī Ṭālib And Asmā’ Bint ‘Umais, And The People Of Their Ship, May Allah Be Pleased With Them

[6410] 169 - (2502) It was narrated that Abū Mūsā said: “We heard about the migration of the Messenger of Allah when we were in Yemen, so we set out to migrate to him, my two brothers and I. I was the youngest of them; one of them was Abū Burdah and the other was Abū Ruhm, and fifty-odd or fifty-three of my people. We embarked on a ship and our ship took us to the Negus in Abyssinia. We met Ja‘far bin
Abi Talib and his companions there, and Ja'far said: ‘The Messenger of Allah sent us here, and told us to stay here, so stay with us.’ We stayed with him, until we came all together. And we met the Messenger of Allah when he conquered Khaibar, and he gave us a share (of the spoils of war) or he gave us some of it. He did not give anything to anyone who had not been present at the conquest of Khaibar, except those who were present with him, and those who had been on our ship along with Ja’far and his companions. He gave them a share too. Some of the people said to us – meaning the people of the ship – ‘We migrated before you.’”

[6411] (2503) He said: [1]

“Asmâ’ bint ‘Umais, who was one of those who had come with us, entered upon Hafsah, the wife of the Prophet, to visit her. She was one of those who had migrated to Abyssinia. ‘Umar entered upon Hafsah when Asmâ’ was with her, and when he saw Asmâ’, ‘Umar said: ‘Who is this?’ She said: ‘Asmâ’ bint ‘Umais.’ ‘Umar said: ‘Is this the Abyssinian woman? Is this the seafaring

[1] This is a continuation of the previous narration.
woman?’ Asmâ’ said: ‘Yes.’ ‘Umar said: ‘We migrated before you, so we have more right to the Messenger of Allâh than you.’ She got angry and spoke up: ‘You are lying, O ‘Umar! No, by Allâh, you were with the Messenger of Allâh, and he was feeding your hungry ones, and exhorting your ignorant, while we were in a hostile land far away in Abyssinia, and that was for the sake of Allâh and His Messenger. By Allâh, I will not eat or drink anything until I tell the Messenger of Allâh about what you said. We were in a state of constant trouble and fear, and I will say that to the Messenger of Allâh and I will ask him. By Allâh, I am not lying or adding anything to that.’ When the Prophet came, she said: ‘O Prophet of Allâh, ‘Umar said such-and-such.’ The Messenger of Allâh said: ‘No one has more right to me than you. He and his companions migrated once, but you, the people of the ship, migrated twice.’

“She said: ‘I saw Abû Mûsâ and the people of the ship coming to me in groups, asking me about that Hadîth, and there is nothing in this world more pleasing to them or more significant than what the Messenger of Allâh said to them.”

Abû Burdah said: “Asmâ’ said: ‘I saw Abû Mûsâ asking me to repeat this Hadîth.’”
Chapter 42. The Virtues Of Salman, Bilal And Suhaib, May Allah Be Pleased With Them

[6412] 170 - (2504) It was narrated from ‘A’idh bin ‘Amr that Abū Sufyān came to Salman, Suhāib and Bilāl among a group of people, and they said: “By Allah, the swords of Allah did not reach the neck of an enemy of Allah they were supposed to reach.” Abū Bakr said: “Do you say this to an elder and chief of Quraish?” He went to the Prophet and told him, and he said: “0 Abū Bakr, perhaps you annoyed them, and if you have annoyed them you have annoyed your Lord.”

Abū Bakr went to them and said: “0 my brothers, have I annoyed you?” They said: “No, may Allah forgive you, 0 my brother.”

[6413] 171 - (2505) It was narrated that Jâbir bin ‘Abdullāh said: “The Verse ‘When two parties from among you were about to lose heart, but Allah was their Wall (Supporter and Protector),’ was revealed concerning us; Banū Salamah and Banū Hârithah – and we would not like for it not to have been revealed, because Allah, Glorified and Exalted is He, said:

Chapter 43. The Virtues Of The Ansâr, May Allâh Be Pleased With Them


[6415] (...). Shu‘bah narrated it with this chain of narrators.


[6417] 174 - (2508) It was narrated from Anas that the Prophet saw some children...
and women coming back from a wedding, and the Prophet of Allah ﷺ stood up and said: “By Allah, you are among the dearest of people to me, by Allah, you are among the dearest of people to me” – meaning the Anṣār.

[6418] 175 - (2509) Anas bin Mâlik said: “A woman of the Ansâr came to the Messenger of Allah ﷺ and the Messenger of Allah ﷺ stood aside with her, and said: ‘By the One in Whose Hand is my soul, you (the Ansâr) are the dearest of people to me’ (and He said this) three times.”

[6419] (...) It was narrated from Sirhah (a similar Hadith as no. 6418) with this chain of narrators.

[6420] 176 - (2510) It was narrated from Anas bin Mâlik that the Messenger of Allah ﷺ said: “The Ansâr are my inner circle and trusted friends. The
people will increase in number but the Ansâr will decrease, so appreciate their good deeds and overlook their bad deeds.”

Chapter 44. The Best Clans Of The Ansâr

[6421] 177 - (2511) It was narrated that Abû Usaid said: “The Messenger of Allâh ﷺ said: ‘The best clans of the Ansâr are Banû An-Najjâr, then Banû ‘Abdul-Ashhal, then Banû Al-Hârith bin Al-Khazraj, then Banû Sâ‘idah. And in all the clans of the Ansâr there is goodness.’ Sa‘d said: ‘I think that the Messenger of Allâh ﷺ placed others above us.’ It was said: ‘He placed you above many others.’”

[6422] (...) A similar report (as Hadîth no. 6421) was narrated from Abû Usaid Al-Ansârî from the Prophet ﷺ.
[6423] (...) A similar report (as Hadîth no. 6422) was narrated from Anas from the Prophet ﷺ, except that he did not mention the words of Sa‘d.

[6424] 178 - (...) It was narrated that Ibrâhîm bin Muḥammad bin Ṭalhah said: “I heard Abû Usaid delivering a Khutbah in the presence of Ibn ‘Utbah and he said: ‘The Messenger of Allah ﷺ said: ‘The best clans of the Ansâr are the clan of Banû An-Najjâr, the clan of Banû ‘Abdul-Ashhal, the clan of Banû Al- Ḥârith bin Al-Khazraj and the clan of Banû Sâ’îdah.’ By Allâh, if I were to give preference to anyone I would give preference to my clan.”

[6425] 179 - (...) It was narrated that Abû Az-Zinnâd said: “Abû Salamah bore witness, that he heard Abû Usaid Al-Ansârî bear witness, that the Messenger of Allâh ﷺ said: ‘The best clans of the Ansâr are Banû An-Najjâr, then Banû ‘Abdul-
Ashhal, then Banū Al-Hārith bin Al-Khazraj, then Banū Sā‘idah, and in every clan of the Ansār there is goodness.”

Abū Salamah said: “Abū Usaid said: ‘Would I tell a lie about the Messenger of Allāh ﷺ? If I were lying I would have started with my own people, Banū Sā‘idah.’ News of that reached Sa‘d bin ‘Ubādah and he was a little upset, and he said: ‘We have been left behind, we are the last of the four. Saddle my donkey for me so that I might go to the Messenger of Allāh ﷺ.’ But his nephew Sahl spoke to him and said: ‘Are you going to reject what the Messenger of Allāh ﷺ said when the Messenger of Allāh ﷺ knows best? Is it not sufficient for you that you are the fourth of four?’ So he changed his mind and said: ‘Allāh and His Messenger know best,’ and he ordered that his donkey be unsaddled.”

[6426] (...) Abū Usaid Al-Anṣārī narrated that he heard the Messenger of Allāh ﷺ say: “The best of the Ansār,” or; “the best clans of the Ansār,” a similar Ḥadīth about the clan (as no. 6425), but he did not mention the story of Sa‘d bin ‘Ubādah (may Allāh be pleased with him).

“Sa’d bin ‘Ubâdah stood up angrily and said: ‘Are we the last of the four?’ And he wanted to speak to the Messenger of Allâh ﷺ, but a man among his people said: ‘Sit down. Are you not pleased that the Messenger of Allâh ﷺ mentioned your clan among the four clans whom he mentioned by name? Those whom he left and did not mention by name are more than those whom he did mention by name.’ So Sa’d bin ‘Ubâdah dropped the idea of speaking to the Messenger of Allâh ﷺ.”
Chapter 45. Keeping Good Company With The Anṣār, May Allāh Be Pleased With Them

[6428] 181 - (2513) It was narrated that Anas bin Mālik said: “I went out with Jarīr bin ‘Abdullāh Al-Bajālī on a journey, and he was serving me. I said to him: ‘Do not do that.’ He said: ‘I saw the Anṣār doing something for the Messenger of Allāh صلی الله عليه وسلم, and I decided that if I accompanied any of them I would serve him.’”

Ibn Al-Muthanna and Ibn Bashshār added in their Hadīth: “Jarīr was older than Anas.”

Chapter 46. The Supplication Of The Prophet ﷺ For Ghifār And Aslam

[6429] 182 - (2514) It was narrated by ‘Abdullāh bin Aṣ-Ṣāmit from Abū Dharr that the Messenger of Allāh صلی الله عليه وسلم said: “May Allāh pardon (Ghafara) Ghifār and may Allāh keep Aslam safe and sound (sâlama).”
It was narrated that Abû Dharr said: The Messenger of Allah ﷺ said to me: “Go to your people and say: ‘The Messenger of Allah ﷺ said: May Allah keep Aslam safe and sound (Sâlama) and may Allah pardon (Ghafara) Ghifâr.’”

Shu’bah narrated it with this chain of narrators.

It was narrated from Jâbir that the Prophet ﷺ said: “May Allah keep Aslam safe and sound (Sâlama) and may Allah pardon (Ghafara) Ghifâr.”
It was narrated from Abü Hurairah that the Messenger of Allah ﷺ said: “May Allah keep Aslam safe and sound (Sâlama) and may Allah pardon (Ghafara) Ghifâr. As for me, I did not say it, rather Allah [the Mighty and Sublime] said it.”

It was narrated that Khufâf bin Īmâ’ Al-Ghifârî said: “The Messenger of Allah ﷺ said during the prayer: ‘O Allah, curse Banû Liyân, Ri’il and Dhakwân, and 'Uṣayyah, for they have disobeyed Allah and His Messenger, and may Allah pardon (Ghafara) Ghifâr and may Allah keep Aslam safe and sound (Sâlama).’”

It was narrated from ‘Abdullâh bin Dînâr that he heard Ibn ‘Umar say: “The
Virtues Of The Companions

Messenger of Allâh ﷺ said: 'May Allâh pardon (Ghafara) Ghifâr and may Allâh keep Aslam safe and sound (Sâlama), but ‘Usayyah have disobeyed Allâh and His Messenger.'"

[6436] (…) A similar report (as Hadîth no. 6435) was narrated from Nâfi’, from Ibn ‘Umar, from the Prophet ﷺ. In the Hadîth of Sâlib and Usâmah it says that the Messenger of Allâh ﷺ said that on the Minbar.

Chapter 47. The Virtues Of Ghifâr, Aslam, Juhainah, Ashja', Muzainah, Tamîm, Daws and Tayy’

[6438] 188 - (2519) It was narrated that Abû Ayyûb said: "The Messenger of Allah said: 'The Ansâr, Muzainah, Juhainah, Ghifâr and Ashja', and whoever was from Banû 'Abdullâh, are my supporters among the people, and Allâh and His Messenger are their protectors.'"

[6439] 189 - (2520) It was narrated that Abû Hurairah said: "The Messenger of Allah said: 'The Quraish, the Ansâr, Muzainah, Juhainah, Aslam, Ghifâr and Ashja' are my supporters and they have no protector other than Allâh and His Messenger.'"

[6440] (...) A similar report (as Hadîth no. 6439) was narrated from Sa'd bin Ibrâhîm with this chain of narrators, except that in the Hadîth (it says): 'Sa'd said concerning some of this: 'As far as I know.'"
It was narrated from Abū Hurairah that the Prophet said: “Aslam, Ghifâr, Muzainah and whoever was from Juhainah” — or Juhainah — “are better than Banû Tamîm and Banû ‘Amir and the two allies, Asad and Ghaṭafân.”

Abū Hurairah said: “The Messenger of Allâh said: ‘By the One in Whose Hand is the soul of Muḥammad, Ghifâr, Aslam, Muzainah, whoever was from Juhainah — or he said, Juhainah and whoever was from Muzainah — will be better before Allâh on the Day of Resurrection than Asad, Tayy’ and Ghaṭafân.’”
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[6443] 192 - (...)

It was narrated that Abü Hurairah said: "The Messenger of Allâh ﷺ said: 'Aslam, Ghifâr, some of Muzainah and Juhainah - or whoever was from Juhainah and Muzainah - will be better before Allâh - I think he said, on the Day of Resurrection - than Asad, Ghâtafân, Hawâzin and Tamîm.'

[6444] 193 - (2522)

'Abdur-Rahmân bin Abî Bakrah narrated from his father that Al-Aqra' bin Hâbis came to the Messenger of Allâh ﷺ and said: "The thieves of Aslam, Ghifâr and Muzainah, and I think Juhainah" - Muḥammad (one of the narrators) is the one who was not sure - "who plundered the pilgrims, have sworn allegiance to you." The Messenger of Allâh ﷺ said: "What do you think if Aslam, Ghifâr and Muzainah, and I think Juhainah, "are better than Banû Tamîm, Banû ‘Amir, Asad and Ghâtafân - would the latter be doomed and lost?" He said: "Yes." He said: "By the One in Whose Hand is my soul, they are better than them." In the Hadîth of Ibn Abî Shaibah it does not say: "Muḥammad is the one who was not sure."
[6445] (…) The chief of Banû Tamîm, Muḥammad bin ‘Abdullâh bin Abî Ya‘qûb Aḍ-Ḍabbî narrated a similar report (as Ḥadîth no. 6444) with this chain of narrators, and he said: “and Juḥainah” and he did not say: “I think.”

[6446] 194 - (…) It was narrated from ‘Abdur-Rahmân bin Abî Bakrah, from his father, that the Messenger of Allâh ﷺ said: “Aslâm, Ghifâr, Muẓainâh and Juḥainâh are better than Banî Tamîm and Banû ‘Âmir, and the two allies, Banî Asad and Ghaṭafân.”

[6447] (…) It was narrated from Abû Bishr with this chain of narrators (a Ḥadîth similar to no. 6446).

[6448] 195 - (…) It was narrated from ‘Abdur-Rahmân bin Abî Bakrah that his father said: “The Messenger of Allâh ﷺ said: ‘What do you think, if Juḥainâh, Aslâm and Ghifâr are better than Banû Tamîm and Banû ‘Abbâd bin Ghaṭafân..."
and ‘Amir bin Sa‘a‘ah?’ He said it in a loud voice and they said:
“O Messenger of Allâh, they would be doomed and lost.” He said: “Then they are better.”

According to the report of Abû Kuraib: “What do you think if Juhainah, Muzainah, Aslam and Ghifâr...?”

[6449] 196 - (2523) It was narrated that ‘Adîyy bin Hâtim said: “I came to ‘Umar bin Al-Khattâb and he said to me: ‘The first charity that brightened the face of the Messenger of Allâh and the faces of his Companions was that charity of Tayy’ which you brought to the Messenger of Allâh.”

[6450] 197 - (2524) It was narrated that Abû Hurairah said: “At-Tufail and his companions came and said: ‘O Messenger of Allâh, Daws have disbelieved and persisted in disbelief; pray to Allâh against them.’ It was said: ‘Daws are doomed.’ He said: ‘O Allâh, guide Daws and bring them here.’”
It was narrated from Abū Zur'ah that Abū Hurairah said: “I still love Banū Tamīm for three things that I heard from the Messenger of Allāh ﷺ. I heard the Messenger of Allāh ﷺ say: ‘They will put up the strongest resistance of my Ummah against the Dajjāl.’ Their charity (Zakāt) came and the Prophet ﷺ said: ‘This is the charity of our people.’ And he said: ‘Aīshah had a slave girl from among them,’ and the Messenger of Allāh ﷺ said: ‘Set her free, for she is from the children of Ismā‘īl.’”

It was narrated that Abū Hurairah said: “I still love Banū Tamīm for three things that I heard the Messenger of Allāh ﷺ say about them.” And he mentioned a similar report (as Hadīth no. 6451).

It was narrated that Abū Hurairah said: “There are three things that I heard from the Messenger of Allāh ﷺ about Banū Tamīm, and I still love them after that.” He quoted a similar Hadīth (as no. 6451), except that he said: “They are the bravest of people in the battlefield.” But he did not mention the Dajjāl.
Chapter 48. The Best Of People

[6454] 199 - (2526) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “You will find that people are of different qualities. The best of them in the Jâhiliyyah will be the best of them in Islam, when they attain Fiqh (the true understanding of Islam). And you will find that among the best of people in positions of authority are those who dislike it most, before it is thrust upon them. And you will find that among the worst of people is the one who is two-faced, showing one face to these people and another face to those.”

[6455] (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘You will find that people are of different qualities’” – a Hadîth like that of Az-Zuhrî, (no. 6454) except that in the Hadîth of Abû Zur‘ah and Al-A‘raj it says: “You will find the best of people in this matter are those who hate it the most until it is thrust upon them.”
Chapter 49. The Virtues Of The Women Of The Quraish

[6456] 200 - (2527) It was narrated that Abü Hurairah said: "The Messenger of Allah ﷺ said: ‘The best women who ride camels are’ – one of them (the sub narrator) said: ‘the righteous women of the Quraish,’ and the other said: ‘the women of the Quraish, – ‘they are the kindest to the orphans when they are small, and they are the best at looking after the wealth of their husbands.’”

[6457] (...) A similar report (as Hadīth no. 6456) was narrated from Abū Hurairah, and attributed to the Prophet ﷺ, and from Ibn Ṭawūs from his father, who attributed it to the Prophet ﷺ, except that he said: “They are the kindest to children when they are small” and he did not say: “orphans.”

[6458] 201 - (...) Abū Hurairah said: “I heard the Messenger of Allah ﷺ say: ‘The women of the Quraish are the best of women who ride camels; they are the kindest to children and they are the best at looking after their husbands’ wealth.’” Abū Hurairah said following that: “Mariam bint ‘Imrān never rode a camel.”
It was narrated from Abû Hurairah that the Prophet proposed marriage to Umm Hâni' bint Abî Țâlib, and she said: “O Messenger of Allâh, I have grown old and I have children.” The Messenger of Allâh said: “The best of women who ride...” Then he mentioned a Hadîth like that of Yûnus (no. 6458), except that he said: “They are the kindest to children when they are small.”

It was narrated from Abû Hurairah that the Messenger of Allâh said: “The best of women who ride camels are the righteous women of the Quraish. They are the kindest to children when they are small and they are the best at looking after their husband’s wealth.”

[6459] (...) It was narrated from Abû Hurairah that the Prophet proposed marriage to Umm Hâni' bint Abî Țâlib, and she said: “O Messenger of Allâh, I have grown old and I have children.” The Messenger of Allâh said: “The best of women who ride...” Then he mentioned a Hadîth like that of Yûnus (no. 6458), except that he said: “They are the kindest to children when they are small.”

[6460] 202 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh said: “The best of women who ride camels are the righteous women of the Quraish. They are the kindest to children when they are small and they are the best at looking after their husband’s wealth.”
A Ḥadīth like that of Ma'mar (no. 6460) was narrated from Abū Hurairah from the Prophet ﷺ.

Chapter 50. The Prophet ﷺ Established Bonds Of Brotherhood Among His Companions, May Allâh Be Pleased With Them

[6462] 203 - (2528) It was narrated from Anas that the Messenger of Allâh ﷺ established brotherhood between Abū 'Ubaidah bin Al-Jarrâh and Abū Talhâh.

[6463] 204 - (2529) 'Āsim Al-Ahwal narrated that it was said to Anas bin Mâlik: “Have you heard that the Messenger of Allâh said: ‘There is no Hilf (alliance) in Islam?’ So Anas said that the Messenger of Allâh ﷺ established an alliance (Hilf) between the Quraish and the Ansâr, in his house.”

[6464] 205 - (…) It was narrated that Anas said: “The Messenger of Allâh ﷺ established an alliance between the Quraish and
Chapter 51. The Presence Of
The Prophet Is A Source Of
Security For His Companions
And The Presence Of His
Companions Is A Source Of
Security For The Ummah

It was narrated from Abū Burdah that his father said: "We prayed Maghrib with the Messenger of Allâh, then we said: 'Why don't we sit and wait until we pray 'Ishâ' with him?' So we sat, and he came out to us and said: 'Are you still here?' We said: 'O Messenger of Allâh, we prayed Maghrib with you, then we said we will sit until we pray 'Ishâ' with you.' He said: 'You have done well,' or 'you have done the right thing.' He raised his head to look at the sky, and he..."
often raised his head to look at the sky, and said: 'The stars are a source of security for the sky, and when the stars disappear, there will come to the sky what is promised. I am a source of security for my Companions, and when I am gone there will come to my Companions what they are promised. And my Companions are a source of security for my Ummah, and when my Companions are gone, there will come to my Ummah what they are promised.'"

Chapter 52. The Virtues Of the Sahâbah, Then Those Who Come After Them, Then Those Who Come After Them

[6467] 208 - (2532) It was narrated from Abü Sa'eed Al-Khudrî that the Prophet ﷺ said: "There will come to the people a time when groups of people will go out to fight, and it will be said to them: 'Is there anyone among you who saw the Messenger of Alläh ﷺ?' And they will say: 'Yes,' and victory will be granted to them. Then groups of people will go out to fight and it will be said to them: 'Is there anyone among you who saw anyone who accompanied the Messenger of Alläh ﷺ?' They will say: 'Yes,' and
victory will be granted to them. Then groups of people will go out to fight and it will be said to them: ‘Is there anyone among you who saw anyone who accompanied anyone who accompanied the Messenger of Allâh (ﷺ)?’ They will say: ‘Yes,’ and victory will be granted to them.”

[6468] 209 - (...) It was narrated from Jâbir that Abû Sa’eed Al-Khudrî said: “The Messenger of Allâh (ﷺ) said: ‘There will come to the people a time when a detachment will be sent out, and they will say: “Look and see if you can find among you anyone of the Companions of the Prophet (ﷺ).” A man will be found, and victory will be granted to them because of him. Then a second detachment will be sent out, and they will say: “Is there anyone among them who saw the Companions of the Prophet (ﷺ)?” And victory will be granted to them because of him. Then a third detachment will be sent out and they will say: “Look and see if you can find among them anyone who saw someone who saw the Companions of the Prophet (ﷺ).” Then there will be a fourth detachment, and it will be said: “Look and see if you can find among them anyone who saw someone, who saw someone, who saw the Companions of the Prophet (ﷺ).” A man will be
found, and victory will be granted because of him.’”

[6469] 210 - (2533) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘The best of my Ummah are the generation who come after me, then those who come after them, then those who come after them. Then there will come people whose testimony will come before their oath, and their oath before their testimony.’”

[6470] 211 - (...) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ was asked: ‘Which of the people are best?’ He said: ‘My generation, then those who come after them, then those who come after them. Then there will come people whose testimony will come before their oath, and their oath before their testimony.’” Ibrâhîm said: “They used to forbid us, when we were children, to swear oaths and give testimony.”

[6471] (...) A similar Hadith (as no. 6470) was narrated from Mansûr with the chain of Abû Al-Alhwaṣ and Jarîr, but in their Hadith
it does not say: “The Messenger of Allâh ﷺ was asked.”

[6472] 212 - (...) It was narrated from ‘Abdullâh that the Prophet ﷺ said: “The best of people are my generation, then those who come after them, then those who come after them.” I do not know if he said after the third or fourth time: “Then they will be followed by people whose testimony will come before their oath, and their oath before their testimony.”

[6473] 213 - (2534) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The best of my Ummah are the generation among whom I was sent, then those who come after them.’ Allâh knows best whether he said it a third time or not, then he said: ‘Then there will come a people who love to be fat, and they will give testimony before being asked to do so.”
[6474] (...) A similar report (as Hadîth no. 6473) was narrated from Abû Bishr with this chain of narrators, except that in the Hadîth of Shu'bah it says: "Abû Hurairah said: 'I do not know if he said it two times or three.'"

[6475] 214 - (2535) ‘Imrân bin Ḥuṣain narrated that the Messenger of Allâh ﷺ said: "The best of you are my generation, then those who come after them, then those who come after them, then those who come after them." ‘Imrân said: "I do not know if the Messenger of Allâh said after his generation two or three times: "Then there will come after them people who will give testimony and will not be asked to do so. They will be dishonest and not trustworthy, they will make vows and not fulfill them, and fatness will become widespread among them.""

[6476] (...) It was narrated from Shu'bah with this chain of narrators (a Hadîth similar to no.
In their Hadîth it says: "I do not know whether he mentioned two or three after his generation."

In the Hadîth of Shabâbah it says: "I heard Zahdam bin Muđarrib, who came to me for some reason riding a horse, and he told me that he heard ‘Imrân bin Ḥuşain. In the Hadîth of Yahiya and Shabâbah (it says): "They will make vows but will not fulfill them."

[6477] 215 - (...) This Hadîth was narrated from ‘Imrân bin Ḥuşain from the Prophet ﷺ: "The best of this Ummah are the generation to whom I was sent, then those who come after them." In the Hadîth of Abû ‘Awânah it adds: "He said: ‘And Allâh knows best whether he mentioned the third time or not’" – like the Hadîth of Zahdam from ‘Imrân. In the Hadîth of Hishâm from Qatâdah it adds: "They will swear oaths but they will not be asked to swear oaths."
It was narrated that 'Aīshah said: “A man asked the Prophet ﷺ: ‘Which people are best?’ He said: ‘The generation to whom I was sent, then the second, then the third.’”

Chapter 53. The Meaning Of The Words Of The Prophet ﷺ: “After One Hundred Years There Will Be No Soul Left Alive That Is Living Now”

‘Abdullāh bin ‘Umar said: “The Messenger of Allāh ﷺ led us in ‘Ishâ’ prayer one night at the end of his life, then when he had said the Salâm, he stood up and said: ‘Have you seen this night of yours? One hundred years from now, there will be no one left who is on the face of the earth.’”

Ibn ‘Umar said: “The people did not understand these words of the Messenger of Allāh ﷺ about one hundred years, and they interpreted the Hadîth incorrectly; all that the Messenger of Allāh ﷺ said was ‘One hundred years from now, there will be no one left who is on the face of the earth’ meaning that...”
that generation would come to an end.”

[A6480] (…) A similar Hadith (as no. 6479) was narrated from Az-Zuhri with the chain of Ma’mar.

[A6481] 218 - (2538) Jâbir bin ‘Abdullâh said: “I heard the Prophet say, one month before he died: ‘You ask me about the Hour? The knowledge thereof is with Allâh, and I swear by Allâh, there is no soul that is living now that will survive after one hundred years.’”

[A6482] (…) Ibn Juraij narrated it with this chain of narrators (a Hadith similar to no. 6481), but he did not say, “…one month before he died.”
It was narrated from Jâbir bin ‘Abdullâh that one month before he died, or thereabouts, the Prophet said: “There is no soul living today that will still be alive after one hundred years.”

Sulaimân At-Taimî narrated a similar report (as Hadîth no. 6483) with both chain of narrators.

It was narrated that Abü Sa'eed said: “When the Prophet came back from Tabûk, they asked him about the Hour. The Messenger of Allah said: ‘After one hundred years there will be no soul living on earth that is alive today.’”
220 - (2538) It was narrated that Jâbir bin ‘Abdullâh said: “The Prophet of Allâh said: ‘There is no soul alive that will remain for one hundred years.’”

Sâlim said: “We made mention of that to him (i.e., to Jâbir, and he explained). It meant every soul that was alive on that day.”

Chapter 54. The Prohibition Of Reviling The Companions, May Allâh Be Pleased With Them

221 - (2540) It was narrated that Abü Hurairah said: “The Messenger of Allâh said: ‘Do not revile my Companions, do not revile my Companions. By the One in Whose Hand is my soul, if one of you were to spend the equivalent of Uhud (mountain) in gold (in charity), it would not amount to a Mudd of one of them, or even half of that.’”

222 - (2541) It was narrated that Abü Sa’eed said: “There was some (disagreement) between Khâlid bin Al-Walîd and ’Abdur-Rahmân bin ‘Awf, and Khâlid reviled him. The Messenger of Allâh said: ‘Do not revile one of my Companions, for even..."
if one of you were to spend the equivalent of Uhud in gold (in charity), it would not amount to a Mudd of one of them, or even half of that.”

[6489] (...) A similar Hadith (as no. 6488) was narrated from Al-A‘mash with the chain of narrators of Jarir and Abû Mu‘âwiya, but in the Hadith of Shu‘bah and Waki’ there is no mention of ‘Abdur-Rahmân bin ‘Awf and Khâlid bin Al-Walîd.

Chapter 55. The Virtues Of Uwais Al-Qarnî, May Allah Be Pleased With Him

[6490] 223 - (2542) It was narrated from Usair bin Jâbir that the people of Al-Kûfah came to ‘Umar, and among them was a man who mocked Uwais. ‘Umar said: “Is there anyone here from among the Qaranîs?” That man came and ‘Umar said: “The Messenger of Allah ﷺ said: ‘A man called Uwais will come to you from Yemen, and he will not leave anyone behind in Yemen except his mother. He had leprosy but he prayed to Allah and He took it away, except for a spot the size of a Dînâr or
Dirham. Whoever among you meets him, let him pray for forgiveness for you.”

[6491] 224 - (... ) It was narrated that ‘Umar bin Al-Khaṭṭāb said: “I heard the Messenger of Allāh ﷺ say: ‘The best of the Tābi‘īn will be a man who is called Uwais, and he will have a mother, and he will have had leprosy. Tell him to pray for forgiveness for you.’”

[6492] 225 - (... ) It was narrated that Usair bin Jâbir said: “Whenever reinforcements came from Yemen, ‘Umar bin Al-Khaṭṭāb would ask them: ‘Is Uwais bin ‘Amir among you?’ When he found Uwais he said: ‘Are you Uwais bin ‘Amir?’ He said: ‘Yes.’ He said: ‘Are you from Murâd then from Qaran?’ He said: ‘Yes.’ He said: ‘Did you have leprosy, then you recovered from it except for a spot the size of a Dirham?’ He said: ‘Yes.’ He said: ‘Do you have a mother?’ He said: ‘Yes.’ He said: ‘I heard the Messenger of Allāh ﷺ say: ‘There will come to you Uwais bin ‘Amir along with the reinforcements from Yemen, from Murâd then from Qaran. He had leprosy but he recovered from it, except for a spot the size of a
Dirham. He has a mother and he honors her. If he were to swear in the Name of Allâh that something should happen, Allâh would cause it to happen. If you can ask him to pray for forgiveness for you then do so.” Pray for forgiveness for me.’ And he prayed for forgiveness for him.

“Umar said to him: ‘Where are you headed?’ He said: ‘Al-Kûfah.’ He said: ‘Shall I write to the governor for you?’ He said: ‘Being among the common folk is dearer to me.’

The following year, a man from among their nobles performed Hajj, and he met ‘Umar, who asked him about Uwais. He said: ‘I left him in a shabby house with meagre provisions.’ He said: ‘I heard the Messenger of Allâh say: “There will come to you Uwais bin ‘Amir along with the reinforcements from Yemen, from Murâd, then from Qaran. He had leprosy but he recovered from it, except for a spot the size of a Dirham. He has a mother and he honors her. If he were to swear in the Name of Allâh that something should happen, Allâh would cause it to happen. If you can ask him to pray for forgiveness for you, then do so.”’ So he went to Uwais and said: ‘Pray for forgiveness for me.’ He said: ‘You have just come from a sacred journey, so pray for forgiveness for me.’ He said: ‘Pray for forgiveness for me.’ He said: ‘You have just come from a sacred
journey, so pray for forgiveness for me.' He said: ‘Did you meet ‘Umar?’ He said: ‘Yes.’ So he prayed for forgiveness for him, and the people came to know of his piety, so he left.”

Usair (a narrator) said: “His garment was a Burdah, and every time anyone saw him he would say: ‘From where did Uwais get this Burdah?’

Chapter 56. The Advice Of The Prophet Concerning The People Of Egypt

[6493] 226 - (2543) Abû Dharr said: “The Messenger of Allâh said: ‘You will conquer a land in which the currency is the Qîrât. Treat its people kindly, for they have protection (Dhimmah) and kinship. But if you see two men fighting over a space the size of a brick, then leave.’”

He (the narrator) said: “He passed by Rabî’ah and ‘Abdur-Rahmân, the two sons of Shurâh bîl bin Hasanah, and they were fighting over a space the size of a brick, so he left.”

[6494] 227 - (…) It was narrated that Abû Dharr said: “The Messenger of Allâh said:
'You will conquer Egypt, and it is a land in which the currency is the Qirāt. When you conquer it, treat its people kindly, for they have protection (Dhimmah) and kinship. But if you see two men fighting over a space the size of a brick, then leave.' He said: 'I saw 'Abdur-Rahmān bin Shurahbīl bin Ḥasanah and his brother Rābi‘ah, fighting over a space the size of a brick, so I left.'

Chapter 57. The Virtues Of The People Of Oman

[6495] 228 - (2544) Abū Barzah said: 'The Messenger of Allāh sent a man to one of the tribes of the Arabs, and they reviled him and beat him. He came to the Messenger of Allāh and told him. The Messenger of Allāh said: 'If you had gone to the people of Oman, they would not have reviled you or beaten you.'
Chapter 58. The Liar And Great Slaughterer Of Thaqîf

It was narrated from Abû Nawfal: “I saw ‘Abdullâh bin Az-Zubair (hanging) on the road to Al-Madinah, and the Quraish and the people were passing by him. ‘Abdullâh bin ‘Umar came by, and he stopped and said: ‘Peace be upon you, Abû Khubâib; peace be upon you, Abû Khubâib; peace be upon you, Abû Khubâib. By Allah, I told you not to do this; by Allah, I told you not to do this; by Allah, I told you not to do this. By Allah, as far as I know, you were devoted to fasting and prayer at night, and you upheld the ties of kinship. By Allah, a nation of which you are the worst is a good nation.’

“Then ‘Abdullâh bin ‘Umar went away, and news of the position of ‘Abdullâh and what he had said reached Al-Hajjâj. He sent for him, and the body was taken down and thrown into the graveyard of the Jews. Then he sent for his mother Asmâ’ bint Abî Bakr, but she refused to come to him. The messenger said to her again: ‘Either you will come or I shall send to you one who will drag you by your hair.’ But she refused and said: ‘By Allah, I will not come until you send to me one who will drag me by my hair.’ He (Al-Hajjâj) said: ‘Bring me my shoes.’ He put on his shoes and set
out, swollen with pride, until he entered upon her. He said: ‘What do you think about what I did to the enemy of Allâh?’ She said: ‘I think that you ruined his life in this world, but he has ruined your life in the Hereafter. I heard that you said to him: O son of Dhât An-Nîtâqain (the woman with two girdles). By Allâh, the woman with two girdles, one of them, she used to hang the food of the Messenger of Allâh and the food of Abû Bakr out of the reach of wild animals, and the other was the girdle that no woman can do without. As for the Messenger of Allâh, he told us: “Among Thaqif there will be a liar, and a great slaughterer.” As for the liar, we have seen him, and as for the great slaughterer, I do not think that it is anyone but you.’ He (the narrator) said: ‘He (Al-Hajjâj) got up and left her, and he did not reply her.’

Chapter 59. The Virtues Of The Persians

[6497] 230 - (2546) It was narrated that Abû Hurairah said: “The Messenger of Allâh said: ‘If the (knowledge of) religion was at the Pleiades, a man from among the Persians – or from among the sons of the Persians – would go and get it.’”
It was narrated that Abū Hurairah said: "We were sitting with the Prophet ﷺ and Sūrat Al-Jumu'ah was revealed to him. When he recited the words: 'And [He has sent him also to] others among them (Muslims) who have not yet joined them (but they will come),"[1] a man said: 'Who are they, O Messenger of Allāh?’ The Prophet ﷺ did not answer him until he had asked two or three times, and among us was Salmān Al-Fārisī. Then the Prophet ﷺ put his hand on Salmān and said: 'If faith were at the Pleiades, some men from among these people would get it.'"

Chapter 60. The Words Of The Prophet ﷺ: “People Are Like A Hundred Camels Among Whom You Cannot Find One That Is Fit For Riding”

[6499] 232 - (2547) It was narrated that Ibn 'Umar said: “The Messenger of Allāh ﷺ said: ‘You will find that people are like a hundred camels, among whom a man cannot find one that is fit for riding.’”

Chapter 1. Being Dutiful To One's Parents, And Which Of Them Is More Entitled To It

[6500] 1 - (2548) It was narrated that Abû Hurairah said: “A man came to the Messenger of Allâh ﷺ and said: ‘Which of the people is most deserving of my best companionship?’ He said: ‘Your mother.’ He said: ‘Then who?’ He said: ‘Then your mother.’ He said: ‘Then who?’ He said: ‘Then your father.’”

In the Hadith of Qutaibah it says: “Who is most deserving of my best companionship?” And he did not say: “Which of the people?”

[6501] 2 - (...) It was narrated that Abu Hurairah said: “A man said: ‘O Messenger of Allâh, which of the people is most deserving of my best companionship?’ He said: ‘Your mother, then your mother, then your mother, then your father, then the next closest and the next closest.’”

[1] Being dutiful and reverential to one’s parents.
[6502] 3 - (…) It was narrated that Abû Hurairah said: “A man came to the Prophet ﷺ and he mentioned a Hadîth like that of Jarîr (no. 6500), and he added: “He said: ‘Yes, by your father, I shall tell you.’”

In the Hadîth of Wuhaib it says: “Whom should I treat with the most Birr?” In the Hadîth of Muḥammad bin Ṭalḥah it says: “Which of the people is most deserving of my best companionship?” Then he mentioned a Hadîth like that of Jarîr (no. 6500).

[6504] 5 - (2549) It was narrated that ‘Abdullâh bin ‘Amr said: “A man came to the Prophet ﷺ and asked him for permission to go for Jihâd. He said: ‘Are your parents alive?’ He said: ‘Yes.’ He said: “‘Then your Jihâd is with them.’”
It was narrated from Abul-‘Abbâs: “I heard ‘Abdullâh bin ‘Amr bin Al-‘Äs saying: ‘A man came to the Prophet ﷺ...’” and he mentioned a similar report (as Hadîth no. 6504).

Muslim said: Abul-‘Abbâs’ name is As-Sâ’îb bin Farrûkh Al-Makkî.

A similar report (as Hadîth no. 6505) was narrated from Habib with this chain of narrators.

‘Abdullâh bin ‘Amr bin Al-‘Äs said: “A man came to the Prophet of Allâh ﷺ and said: ‘I swear my allegiance to you, that I will migrate and engage in Jihâd, seeking reward from Allâh.’ He (ﷺ) said: ‘Are either of your parents alive?’ He said: ‘Yes, both of them.’ He said: ‘Are you seeking reward from Allâh?’ He said: ‘Yes.’ He said: ‘Then go
back to your parents and be a good companion to them.”

Chapter 2. Being Dutiful To One's Parents Takes Precedence Over Voluntary Prayer, Etc.

[6508] 7 - (2550) It was narrated from Abû Râfi' that Abû Hurairah said: “Jurâj used to worship in his hermitage, and his mother came to him.”

Humaid said: “Abû Râfi' described to us how the Messenger of Allah described his mother when she called him, how she put her hand on her forehead then raised her head to call him.

“She said: ‘O Jurâj! I am your mother, speak to me.’ She found him praying and he said: ‘O Allâh, my mother or my prayer?’ And he chose his prayer. She went away, then she came back a second time, and said: ‘O Jurâj! I am your mother, speak to me.’ He said: ‘O Allâh, my mother or my prayer?’ And he chose his prayer. She said: ‘O Allâh, this is Jurâj and he is my son, and I spoke to him but he refused to speak to me. O Allâh, do not let him die until he has seen prostitutes.’”
He said: “If she had prayed that he be tempted, he would have fallen prey to temptation.

There was a shepherd who lived near his hermitage, and a woman came out of the village and he had intercourse with her. She became pregnant and gave birth to a boy. It was said to her: ‘What is this?’ She said: ‘From the one who lives in this hermitage.’ They came with their axes and shovels and called him, and they found him praying, and he did not speak to them. They started to destroy his hermitage, and when he saw that, he came down to them, and they said to him: ‘Ask this woman.’ He smiled and patted the child on the head and said: ‘Who is your father?’ He said: ‘My father is the shepherd.’ When they heard that from him they said: ‘We will rebuild what we have destroyed of your hermitage with gold and silver.’ He said: ‘No; just put it back as it was, with clay.’ Then he went up to it.”

[6509] 8 - (...) It was narrated from Abū Hurairah that the Prophet ﷺ said: “No one spoke in the cradle except three: ‘Eisā bin Mariam, and the companion of Juraij. Juraij was a man devoted to worship, and he made a hermitage for himself where he used to stay. His mother came to him when he was praying and said: ‘O Juraij!’ He said: ‘O Lord,
my mother or my prayer?’ And he continued praying and she left. The next day, she came when he was praying and said: ‘O Juraij!’ He said: ‘O Lord, my mother or my prayer?’ And he continued praying and she left. The next day she came to him and said: ‘O Juraij!’ He said: ‘O Lord, my mother or my prayer?’ And he continued praying. She said: ‘O Allâh, do not cause him to die until he looks at the faces of prostitutes.’

“The Children of Israel began to speak of Juraij and his worship. There was a prostitute who was very beautiful, and she said: ‘If you wish, I will tempt him for you.’ So she presented herself to him but he did not pay any attention to her. She went to a shepherd who lived near his hermitage and let him have his way with her, and she became pregnant. When she gave birth, she said: ‘He is from Juraij.’ They went to him and asked him to come down, and they destroyed his hermitage and started beating him. He said: ‘What is the matter with you?’ They said: ‘You committed Zinâ with this prostitute and she bore you a child.’ He said: ‘Where is the boy?’ They brought him, and he said: ‘Let me pray.’ So he prayed, and when he had finished, he came to the child and poked him in the stomach, and said: ‘O boy,
who is your father?’ He said: ‘So-and-so, the shepherd.’ They came to Juraij and kissed him and touched him (seeking blessing). They said: ‘We will rebuild your hermitage in gold.’ He said: ‘No, just put it back as it was, of clay.’ So they did that.

“While a child was nursing from his mother, a man passed by riding a fine horse and dressed in a fine garment. His mother said: ‘O Allâh, make my son like this man.’ The child left the breast and turned to look at him, then he said: ‘O Allâh, do not make me like him.’ Then he turned back to the breast and resumed nursing.”

He said: “It is as if I can see the Messenger of Allâh describing his suckling by placing his forefinger in his mouth and sucking on it.”

He said: “They (the mother and the child) passed by a girl whom they were beating and saying: ‘You committed Zinâ and stole,’ and she was saying: ‘Sufficient for me is Allâh and He is the best disposer of affairs.’ His mother said: ‘O Allâh, do not make my son like her.’ (The child) stopped nursing and looked at her, and said: ‘O Allâh, make me like her.’ Then she started to talk to him (the child). She said: ‘O you shaven-headed one! A good-looking man passed by and I said: ‘O Allâh, make my son like him,” and you said: ‘O Allâh, do not make
me like him.” Then they passed by with this slave woman whom they were beating and saying: “You committed Zinâ and you stole,” and I said: “O Allâh, do not make him like her,” and you said: “O Allâh, make me like her.”

“He said: ‘That man was a tyrant, so I said: “O Allâh, do not make me like him.” And this woman of whom they said: “You committed Zinâ and stole;” — she did not commit Zinâ or steal, so I said: “O Allâh, make me like her.”

Chapter 3. The Disgrace Of One Whose Parents, One Or Both Of Them, Reach Old Age During His Lifetime, And He Does Not Enter Paradise

[6510] 9 - (2551) It was narrated from Abü Hurairah that the Prophet ﷺ said: “May his nose be rubbed in the dust, may his nose be rubbed in the dust, may his nose be rubbed in the dust.” It was said: “Who, 0 Messenger of Allâh?” He said: “The one whose parents, one or both of them, reach old age during his lifetime and he does not enter Paradise.”

[6511] 10 - (...) It was narrated that Abü Hurairah said: “The Messenger of Allâh ﷺ said: ‘May his nose be rubbed in the dust, may his nose be rubbed in the dust, may his nose be rubbed in the dust.’ It was said: Who, 0 Messenger of Allâh?” He said: ‘The one whose parents, one or
both of them, reach old age during his lifetime and he does not enter Paradise.’’

[6512] (...) It was narrated that Abu Hurairah said: ‘The Messenger of Allah ﷺ said: ‘May his nose be rubbed in the dust...’’ three times, then he mentioned something similar (to Hadith no. 6511).

Chapter 4. The Virtue Of Maintaining Ties With The Friends Of One’s Father And Mother, Etc.

[6513] 11 - (2552) It was narrated from ‘Abdullâh bin Dinâr that a Bedouin man met ‘Abdullâh bin ‘Umar on the road to Makkah, and ‘Abdullâh greeted him, mounted him on a donkey that he had been riding, and gave him a turban that was on his head. Ibn Dinâr said: ‘We said to him: ‘May Allâh guide you. They are Bedouin and they are content with little.’ ‘Abdullâh (Ibn ‘Umar) said: ‘The father of this man was a friend of ‘Umar bin Al-Khaṭṭâb, and I heard the Messenger of Allâh ﷺ say: The best act of Burr is for a child to uphold ties with the friends of his father.’’

Chapter 5. Meaning Of Al-Birr (Righteousness) And Sin

[6516] 14 - (2553) It was narrated that An-Nawwâs bin Sam’ân Al-Ansârî said: “I asked the Messenger of Allâh ﷺ about righteousness and sin, and he said: ‘Al-Birr (righteousness) is a good character, and sin is that which wavers in your heart and you do not want the people to find out about it.’”

[6517] 15 - (...) It was narrated that An-Nawwâs bin Sam’ân said: “I stayed with the Messenger of Allâh ﷺ in Al-Madînah for one year, and nothing kept me from parting from him except asking questions. If one of us left him he would not ask the Messenger of Allâh ﷺ about anything.1 But I asked him about righteousness and sin, and the Messenger of Allâh ﷺ said: ‘Al-Birr (righteousness) is good conduct, and sin is that which wavers in your heart and you do not want the people to find out about it.’”

[1] Because those who lived there had been prohibited from asking Allâh’s Messenger ﷺ about anything until he had explained it to them. See no. 102.
Chapter 6. Upholding Ties Of Kinship, And The Prohibition Of Severing Them

[6518] 16 - (2554) It was narrated that Abü Hurairah said: “The Messenger of Allâh ﷺ said: ‘Allâh created the creation, and when He had finished, Ar-Rahm (the womb; kinship) stood up and said: “I seek refuge from those who serve the ties of kith and kin.” Allâh said: “Yes, would it please you if I were to take care of those who take care of you and cut off those who cut you off?” It said: “Of course.” Allâh said: “Then your prayer is granted.”

“Then the Messenger of Allâh ﷺ said: ‘Recite, if you wish: Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight. Do they not then think deeply in the Qur’ân, or are their hearts locked up (from understanding it)?’”[1]

[6519] 17 - (2555) It was narrated that ‘Âishah said: “The Messenger of Allâh ﷺ said: ‘Ar-Rahm is suspended from the

Throne and it says: “Whoever takes care of me, Allâh takes care of him, and whoever cuts me off, Allâh cuts him off.”

[6520] 18 - (2556) It was narrated from Muḥammad bin Jubair bin Muṭ‘im, from his father, that the Prophet ﷺ said: “No one who severs will enter Paradise.”

Ibn Abī ‘Umar said: Sufyān said: “It means the one who severs ties of the womb.”

[6521] 19 - (...) It was narrated from Az-Zuhrî that Muḥammad bin Jubair bin Muṭ‘im told him that his father told him that the Messenger of Allâh ﷺ said: “No one who severs ties of the womb will enter Paradise.”

[6522] (...) A similar report (as Hadîth no. 6521) was narrated from Az-Zuhrî with this chain of narrators, but he said: “I heard the Messenger of Allâh ﷺ.”

[6523] 20 - (2557) It was narrated that Anas bin Mãlik said: “I heard the Messenger of Allâh ﷺ say: ‘Whoever would like his Rizq (provision) to be
increased and his life to be extended, should uphold the ties of the womb.”

(6524) 21 - (...) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ said: “Whoever would like his Rizq (provision) to be increased and his life to be extended, should uphold the ties of the womb.”

(6525) 22 - (2558) It was narrated from Abû Hurairah that a man said: “O Messenger of Allâh, I have relatives with whom I try to keep in touch, but they cut me off. I treat them well, but they abuse me. I am patient and kind towards them, but they insult me.” He said: “If you are as you say, then it is as if you are putting hot ashes in their mouths. Allâh will continue to support you as long as you continue to do that.”
Chapter 7. The Prohibition Of Mutual Jealousy And Hatred, And Turning Away From One Another

[6526] 23 - (2559) It was narrated from Anas bin Mâlik that the Messenger of Allah (ﷺ) said: “Do not hate one another, do not envy one another, do not turn away from one another. Be, O slaves of Allah, brothers. It is not permissible for a Muslim to forsake his brother for more than three (days).”

[6527] (...) A Hadith like that of Mâlik (no. 6526) was narrated from Anas from the Prophet (ﷺ).

[6528] (...) It was narrated from Az-Zuhri with this chain of narrators (a Hadith similar to no. 6527), and Ibn ‘Uyaynah added: “Do not cut off ties with one another.”

[6529] (...) It was narrated from Az-Zuhri with this chain of narrators.

The report of Yazid is like the report of Sufyân from Az-Zuhri,
mentioning all four things. As for the Hadith of ‘Abdur-Razzâq, it says: “Do not envy one another, do not cut off ties with one another, do not turn away from one another.”

\[6530\] 24 - (...) It was narrated from Anas that the Prophet said: “Do not envy one another, do not hate one another, do not cut off ties with one another and be, O slaves of Allâh, brothers.”

\[6531\] (...) Shu‘bah narrated a similar report (as Hadith no. 6530) with this chain of narrators and he added: “...As Allâh has commanded you.”

Chapter 8. The Prohibition Of Forsaking Someone For More Than Three Days Without A Legitimate Reason

\[6532\] 25 - (2560) It was narrated from Abû Ayyûb Al-Anşârî that the Messenger of Allâh said: “It is not permissible for a Muslim to forsake his brother for more than three nights, each of them turning away from the other when they meet. The better...


cüt ٍ عَبَدُ الوَزْرَأَقِ، جَمِيعًا عَنْ مَعْمِرٍ، عَنْ الرَّهْرُوْيِ، بِهَذَا الإِسْتَجِرَدُ. َأَمَّا رَوَابِيْهِ بِيِرَيْدَ عَنْ فَكَرَوْاْيَةَ شِفْيَانٍ عَنْ الرَّهْرُوْيِ، يُذْكَرُ الْحَضَالَ الأَرْبَعَ جَمِيعًا، وَأَمَّا حَلِبُ عَبَدُ الوَزْرَأَقِ: "وَلَا تَحَاسَدُوا وَلَا تَقَاطَعُوا وَلَا تَتَذَّبَّرُوا.”

مُحَمَّدٍ بْنُ الْمُمَّثِلِ: حَدَّثَنَا أَبُو ذَاوِدْ: حَدَّثَنَا شَعْبَانٌ عَنْ قَاَدِيَةٍ، عَنْ أَنْسٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: "لَا تَحَاسَدُوا وَلَا تَقَاطَعُوا وَلَا تَتَذَّبَّرُوا وَكُونُوا عِبَادَ اللهِ إِخْوَانًا.

(المعجم 8) – (باب تحرير الهجر فوق ثلاثة أيام، بلا عذر شرعي) (التحفة 8)

ابنُ يَحْيَى قَالَ: "يَمِّيْسُ عَلَى مَالِكٍ عَنْ ابن شِهْبَانِ، عَنْ عَطْهَةَ بْنِ يَزِيدِ الْأَنْصَارِيِّ، عَنْ أَبِي أَبُو الْأَثْبَرِ الْأَنْصَارِيِّ، أَنَّ رَسُولَ الله ﷺ قَالَ: "لَا يَجِلُّ لِمَسْلِمٍ أَنْ يَفْجُرُ..."
of them is the first to greet the other with *Salâm*.

[6533] (...) A similar Hadith (as no. 6532) was narrated from Az-Zuhri with the chain of narrators of Mālik, except the words: “Each of them turning away from the other.” They all said in their Hadith: “Each of them avoiding the other.”

[6534] 26 - (2561) It was narrated from 'Abdullāh bin 'Umar that the Messenger of Allāh ﷺ said: “It is not permissible for a believer to forsake his brother for more than three days.”

[6535] 27 - (2562) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said:
“There is no forsaking after three days.”

Chapter 9. The Prohibition Of Suspicion, Spying, Competition, Artificial Inflation Of Prices, And So On

[6536] 28 - (2563) It was narrated from Abü Hurairah that the Messenger of Allah ﷺ said: “Beware of suspicion, for suspicion is the falsest of speech. Do not seek out one another’s faults; do not spy on one another; do not compete with one another; do not envy one another; do not hate one another; do not turn away from one another and be, O slaves of Allah, brothers.”

[6537] 29 - (...) It was narrated from Abü Hurairah that the Messenger of Allah ﷺ said: “Do not use foul speech (with one another), do not turn away from one another, do not seek out one another’s faults, do not undercut one another. Be, O slaves of Allah, brothers.”

[6538] 30 - (...) It was narrated that Abü Hurairah said: “The Messenger of Allah ﷺ said: ‘Do not envy one another, do not hate one another, do not seek
out one another’s faults, do not spy on one another, and do not artificially increase prices. Be, O slaves of Allâh, brothers.”

[6539] (...) It was narrated from Al-A’mash with this chain of narrators: (The Messenger of Allâh (ﷺ) said:) “Do not cut off ties with one another, do not turn away from one another, do not hate one another, do not envy one another. Be, O slaves of Allâh, brothers, as Allâh has commanded you.”

[6540] 31 - (...) It was narrated from Abî Hurairah that the Prophet (ﷺ) said: “Do not hate one another, do not turn away from one another, do not compete with one another. Be, O slaves of Allâh, brothers.”

Chapter 10. The Prohibition Of Wronging, Forsaking, Or Despising A Muslim And The Inviolability Of His Blood, Honor And Wealth

[6541] 32 - (2564) It was narrated that Abû Hurairah said: “The Messenger of Allâh (ﷺ) said: ‘Do not envy one another, do not artificially inflate prices, do not hate one another, do not turn away from one another, do not undercut one another. Be, O
slaves of Allâh, brothers. The Muslim is the brother of his fellow-Muslim. He does not wrong him, forsake or despise him. Piety (Taqwa) is here” – and he pointed to his chest three times. “It is sufficient sin for a man to despise his Muslim brother. A Muslim is unlawful to another Muslim, his blood, his wealth and his honor.”

[6542] 33 - (...) Abû Hurairah said: “The Messenger of Allâh ﷺ said…” and he mentioned a Hadîth like that of Dâwûd (no. 6541), adding some things and subtracting others. Among the things that he added was: “Allâh does not look at your bodies or your (outward) forms, rather He looks at your hearts” and he pointed with his fingers to his chest.

[6543] 34 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Allâh does not look at your (outward) forms and your wealth, rather He looks at your hearts and your deeds.’”
Chapter 11. The Prohibition Of Holding Grudges

[6544] 35 - (2565) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “The gates of Paradise are opened on Mondays and Thursdays, and every slave (of Allāh) who does not associate anything with Allāh is forgiven, except a man between whom and his brother there is some grudge. It is said: ‘Wait for these two until they reconcile, wait for these two until they reconcile, wait for these two until they reconcile.’”

[6545] (...) A similar Hadīth (as no. 6544) was narrated from Suhail, from his father, with the chain of narrators of Mālik, except that in the Hadīth of Ad-Darāwardi it says: “Except two who forsake one another,” from the report of Ibn ‘Abdah. And Qutaibah said: “Except two who forsake one another.”

[6546] 36 - (...) It was narrated that Abū Ṣāliḥ heard Abū Hurairah say, attributing it on one occasion to the Messenger of Allāh ﷺ: “Deeds are presented (before Allāh) every Thursday
and Monday, and on that day Allah forgives every person who does not associate anything with Allah, except a man between whom and his brother there is some grudge. It is said: ‘Delay these two until they reconcile, delay these two until they reconcile.’”

[6547] (...) It was narrated from Abu Hurairah that the Messenger of Allah said: “The people’s deeds are presented (before Allah) twice every week; on Mondays and Thursdays, and every believing slave (of Allah) is forgiven, except a slave between whom and his brother there is some grudge. It is said: ‘Leave these two’ – or: ‘delay these two – until they reconcile.’”

Chapter 12. The Virtue Of Love For The Sake Of Allah, Exalted Is He

[6548] 37 - (2566) It was narrated that Abu Hurairah said: “The Messenger of Allah said: ‘Allah will say on the Day of Resurrection: ‘Where are the two who loved one another for My sake? Today I will shade them with My shade, on a day when there will be no shade but My shade.’”
It was narrated from Abū Hurairah from the Prophet ﷺ: “A man visited a brother of his in another town, and Allāh sent an angel to wait for him on the road. When he came to him, he said: ‘Where are you headed?’ He said: ‘I am headed to a brother of mine in this town.’ He said: ‘Have you done him any favor for which you hope to be recompensed?’ He said: ‘No, but I love him for the sake of Allāh (the Mighty and Sublime).’ He said: ‘I am a messenger from Allāh to you, to tell you that Allāh loves you as you love him for His sake.’”

A similar report (as Hadīth no. 6549) was narrated from Hammād bin Salamah with this chain of narrators.

Chapter 13. The Virtue Of Visiting The Sick

It was narrated from Abū Asmā’, from Thawbân – who is called Abū Ar-Rabi’ said: “He attributed it to the Prophet ﷺ,” – but in the Hadīth of Sa’eed it says: “The Messenger of Allāh ﷺ said – ‘The one who visits the sick is in a Makhrafah (an orchard) of Paradise until he returns.”
[6552] 40 - (...) It was narrated that Thawbân, the freed slave of the Messenger of Allâh ﷺ, said: “The Messenger of Allâh ﷺ said: ‘Whoever visits a sick person will remain in a Khuráfah (an orchard) of Paradise until he returns.”

[6553] 41 - (...) It was narrated from Thawbân that the Prophet ﷺ said: “When the Muslim visits his sick Muslim brother, he remains in a Khuráfah (an orchard) of Paradise until he returns.”

[6554] 42 - (...) It was narrated from Thawbân, the freed slave of the Messenger of Allâh ﷺ, that the Messenger of Allâh ﷺ said: “Whoever visits a sick person, he will remain in a Khuráfah (an orchard) of Paradise.” It was said: “O Messenger of Allâh, what is a Khuráfah of Paradise?” He said: “Its fruits.”
It was narrated from `Abd Al-Ahwal with this chain of narrators.

43 - (2569) It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: "Allāh, Glorified and Exalted is He, will say on the Day of Resurrection: "O son of Ḍād, I fell sick and you did not visit Me." He will say: "O Lord, how could I visit You when You are the Lord of the Worlds?" He will say: "Did you not know that My slave so-and-so was sick, but you did not visit him? Do you not know that if you had visited him you would have found Me with him? O son of Ḍād, I asked you for food and you did not feed Me." He will say: "O Lord, how could I feed You when You are the Lord of the Worlds?" He said: "Did you not know that My slave so-and-so asked you for food, but you did not feed him? Do you not know that if you had fed him, you would have found that with Me? O son of Ḍād, I asked you for water and you did not give Me to drink." He will say: "O Lord, how could I give you to drink when You are the Lord of the Worlds?" He will say: "My slave so-and-so asked you for water, and you did not give him to drink. If you had given him to drink you would have found that with Me."
Chapter 14. The Reward Of The Believer For Whatever Befalls Him Of Sickness, Grief And The Like, Even A Thorn That Pricks Him

[6557] 44 - (2570) It was narrated from Masrûq that ‘Âishah said: “I have never seen any man afflicted with more severe pain than the Messenger of Allâh ﷺ.”

[6558] (...) A similar Hadîth (as no. 6557) was narrated from A- A’mash with the chain of narrators of Jarîr.

[6559] 45 - (2571) It was narrated that ‘Abdul-lâh said: “I entered upon the Messenger of
Allāh and he was running a fever. I touched him with my hand and said: ‘O Messenger of Allāh, you are running a high fever.’ The Messenger of Allāh said: ‘Yes, I am running a fever like two of you.’ I said: ‘Then you will have two rewards.’ The Messenger of Allāh said: ‘Yes.’ Then the Messenger of Allāh said: ‘There is no Muslim who is afflicted with sickness or anything else, but Allāh will make fall thereby his bad deeds just as trees shed their leaves.’”

[6560] (...) A similar Hadīth (as no. 6559) was narrated from Al-A’maš with the chain of narrators of Jarīr. In the Hadīth of Abū Mu’āwiyah it adds: “He said: ‘Yes, by the One in Whose Hand is my soul, there is no Muslim on earth (who is)...’”
It was narrated that Al-Aswad said: "Some young men of the Quraish entered upon 'Aishah while she was in Minâ, and they were laughing. She said: ‘Why are you laughing?’ They said: ‘so-and-so stumbled on the tent rope and almost broke his neck’ or ‘lost an eye.’ She said: ‘Do not laugh, for I heard the Messenger of Allâh say: There is no Muslim who is pricked by a thorn or more, but it will be decreed that he will rise one degree in status because of it, and one sin will be erased.’”

It was narrated from Al-Aswad that ‘Aishah said: “The Messenger of Allâh said: ‘No believer is pricked by a thorn or more, but Allâh will raise him one degree in status thereby, or will erase a sin thereby.’”
[6563] 48 - (...) It was narrated that 'Aishah said: "The Messenger of Allah  said: 'No believer is pricked by a thorn or more, but Allah will cut (erase) some of his sins thereby.'"

[6564] (...) Hishâm narrated it with this chain of narrators.

[6565] 49 - (...) It was narrated from 'Aishah that the Messenger of Allah  said: "There is no calamity that befalls a Muslim but he is expiated thereby, even a thorn that pricks him."

[6566] 50 - (...) It was narrated from 'Aishah, the wife of the Prophet , that the Messenger of Allah  said: "No calamity befalls a believer, not even a thorn (that pricks him), but some of his sins are cut (erased) thereby" or: "some of his sins are expiated."

Yazîd did not know which of them 'Urwah (a sub narrator) said.

[6567] 51 - (...) It was narrated that 'Aishah said: "I heard the Messenger of Allah  say:
‘There is nothing that befalls a believer, not even a thorn that pricks him, but Allâh will record a good deed for him thereby, or make fall (erase) a bad deed.”

[6568] 52 - (2573) It was narrated from Abû Sa‘eed and Abû Hurairah that they heard the Messenger of Allâh ﷺ say: “No pain, hardship, sickness or grief befalls a believer, not even worry that befalls him, but some of his bad deeds will be expiated.”

[6569] (2574) It was narrated that Abû Hurairah said: “When the Verse ‘Whosoever works evil, will have the recompense thereof;’[1] was revealed, the Muslims were greatly troubled. The Messenger of Allâh ﷺ said: ‘Do the best that you reasonably can, and try to do what is right, for in everything that befalls the Muslim there is expiation, even if he stumbles or is pricked by a thorn.’”

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Jâbir bin ‘Abdullâh narrated that the Messenger of Allâh ﷺ entered upon Umm As-Sâ’ib or Umm Al-Musayyab, and said: “What is the matter with you, 0 Umm As-Sâ’ib (or Umm Al-Musayyab)? Why are you shivering?” She said: “I have a fever, may Allâh not bless it!” He said: “Do not revile fever, for it takes away the sins of the sons of Adam as the bellows takes away the dross of iron.”

‘Atâ’ bin Abî Rabâh said: Ibn ‘Abbâs said to me: Shall I show you a woman of the people of Paradise? I said: Yes. He said: This black woman came to the Prophet ﷺ and said: “I have epilepsy and I become uncovered. Pray to Allâh for me.” He ﷺ said: “If you wish, you may be patient, and Paradise will be yours, or if you wish, I will pray to Allâh to heal you.” She said: “I will be patient.” She said: “But I become uncovered; pray to Allâh that I will not become uncovered.” So he prayed for her.
Chapter 15. The Prohibition Of Oppression

It was narrated from Abū Dharr that the Prophet said, narrating from Allâh, Glorified and Exalted is He: “O My slaves, I have forbidden oppression to Myself, and I have made it unlawful among you, so do not wrong one another. O My slaves, all of you are astray except those whom I guide, so ask Me for guidance, and I will guide you. O My slaves, all of you are hungry except those whom I feed, so ask Me for food and I will feed you. O My slaves, all of you are naked except those whom I clothe, so ask Me for clothing and I will clothe you. O My slaves, you err night and day, but I forgive all sins, so ask Me for forgiveness and I will forgive you. O My slaves, you can never do Me any harm or bring Me any benefit. O My slaves, if the first of you and the last of you, your humans and your jinn, were equal in piety like the heart of the most pious man among you, that would not add anything to My dominion. O My slaves, if the first of you and the
last of you, your humans and your jinn, were equal in evil like the heart of the most evil man among you, that would not detract anything from My dominion. O My slaves, if the first of you and the last of you, your humans and your jinn, were to stand on a single plain and ask of Me and I were to give each one what he asked for, that would not cause any loss to Me greater than what is lost when a needle is dipped into the sea. O My slaves, it is only your actions that I am recording for you, then I will requite you for them. Whoever finds it to be good, let him praise Allâh, and whoever finds it to be otherwise, let him blame no one but himself.”

Sa‘eed said: “When Abû Idrîs Al-Khawlânî narrated this Hadîth, he would kneel down.”

[6573] (...) Sa‘eed bin ‘Abdul-Azîz narrated it with this chain of narrators, but the Hadîth of Marwân is more complete.

[6574] (...) Abû Mus-hir narrated it and they quoted the Hadîth in full.
(6575) (...) It was narrated that Abū Dharr said: “The Messenger of Allāh ﷺ said, narrating from Allāh, Glorified and Exalted is He: ‘I have forbidden injustice to Myself and for My slaves, so do not wrong one another’” and he quoted a similar Hadīth (as no. 6572), but the Hadīth of Abū Idrīs that we have quoted is more complete.

(6576) 56 - (2578) It was narrated from Jábir bin ‘Abdullāh that the Messenger of Allāh ﷺ said: “Beware of oppression, for oppression will be darkness on the Day of Resurrection. Beware of stinginess for stinginess destroyed those who came before you and caused them to shed their blood and regard as permissible that which had been forbidden to them.”

(6577) 57 - (2579) It was narrated that Abū ‘Umar said: “The Messenger of Allāh ﷺ said: ‘Oppression (Zulm) will be darkness (Zulumāt) on the Day of Resurrection.’”

(6578) 58 - (2580) It was narrated from Sâlim, from his father, that the Messenger of
Allâh ﷺ said: “The Muslim is the brother of his fellow Muslim; he does not wrong him or let him down. The one who meets the needs of his brother, Allâh will meet his needs. Whoever relieves a Muslim of distress, Allâh will relieve his of distress on the Day of Resurrection. Whoever conceals (the faults of) a Muslim, Allâh will conceal him on the Day of Resurrection.”

[6579] 59 - (2581) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Do you know what bankrupt means?” They said: “Among us, the one who has no Dirham nor goods is the one who is bankrupt.” He said: “The one who is bankrupt among my Ummah is the one who will come on the Day of Resurrection with prayer (Salât), fasting (Saum) and Charity (Zakât), but he will come having insulted this one, slandered that one, consumed the wealth of this one, shed the blood of that one and beaten this one. They will each be given from his good deeds, and if his good deeds run out before the scores have been settled, some of their bad deeds will be taken and cast upon him, then he will be thrown into the Fire.”

[6580] 60 - (2582) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Rights will certainly be restored to all creatures on the Day of
Resurrection, until even the hornless sheep will settle its score with the horned one.”

[6581] 61 - (2583) It was narrated that Abû Mûsâ that the Messenger of Allâh ﷺ said: “Allâh, Glorified and Exalted is He, grants respite to the wrongdoer, but when He seizes him He will not leave him be.” Then he recited: ‘Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His punishment is painful (and) severe.’

Chapter 16. Supporting One’s Brother Whether He Is Doing Wrong Or Being Wronged

[6582] 62 - (2584) It was narrated that Jâbîr said: “Two young men got into a fight, one from among the Muhâjîrîn and one from among the Ansâr. The Muhâjîr or the Muhâjîrîn called out: ‘O Muhâjîrîn!’ And the Ansâr called out: ‘O Ansâr!’ The Messenger of Allâh ﷺ came out and said: ‘What is this call of the people of Jâhiliyyah?’ They said: No, O Messenger of Allâh. It is just two young men who got into a fight, when one of them hit the other

from behind.’ He said: ‘It does not matter. Let a man support his brother whether he is doing wrong or being wronged. If he is doing wrong, let him stop him, then he will be supporting him. And if he is being wronged, let him help him.’”

[6583] 63 - (...) Sufyân bin ‘Uyaynah said: “Amr heard Jâbir bin ‘Abdullâh say: ‘We were with the Messenger of Allah on a campaign, when a man of the Muhâjirûn hit a man of the Anṣâr from behind. The Anṣârî said: ‘O Anṣâr!’ And the Muhâjir told: ‘O Muhâjirûn!’ The Messenger of Allah said: ‘What is this call of Jâhiliyyah?’ They said: ‘O Messenger of Allah, a man of the Muhâjirûn hit a man of the Anṣâr from behind.’ He said: ‘Stay away from it, it is disgusting.’”

“Abdullâh bin Ubayy heard it and said: ‘They have done it, by Allah. If we return to Al-Madînah, indeed the more honorable (referring to himself) will expel therefrom the meaner.’ [1] ‘Umar said: ‘Let me strike the neck of this hypocrite.’ He (ﷺ) said: ‘Let him be, lest the people say that Muhammad kills his Companions.’”

It was narrated that Jâbir bin ‘Abdullâh said: “A man of the Muhâjirûn hit a man of the Anṣâr from behind. He came to the Messenger of Allâh ﷺ and asked him to settle the score and the Prophet ﷺ said: ‘Keep away from it, it is disgusting.’”

Chapter 17. The Mutual Mercy, Compassion And Support Of The Believers

It was narrated that Abû Mûsâ said: “The Messenger of Allâh ﷺ said: ‘The believers are like a structure, parts of which support other parts.’”

It was narrated that An-Nu‘mân bin Bashîr said: “The Messenger of Allâh ﷺ said: ‘The believers are like a structure, parts of which support other parts.’”
Allāh ☪ said: ‘The likeness of the believers in their mutual love, mercy and compassion is that of the body; when one part of it is in pain, the rest of the body joins it in restlessness and fever.’”

[6587] (...) A similar report (as Hadīth no. 6586) was narrated from An-Nu‘mān bin Bashīr, from the Prophet ☪.

[6588] 67 - (...) It was narrated that An-Nu‘mān bin Bashīr said: “The Messenger of Allāh ☪ said: ‘The believers are like a single person; if his head hurts, the rest of his body joins him in fever and restlessness.’”

[6589] (...) It was narrated that An-Nu‘mān bin Bashīr said: “The Messenger of Allāh ☪ said: ‘The Muslims are like a single person. If his eye is in pain, his whole body is in pain, and if his head is in pain, his whole body is in pain.’”

[6590] (...) A similar report (as Hadīth no. 6589) was narrated from An-Nu‘mān bin Bashīr, from the Prophet ☪.
Chapter 18. The Prohibition Of Reviling

[6591] 68 - (2587) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “When two people revile one another, the one who starts it is the sinner, so long as the one who is wronged does not transgress.”

Chapter 19. It Is Recommend To Forgive And Be Humble

[6592] 69 - (2588) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Charity does not decrease wealth. No one forgives, but Allāh increases him in honor, and no one humbles himself before Allāh but Allāh raises him in status.”

Chapter 20. The Prohibition Of Backbiting

[6593] 70 - (2589) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Do you know what backbiting is?” They said: “Allāh and His
Chapter 21. Glad Tidings That Whomever Allâh Conceals In This World, He Will Conceal Him In The Hereafter

[6594] 71 - (2590) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Allâh does not conceal a person in this world but Allâh will conceal him on the Day of Resurrection.”

[6595] 72 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “No one conceals another person in this world, but Allâh will conceal him on the Day of Resurrection.”

Chapter 22. Being Kind To Protect Oneself From Another’s Vile Behavior

[6596] 73 - (2591) ‘Âishah narrated that a man asked permission to enter upon the Prophet ﷺ and he said: “Let him in, what a
bad (man of his tribe, on what a bad member of the tribe he is!” When he came in, he spoke kindly to him. ‘Aishah said: I said: ‘O Messenger of Allah, you said what you said about him, then you spoke kindly to him?’ He said: ‘O ‘Aishah, the worst of people in status before Allah on the Day of Resurrection will be those whom the people leave alone or abandon in order to protect themselves from their vile behavior.”

Chapter 23. The Virtue Of Gentleness

[6598] 74 - (2592) It was narrated from Jarîr that the Prophet ﷺ said: “Whoever is deprived of gentleness, he is deprived of goodness.”
It was narrated that ‘Abdur-Rahmân bin Hilâl Al-‘Absî said: I heard Jarîr say: I heard the Messenger of Allâh ﷺ say: “Whoever is deprived of gentleness, he is deprived of goodness.”

Jarîr bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘Whoever is deprived of gentleness, he is deprived of goodness.’”
It was narrated from ‘Aishah, the wife of the Prophet ﷺ, that the Messenger of Allah ﷺ said: “O ‘Aishah, Allah is Gentle and loves gentleness, and He rewards for gentleness what He does not reward for harshness or for anything else.”

It was narrated from ‘Aishah, the wife of the Prophet ﷺ, that the Prophet ﷺ said: “There is no gentleness in a thing but it adorns it, and it is not removed from something but it mars it.”

Al-Miqdâm bin Shuraih bin Hānî’ narrated it with this chain of narrators (a Hadîth similar to no. 6602), and he added in the Hadîth: “‘Aishah rode a camel, and it was being difficult and she started to yell at it. The Messenger of Allah ﷺ said to her: ‘You should be gentle.’” Then he mentioned a similar report.
Chapter 24. The Prohibition Of Cursing Animals Etc.

[6604] 80 - (2595) It was narrated that ‘Imrân bin Ḥuṣain said: “While the Messenger of Allâh was on one of his journeys, a woman from among the Anṣâr was on a camel and it shied, so she cursed it. The Messenger of Allâh heard that and said: ‘Unload (the camel) and let it go, for it is cursed.’”

‘Imrân said: “It is as if I can see it now, walking among the people, with no one paying any attention to it.”

[6605] 81 - (...) A similar Hadîth (as no. 6604) was narrated from Ayyûb, with the chain of narrators of Ismâ‘îl, except that in the Hadîth of Hammâd it says: “Imrân said: ‘It is as if I can see it, an ash-colored camel.’” In the Hadîth of Ath-Thaqafî it says: “Unload it and make its back bare, for it is cursed.”
It was narrated that Abû Barzah Al-Aslâmî said: “While a slave girl was riding a she-camel which was carrying some of the people’s luggage, she saw the Prophet ﷺ, but the mountain path started to get narrower. She said: ‘Move on, O Allâh curse her.’ The Prophet ﷺ said: ‘Do not let the she-camel on which there is a curse accompany us.’”

It was narrated from Sulaimân At-Tâimî with this chain of narrators (a Hadîth similar to no. 6606). In the Hadîth of Al-Mu‘tamir it adds: (The Messenger of Allâh ﷺ said:) “No, by Allâh, no camel on which there is a curse from Allâh will accompany us.”

It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “It is not appropriate for a Siddîq (sincere and true believer) to be an invoker of curses.”
A similar report (as Hadîth no. 6608) was narrated from Al-'Alâ' bin 'Abdur-Rahmân with this chain of narrators.

It was narrated from Zaid bin Aslam that 'Abdul-Malik bin Marwân sent some domestic goods for adornment to Umm Ad-Dardâ'. One night, 'Abdul-Malik got up in the night and called his servant, and it is as if he was slow in responding, so he cursed him. Umm Ad-Dardâ' said to him the following morning: I heard you last night cursing your servant when you called him. She said: I heard Abû Ad-Dardâ' say: The Messenger of Allah ﷺ said: “Those who curse will not be intercessors or witnesses on the Day of Resurrection.”

A Hadîth like that of Ḥâfîṣ bin Maisarah (no. 6610) was narrated from Zaid bin Aslam with this chain of narrators.

It was narrated that Abû Ad-Dardâ’ said: “I heard the Messenger of Allah ﷺ
say: “Those who curse will not be witnesses or intercessors on the Day of Resurrection.”

[6613] 87 - (2599) It was narrated that Abû Hurairah said: “It was said: ‘O Messenger of Allah, pray against the idolaters.’ He said: ‘I was not sent as an invoker of curses, rather I was sent as a mercy.’”

Chapter 25. Whomever Is Cursed, Reviled Or Prayed Against By The Prophet When He Does Not Deserve That, It Will Be Purification, Reward And Mercy For Him

[6614] 88 - (2600) It was narrated that ‘Aishah said: “Two men entered upon the Messenger of Allah and spoke to him about something; I do not know what it was. They made him angry and he cursed them and reviled them, then when they went out, I said: ‘O Messenger of Allah, some good will reach everyone but it will not reach these two.’ He said: ‘Why is that?’ I said: ‘Because you cursed

(المعجم 25) - (باب من لمه النبي أو سبه أو دعا عليه، وليس هو ألا لذلك، كان له زكاة وأجرًا ورحمة) (التحفة 25)
them and reviled them.' He said: 'Do you not know what condition I made with my Lord? I said: O Allâh, I am only human, so any Muslim whom I curse or revile, make it purification and reward for him.'

[6615] (...) A Hadîth like that of Jarîr (no. 6614) was narrated from Al-A‘mash with this chain of narrators, and it says in the Hadîth of ‘Eisâ: "They met privately with him, and he reviled them, cursed them and told them to leave."

[6616] 89 - (2601) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'O Allâh, I am only human, so any man among the Muslims whom I revile or curse or flog, make it purification and mercy for him.'"

[6617] (2602) A similar report (as Hadîth no. 6616) was narrated from Jâbir from the Prophet ﷺ, except that in it (it says): "Purification and reward."
[6618] (…) A similar Hadith (as no. 6616) was narrated from Al-A’mash with the chain of narrators of ‘Abdullâh bin Numair, except that in the narration of ‘Eisâ it says "make" and "reward", in the Hadith of Abû Hurairah, and it says "make" and "mercy" in the Hadith of Jábir.

[6619] 90 - (2601) It was narrated from Abû Hurairah that the Prophet said: "O Allah, I am making a covenant with You that You will never break. I am only human, so any believer whom I harm, scold, curse or flog, make it a prayer, purification and a means by which he will draw close to You on the Day of Resurrection."

[6620] (…) Abû Az-Zinnâd narrated a similar report (as Hadith no. 6619) with this chain of narrators.

[6621] (…) A similar report (as Hadith no. 6619) was narrated from Abû Hurairah from the Prophet. 
91 - (...) Abū Hurairah said: I heard the Messenger of Allāh ﷺ say: “O Allāh, Muḥammad is only human, and he gets angry as any human being gets angry. I am making a covenant with You that You will never break. I am only human, so any believer whom I harm, revile or flog, make it an expiation, and a means by which he will draw close to You on the Day of Resurrection.”

92 - (...) It was narrated from Abū Hurairah that he heard the Messenger of Allāh ﷺ say: “O Allāh, any believing slave (of You) whom I revile, make that a means for him to draw close to You on the Day of Resurrection.”

93 - (...) It was narrated from Abū Hurairah that he said: ‘O Allāh, I am making a covenant with You that You will never break. Any believer whom
I harm, revile or flog, make that an expiation for him on the Day of Resurrection.”

[6625] 94 - (2602) Jâbir bin ‘Abdullâh said: “I heard the Messenger of Allâh ﷺ say: ‘I am only human, and I have made a condition with my Lord, Glorified and Exalted is He, that any Muslim whom I revile or scold, that will be purification and reward for him.’”

[6626] (...) A similar report (as no. 6625) was narrated from Ibn Juraij with this chain of narrators.

[6627] 95 - (2603) Anas bin Mâlik said: “Umm Sulaim,” — who was the mother of Anas — “had an orphan girl in her care. The Messenger of Allâh ﷺ saw the orphan girl and said: ‘Is it you? You have grown, may you never grow old.’ The girl went back to Umm Sulaim weeping, and Umm Sulaim said: ‘What is
the matter with you, O my daughter? 'The girl said: 'The Prophet of Allah prayed against me, he prayed that I would never grow old; now I will never grow any older.' Umm Sulaim went out, hastily wrapping her Khimar around her head, until she met the Messenger of Allah.

"The Messenger of Allah said to her: 'What is the matter with you, O Umm Sulaim?' She said: 'O Prophet of Allah, did you pray against my orphan girl?' He said: 'What is that, O Umm Sulaim?' She said: 'She says that you prayed that she might never grow in age and never grow old.' The Messenger of Allah smiled and said: 'O Umm Sulaim, do you not know that I made a condition with my Lord? I said: "I am only human; sometimes I am pleased as other human beings are pleased and sometimes I become angry as other human beings become angry. Anyone among my Ummah whom I pray against and they do not deserve it, make that a purification for him, and a cleansing (from sin), and a means by which he may draw close (to Allah) on the Day of Resurrection.'"
[6628] 96 - (2604) It was narrated that Ibn 'Abbâs said: “I was playing with some other boys when the Messenger of Allâh ﷺ came, and I hid behind a door. He came and patted me on the back, and said: ‘Go and call Mu‘âwiyah for me.’ I came and said: ‘He is eating.’ Then he said to me: ‘Go and call Mu‘âwiyah for me.’ I came and said: ‘He is eating.’ Then he said to me: ‘Go and call Mu‘âwiyah for me.’ I came and said: ‘He is eating.’ He said: ‘May Allâh never fill his belly.’”

[6629] 97 - (...) Ibn ‘Abbâs said: “I was playing with some other boys, and the Messenger of Allâh ﷺ came, and I hid from him...” then he mentioned a similar report (as Hadîth no. 6628).

Chapter 26. Criticism Of The One Who Is Two-Faced, And The Prohibition Of Doing That

[6630] 98 - (2526) It was narrated from Abî Hurairah that the Messenger of Allâh ﷺ said: “Among the worst of people is the...
one who is two-faced, showing one face to these people, and another face to those.”

[6631] 99 - (...) It was narrated from Abû Hurairah that he heard the Messenger of Allâh say: “The worst of people is the one who is two-faced, who shows one face to these people, and another face to those.”

[6632] 100 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh said: ‘You will find that among the worst of people is the one who is two-faced, who shows one face to these people and another face to those.’”

Chapter 27. The Prohibition Of Lying, And What Is Permitted Thereof

[6633] 101 - (2605) Humaid bin ‘Abdur-Raḥmân bin ‘Awf narrated that his mother, Umm Kulthûm bint ‘Uqbah bin Abî
Mu‘ātif – who was one of the first Muhâjir women who swore allegiance to the Prophet ﷺ – told him that she heard the Messenger of Allâh ﷺ say: “He is not a liar who reconciles between people, saying good things and conveying good things.”

Ibn Shihâb said (in his Hadîth that she said): “I did not hear of any concession being granted concerning anything that people call lies except in three cases: War, reconciling among people, and what a man says to his wife or a woman says to her husband.”

[6634] (...) A similar report (as Hadîth no. 6633) was narrated by Muḥammad bin Muslim bin ‘Ubaidullâh bin ‘Abdullâh bin Shihâb with this chain of narrators, except that in the Hadîth of Sâlib it says: “She said: ‘I did not hear him grant any concession concerning anything that people call lies except in three cases’” – like the report narrated by Yûnus from Ibn Shihâb.

[6635] (...) It was narrated from Az-Zuhrî with this chain of narrators (a Hadîth similar to no. 6633), up to the words: “... and conveying good things” and he did not mention what comes after that.
Chapter 28. The Prohibition Of Malicious Gossip (Namîmah)

[6636] 102 - (2606) It was narrated that ‘Abdullâh bin Mas‘ûd said: “Muḥammad ﷺ said: ‘Shall I not tell you what calumny is? It is malicious gossip that is spread among people.’ And Muḥammad ﷺ said: ‘A man may tell the truth until he is recorded as a speaker of truth, and he may lie until he is recorded as a liar.’”

Chapter 29. The Abhorrence Of Lying, And The Goodness And Virtue Of Honesty

[6637] 103 - (2607) It was narrated that ‘Abdullâh said: “The Messenger of Allah ﷺ said: “Truthfulness leads to righteousness, and righteousness leads to Paradise. A man may speak the truth until he is recorded with Allah as truthful. Lying leads to wickedness and wickedness leads to the Fire. A man may tell lies until he is recorded with Allah as a liar.”’
[6638] 104 - (...) It was narrated that 'Abdullâh bin Mas'ûd said: “The Messenger of Allâh ﷺ said: ‘Truthfulness is righteousness and righteousness leads to Paradise. A person may endeavour to tell the truth until he is recorded (with Allâh) as truthful. Lying is wickedness and wickedness leads to the Fire. A man may endeavour to tell lies until he is recorded as a liar.”

[6639] 105 - (...) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘I enjoin you to be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. A man may continue to tell the truth and endeavour to be truthful until he is recorded with Allâh as truthful. And beware of lying, for lying leads to wickedness, and wickedness leads to the Fire. A man may continue to tell lies and endeavour to tell lies, until he is recorded with Allâh as a liar.”

وَإِنَّ الْرَّجُلَ لَيَكْتَبُ حَتَّى يَكْتَبَ عَنْدَ اللَّهِ كُذُّبًا”.

[6638] 104 - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَهُدَادُ بْنُ السَّرِيَّرِ قَالَ: حَدَّثَنَا أَبُو الأَخوَصِي عَنْ مَنْصُورٍ عَنْ أَبِي وَاَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ مُشَعَّدٍ قَالَ: قَالَ رَسُوْلُ اللَّهِ ﷺ: "إِنَّ الصَّدَقَةَ بِإِلَيْهِ، وَإِنَّ الْعَبْدَ لَيْتَحْرِى الصَّدَقَةَ حَتَّى يَكْتَبَ [عَنْدِ اللَّهِ] صَدِيقًا، وَإِنَّ الْكِذْبَ يُهْجُرُ، وَإِنَّ الْكِذْبَ يُهْجُرُ إِلَى النَّارِ، وَإِنَّ الْعَبْدَ لَيْتَحْرِى الْكِذْبَ حَتَّى يَكْتَبَ كُذُّبًا.

قَالَ أَبُو بْنَ أَبِي شَيْبَةَ فِي رَوَائِيهِ: عَنْ النَّبِيِّ ﷺ.
Chapter 30. The Virtue Of One Who Controls Himself At Times Of Anger, And What Takes Away Anger

It was narrated that 'Abdullâh bin Mas'ûd said: 'The Messenger of Allâh ﷺ said: 'Who do you regard as the Raqûb[1] among you?' We said: 'The one who has no children.' He said: 'That is not the Raqûb; rather it is a man who does not send any of his children on ahead.' He said: 'Who do you regard as the wrestler among you?' We said: 'The one who cannot be wrestled to the ground by other men.' He said: 'That is not the one; rather it is the person with no surviving children.

[6641] 106 - (2608) It was narrated from Al-A'mash with this chain of narrators (a Hadîth similar to no. 6639), but in the Hadîth of 'Eisâ it does not say: "...and endeavor to be truthful, and endeavour to tell lies." In the Hadîth of Ibn Mus-hir it says: "...until Allâh records him."

[6640] (...) It was narrated from Al-A'mash with this chain of narrators (a Hadîth similar to no. 6639), but in the Hadîth of 'Eisâ it does not say: "...and endeavor to be truthful, and endeavour to tell lies." In the Hadîth of Ibn Mus-hir it says: "...until Allâh records him."
one who controls himself at times of anger."

[6642] (...) A similar report (as Hadîth no. 6641) was narrated from Al-A’mash with this chain of narrators.

[6643] 107 - (2609) It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: “The strong man is not the one who wrestles others; rather the strong man is the one who controls himself at times of anger.”

[6644] 108 - (...) Abû Hurairah said: “I heard the Messenger of Allah ﷺ say: ‘The strong man is not the one who wrestles others.’ They said: ‘Then who is the strong man, O Messenger of Allah?’ He said: ‘The one who controls himself in times of anger.’"
A similar report (as Hadith no. 6644) was narrated from Abû Hurairah, from the Prophet ﷺ.

It was narrated that Sulaiman bin Surad said: “Two men traded insults in the presence of the Messenger of Allah ﷺ. The eyes of one of them turned red and the veins on his neck stood out. The Messenger of Allah ﷺ said: ‘I know a word which, if he said it, what he is feeling would go away: Aʿūdhu Billâhi min ash-shaʿtānir-rajîm (I seek refuge with Allah from the accursed Shaitân).’ The man said: ‘Do you think I am possessed?’”

Sulaimân bin Šurad said: “Two men traded insults in the presence of the
Prophet ﷺ, and one of them started to get angry and his face turned red. The Prophet ﷺ looked at him and said: 'I know a word which, if he said it, it would take that away from him: \textit{A'ūdhu Billâhi min ash-shaitânir-rajîm} (I seek refuge with Allâh from the accursed Shaytân).’ A man went and told him what the Prophet ﷺ said. He said: ‘Do you know what the Prophet ﷺ said just now? He said: “I know a word which, if he said it, it would take that away from him: \textit{A'ūdhu Billâhi min ash-shaitânir-rajîm}.”’ The man said to him: ‘Do you think I am possessed?’’
When he saw that he was hollow, he knew that he had been created in such a way that he would not be able to keep control.”[1]

[6650] (...) Hammâd narrated a similar report (as Hadîth no. 6649) with this chain of narrators.

Chapter 32. The Prohibition Of Striking The Face

[6651] 112 - (2612) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘If one of you fights his brother, let him avoid the face.’”

[6652] (...) It was narrated from Abû Az-Zinnâd with this chain of narrators (a Hadîth similar to no. 6651), but he said: “If one of you strikes...”

[6653] 113 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “If one of you fights (his brother), let him avoid the face.”

[1] Meaning, over his desires, and to ward off the whispering of Shaitân, because a hollow thing does not prevent anything from entering it.
It was narrated that Abú Hurairah said: "The Messenger of Allah said: 'If one of you fights his brother, let him not slap his face.'"

It was narrated that Abú Hurairah said: "The Messenger of Allah said..." (a Hadith similar to no. 6654) – and in the Hadith of Ibn Hātim it says: "It was narrated that the Prophet said: 'If one of you fights his brother, let him avoid the face, for Allah created Adam in His image.'"[1]

It was narrated from Abú Hurairah that the Messenger of Allah said: "If one of you fights his brother, let him avoid the face."

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[1] There is a great deal of debate among the scholars about the word "His," and does it refer to Adam or to Allah. See the comments of An-Nawawi on this narration, and Shaikh Al-Albani in Sahih Al-Adab Al-Mufrad no. 749/987; Ad-Da’ifah nos. 1175 and 1176; Kitâb As-Sunnah (no. 517 and what follows it), and Shaikh ‘Abdullāh Ad-Duwaish’s Dīfâ’ Ahl As-Sunnah wal-Īmān.
Chapter 33. Stern Warning To One Who Torments People Unlawfully

[6657] 117 - (2613) It was narrated that Hishâm bin Ḥakīm bin Hizâm said that he passed by some people in Ash-Shâm who had been made to stand in the sun, and oil had been poured over their heads. He said: “What is this?” It was said: “They are being punished for not paying the Kharâj.” He said: “But I heard the Messenger of Allah say: ‘Allâh will torment those who torment the people in this world.’”

[6658] 118 - (...) It was narrated from Hishâm that his father said: “Hishâm bin Ḥakīm bin Hizâm passed by some of the Anbât[1] in Ash-Shâm who had been made to stand in the sun. He said: “What is the matter with them?” They said: “They have been detained for (not paying) the Jizyah.” Hishâm said: “I bear witness that I heard the Messenger of Allâh say: ‘Allâh

[Farmers; or peasant farmers.]}
will torment those who torment people in this world.”

[6659] (...) It was narrated from Hishâm with this chain of narrators (a Hadîth similar to no. 6658). In the Hadîth of Jarîr it adds: “He said: ‘Their governor in Palestine at that time was ‘Umair bin Sa’d. He entered upon him and told him, and he ordered that they be let go.’”

[6660] 119 - (...) It was narrated from ‘Urwah bin Az-Zubair that Hishâm bin Hakîm found a man, when he was governor of Himâs, making some of the Anbât stand in the sun for not paying the Jizyah. He said: “What is this? I heard the Messenger of Allâh say: ‘Allâh will torment those who torment the people in this world.'”

Chapter 34. Telling The One Who Carries A Weapon In The Masjid, Marketplace Or Other Place Where People Gather, To Hold It By Its Point

[6661] 120 - (2614) Jâbir said: “A man passed through the Masjid with an arrow, and the
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Messenger of Allâh ﷺ said: ‘Hold it by its point.’”

[6662] 121 - (...) It was narrated from Jâbir bin ‘Abdullâh that a man passed through the Masjid carrying an arrow with its point outwards. He was ordered to hold it by its point, so that it would not scratch any Muslim.

[6663] 122 - (...) It was narrated from Jâbir that the Messenger of Allâh ﷺ told a man who used to give arrows in charity in the Masjid, not to pass through it unless he was holding them by their points.

[6664] 123 - (2615) It was narrated from Abû Mûsâ that the Messenger of Allâh ﷺ said: “If one of you passes through a place of gathering or market with an
arrow in his hand, let him hold it by its point, then let him hold it by its point, then let him hold it by its point.”

Abû Mûsâ said: “By Allâh, we were not doomed until we started to point arrows at one another’s faces.”

[6665] 124 - (...) It was narrated from Abû Mûsâ that the Prophet ﷺ said: “If one of you passes through our Masjid or our marketplace, with an arrow, let him hold it in his hand by its point, lest he harm one of the Muslims with it in some way.”

Chapter 35. The Prohibition Of Pointing At A Muslim With A Weapon

[6666] 125 - (2616) Abû Hurairah said: Abul-Qâsim ﷺ said: “Whoever points at his brother with a piece of iron, the angels will curse him until he stops it, even if it is his brother through his father and mother.”
A similar report (as Hadith no. 6666) was narrated from Abü Hurairah, from the Prophet ﷺ.

It was narrated that Hammâm bin Munabbih said: “This is what Abü Hurairah narrated to us from the Messenger of Allâh ﷺ,” and he mentioned a number of Aḥadīth, including the following: “The Messenger of Allâh ﷺ said: ‘None of you should point at his brother with a weapon, for you do not know, perhaps the Shaitân will cause his hand to slip (thereby killing someone), and he will fall into a ditch in the Fire.’”

Chapter 36. The Virtue Of Removing A Harmful Thing From The Road

It was narrated from Abü Hurairah that the Messenger of Allâh ﷺ said: “While a man was walking on a road, he found a thorny branch on the road, and he moved it. Allâh appreciated that and forgave him.”
It was narrated from Abü Hurairah that the Messenger of Allâh ﷺ said: "A man passed by a branch of a tree on the road, and he said: 'By Allâh, I shall remove this for the Muslims so that it will not harm them.' And he was admitted to Paradise.”

It was narrated from Abü Hurairah that the Prophet ﷺ said: "I saw a man enjoying himself in Paradise because of a tree that he cut down in the road, that used to cause annoyance to the people.”

It was narrated from Abü Hurairah that the Messenger of Allâh ﷺ said: "There was a tree that caused annoyance to the Muslims, so a man went and cut it down, and he entered Paradise.”

Abû Barzah said: “I said: ‘O Prophet of Allâh, teach me something
from which I may benefit.’ He said: ‘Remove harmful things from the road of the Muslims.’”

[6674] 132 - (...) It was narrated that Abū Barzah Al-Aslamī said: “I said to the Messenger of Allāh ﷺ: ‘O Messenger of Allāh, I do not know, perhaps I will survive after you are gone, so add (to my knowledge) something by means of which Allāh may benefit me.’ The Messenger of Allāh ﷺ said: ‘Do such-and-such, and do such-and-such’ – Abū Bakr (one of the narrators) forgot it – ‘and remove harmful things from the road.’”

Chapter 37. The Prohibition Of Tormenting Cats And Other Animals That Are Not Harmful

[6675] 133 - (2242) It was narrated from ‘Abdullāh that the Messenger of Allāh ﷺ said: “A woman was punished because of a cat that she detained until it died, and she entered the Fire because of it. She did not feed it or give it water when she detained it, and she did not let it eat of the vermin of the earth.”
A Hadith like that of Juwairiyah (no. 6675) was narrated from Ibn ‘Umar, from the Prophet ﷺ.

It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘A woman was punished because of a cat that she tied up and did not feed it or give it water, and she did not let it eat of the vermin of the earth.’”

A similar report (as Hadith no. 6677) was narrated from Abû Hurairah from the Prophet ﷺ.

It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ,” – and he mentioned a number of Ahadith including the following: “The Messenger of Allâh ﷺ said: ‘A woman entered the Fire
because of a cat which she had and which she tied up and did not feed it or let it loose to eat of the vermin of the earth, until it died of starvation."

Chapter 38. The Prohibition Of Arrogance

[6680] 136 - (2620) It was narrated that Abû Sa‘eed Al-Khudrî and Abû Hurairah said: “The Messenger of Allah said (that Allah said): ‘Might is His Izâr and majesty is His Ridâ’, and whoever contends with Me I shall punish him.”

Chapter 39. The Prohibition Of Making Others Despair Of The Mercy Of Allâh

[6681] 137 - (2621) It was narrated from Jundab that the Messenger of Allâh said: “A man said: ‘By Allâh, Allâh will not forgive so-and-so.’ Allâh said: ‘Who is the one who swore by Me that I will not forgive so-and-so? I have forgiven so-and-so and I have cancelled out your good deeds.'”
Chapter 40. The Virtue Of The Weak And Downtrodden

[6682] 138 - (2622) It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: “One who is dishevelled and dusty may be turned away from people’s doors, but if he were to swear an oath urging Allah to do something, Allah would fulfill it.”

Chapter 41. The Prohibition Of Saying “The People Are Doomed”

[6683] 139 - (2623) It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: “If a man says ‘the people are doomed,’ he is the one who caused their doom.”

Abû Isháq (one of the narrators) said: “I do not know if it is ‘caused their doom’ or most doomed among them.”
A similar report (as Ḥadīth no. 6683) was narrated from Suhail with this chain of narrators.

Chapter 42. Advice To Treat One's Neighbor Well

[6685] 140 - (2624) ‘Aishah said: “I heard the Messenger of Allāh (ﷺ) say: ‘Jibrīl kept urging me that neighbors should be treated well until I thought he would make them heirs.’”

A similar report (as Ḥadīth no. 6685) was narrated from ‘Aishah, from the Prophet (ﷺ).
Ibn 'Umar said: “The Messenger of Allah said: ‘Jibrīl kept urging me that neighbors should be treated well until I thought he would make them heirs’”

Abū Dharr said: “The Messenger of Allah said: ‘O Abū Dharr, if you cook some soup, add extra water and send some to your neighbor.’”

Abū Dharr said: “My beloved friend advised me: ‘If you cook some soup, add extra water and choose a family among your neighbors, and give them some of it.’”
Chapter 43. It Is Recommended To Show A Cheerful Countenance When Meeting Others

[6690] 144- (2626) It was narrated that Abū Dharr said: “The Prophet ﷺ said to me: ‘Do not regard any act of kindness as insignificant, even meeting your brother with a cheerful countenance.’”

Chapter 44. It Is Recommended To Intercede With Regard To That Which Is Not Unlawful

[6691] 145 - (2627) It was narrated that Abū Mūsā said: “If someone who was in need came to him, the Messenger of Allāh ﷺ would turn to those who were sitting with him and say: ‘Intercede and you will be rewarded, and Allāh will decree what He likes on the lips of His Prophet ﷺ.’”

Chapter 45. It Is Recommended To Keep Company With Righteous People And Avoid Bad Company

[6692] 146 - (2628) It was narrated from Abū Mūsā that the Prophet ﷺ said: “The likeness of
a good companion and a bad companion is that of one who carries musk and one who works the bellows. With the carrier of musk, either he will give you some or you will buy some from him, or you will notice a good smell from him; as for the one who works the bellows, either he will burn your clothes or you will notice a bad smell from him.”

Chapter 46. The Virtue Of Treating Daughters Well

[6693] 147 - (2629) It was narrated that ‘Aishah, the wife of the Prophet ﷺ, said: “A woman came to me, and she had two daughters of hers with her. She asked me (for food) and I could not find anything except one date. I gave it to her and she took it and shared it between her daughters, and she did not eat any of it. Then she got up and left with her daughters. The Prophet ﷺ entered upon me and I told him about her, and the Prophet ﷺ said: ‘Anyone who is tested with daughters and treats them kindly, they will be a shield for him against the Fire.”’
It was narrated that 'Aishah said: "A poor woman came to me, carrying two of her daughters, and I gave her three dates to eat. She gave each of them a date and lifted the other one (to her mouth) to eat it, but her daughters asked her to give it to them, so she divided the date that she wanted to eat between them. I was impressed by what she did, and I told the Messenger of Allah about what she had done. He said: 'Allah has decreed Paradise for her because of that,' or; 'He has ransomed her from the Fire because of that.'"
Chapter 47. The Virtue Of One Whose Child Dies And He Seeks Reward

[6696] 150 - (2632) It was narrated from Abû Hurairah that the Prophet ﷺ said: “No Muslim, three of whose children die, will be touched by the Fire, except for the fulfillment of the oath.”

[6697] (...) It was narrated from Az-Zuhrî with the chain of Mâlik (a Hadîth similar to no. 6696), except that in the Hadîth of Sufyân it says: “... will enter the Fire, except for the fulfillment of the oath.”

[6698] 151 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said to some of the Ansârî women: “None of you has three children...
who die, and she seeks reward with Allâh, but she will enter Paradise.”
One of them said: “And two, O Messenger of Allâh?” He said: “And two.”

[6699] 152 - (2633) It was narrated that Abû Sa‘eed Al-Khudrî said: “A woman came to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, the men are taking up all your time. Set aside a day for us when we can come to you and you can teach us some of that which Allâh has taught you.’ He said: ‘Gather on such-and-such a day.’ So they gathered, and the Messenger of Allâh ﷺ came to them, and taught them some of that which Allâh had taught him, then he said: ‘There is no woman among you who sends on three of her children ahead of her (i.e., they die during her lifetime), but they will be a screen for her against the Fire.’ A woman said: ‘And two, and two, and two?’ The Messenger of Allâh ﷺ said: ‘And two, and two, and vo.’”

[6700] 153 - (2634) A similar report (as Hadîth no. 6699) was narrated from ‘Abdur-Rahmân bin Al-Ashbahâni with this chain of narrators, and they all added from
Shu‘bah, that ‘Abdur-Rahmân Al-Aṣbahânî said: “I heard Abû Ḥâzim narrate that Abû Hurairah said: ‘Three, who have not reached puberty.’”

[6701] 154 - (2635) It was narrated that Abû Ḥassân said: “I said to Abû Hurairah: ‘Two of my sons have died. Can you narrate to me any Hadîth from the Messenger of Allâh which will console us for our loss?’ He said: ‘Yes: (the Messenger of Allâh said:) “Their little ones are the little ones of Paradise. When one of them meets his father – or his parents – he takes hold of his garment – or his hand – as I am taking hold of the hem of your garment, and he does not let go until Allâh admits him and his father to Paradise.’”

[6702] It was narrated from At-Taimî with this chain of narrators (a Hadîth similar to no. 6701), and he said: “Did you hear anything from the Messenger of Allâh which will console us for our loss?” He said: “Yes.”
It was narrated that Abû Hurairah said: “A woman brought a son of hers to the Prophet and said: ‘O Prophet of Allâh, pray to Allâh for him, for I have buried three.’ He said: ‘You have buried three?’ She said: ‘Yes.’ He said: ‘You have safeguarded yourself with a strong safeguard against the Fire.’”
Chapter 48. When Allâh Loves A Person, He Commands Jibra’il To Love Him, And He Loves Him, And The People Of Heaven Love Him, Then He Finds Acceptance On Earth

[6705] 157 - (2637) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘When Allâh loves a person, He calls Jibra’il, and says: “I love so-and-so, so love him.”’ So Jibra’il loves him, then he calls out to the people of heaven: “Allâh loves so-and-so, so love him.” So the people of heaven love him and he finds acceptance on earth. If Allâh hates someone, He calls Jibra’il and says: “I hate so-and-so, so hate him.” So Jibra’il hates him, then he calls out to the people of heaven: “Allâh hates so-and-so, so hate him.” So they hate him and he is hated on earth.”

[6706] (...) It was narrated from Suhail with this chain of narrators, (a Hadîth similar to no. 6706) except that in the Hadîth of ‘Alâ’ bin Al-Musayyab there is no mention of hatred.
It was narrated that Abü Şâlih said: “We were at ‘Arafah, and ‘Umar bin ‘Abdul-‘Azîz passed by when he was in charge of the Ḥajj, and the people stood up to look at him. I said to my father: ‘O my father, I think that Allâh, the Exalted loves ‘Umar bin ‘Abdul-‘Azîz.’ He said: ‘Why is that?’ I said: ‘Because he is loved in the hearts of the people.’ He said: ‘Tell me, did you hear Abû Hurairah narrate from the Messenger of Allâh ﷺ?” Then he narrated a Ḥadîth like that of Jarîr from Suhail (no. 6705).

Chapter 49. Souls Are Like Conscripted Soldiers

It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Souls are like conscripted soldiers;
those whom they recognize, they come together, and those whom they do not recognize, they stay away.”

[6709] 160 - (…) It was narrated from Abû Hurairah in a Ḥadîth which he attributed to the Prophet ﷺ: “People are of different qualities like silver and gold; the best of them in the Jâhiliyyah will be the best of them in Islam, if they attain the true understanding of religion (Fiqh). And souls are like conscripted soldiers; those whom they recognize they come together, and those whom they do not recognize, they stay away.”

Chapter 50. A Man Will Be With Those Whom He Loves

[6710] 161 - (2639) It was narrated from Anas bin Mâlik that a Bedouin said to the Messenger of Allâh ﷺ: “When will the Hour be?” The Messenger of Allâh ﷺ said to him: “What have you prepared for it?” He said: “Love for Allâh and His Messenger.” He said: “You will be with those whom you love.”
[6711] 162 - (...) It was narrated that Anas said: “A man said: ‘O Messenger of Allâh, when will the Hour be?’ He said: ‘And what have you prepared for it?’ He did not mention much, and said: ‘But I love Allâh and His Messenger.’ He said: ‘You will be with those whom you love.’”

[6712] (... ) Anas bin Mâlik narrated that a man from among the Bedouin came to the Messenger of Allâh ﷺ... a similar report (as Hadîth no. 6711), except that he said: “I have not made any great preparation for it for which I would praise myself.”

[6713] 163 - (...) It was narrated that Anas bin Mâlik said: “A man came to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, when will the Hour be?’ He said: ‘And what have you prepared for it?’ He said: ‘Love for Allâh and His Messenger.’ He said: ‘You will be with those whom you love.’”
Anas said: “We did not rejoice over anything more, after Islam, than these words of the Prophet ﷺ: ‘You will be with those whom you love.’”

Anas said: “I love Allâh and His Messenger, and Abû Bakr and ‘Umar, and I hope that I will be with them, even if I do not do what they did.”

[6714] (...) It was narrated from Anas bin Mâlik, from the Prophet ﷺ (a Ḥadîth similar to no. 6713), but he (the sub narrator) did not mention the words of Anas: “I love...” and what comes after that.

[6715] 164 - (...) Anas bin Mâlik said: “While the Messenger of Allâh ﷺ and I were coming out of the Masjid, we met a man at the portico of the Masjid. He said: ‘O Messenger of Allâh, when will the Hour be?’ The Messenger of Allâh ﷺ said: ‘And what have you prepared for it?’ The man paused, then he said: ‘O Messenger of Allâh, I have not prepared much for it in the way of Salât (prayer), or Siyâm (fasting), or Sadaqa (charity), but I love Allâh and His Messenger.’ He (ﷺ) said: ‘You will be with those whom you love.’”
[6716] (...) A similar report (as Hadīth no. 6715) was narrated from Anas, from the Prophet ﷺ.

[6717] (...) This Hadīth (similar to no. 6715) was narrated from Anas, from the Prophet ﷺ.

[6718] 165 - (2640) It was narrated that `Abdullāh said: "A man came to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, what do you think about a man who loves some people, even though his deeds are not like theirs?’ The Messenger of Allâh ﷺ said: ‘A man will be with those whom he loves.’"
[6719] (...) A similar report (as Hadith no. 6718) was narrated from ‘Abdullâh from the Prophet ﷺ.

[6720] (2641) It was narrated that Abû Mûsâ said: “A man came to the Prophet ﷺ...” and he mentioned a Hadith like that of Jarîr from Al-A’mâsh (no.6718).

Chapter 51. If A Righteous Man Is Praised, It Is Glad Tidings For Him And Will Not Harm Him

[6721] 166 - (2642) It was narrated that Abû Dharr said: “It was said to the Messenger of
Allāh ﷺ: ‘What do you think of a man who does a good deed and the people praise him for it?’ He said: ‘That is glad tidings for the believer in this world.’”

[6722] (...) A similar Hadith (as no. 6721) was narrated from Ibn ‘Imrān Al-Jawnī with the chain of narrators of Ḥammād bin Zaid, except that in their Hadith from Shu’bāh, barring ‘Abdu-Shāmād, it says: “The people love him for it,” and in the Hadith of ‘Abdu-Shāmād it says: “And the people praise him for it,” as Ḥammād said.
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[6723] 1 - (2643) It was narrated that ‘Abdullâh said: "The Messenger of Allâh – and he is the truthful, the one who is believed – told us: 'The creation of any one of you is put together in his mother's womb for forty days, then, he is during that (period) an 'Alaqah " like a chewed lump of flesh. Then he becomes a Mudghah for a similar period. Then Allâh sends to him an angel who breathes the soul into him, and is enjoined to write down four things: His provision, his lifespan, his deeds and his misery or happiness. By the One besides Whom none has the right to be worshiped! One of you may do the deeds of the people of Paradise until there is nothing left of you."

[1] A piece that hangs, clings or is suspended.

[2] Like a chewed lump of flesh.
between him and it but a cubit, then the Decree overtakes him and he does the deeds of the people of the Fire and enters it. And one of you may do the deeds of the people of the Fire until there is nothing between him and it but a cubit, then the Decree overtakes him and he does the deeds of the people of Paradise, and enters it.”

[6724] (...) It was narrated from Al-A’mash with this chain of narrators (a Hadith similar to no. 6723). In the Hadith of Waki' it says: “The creation of any one of you is put together in his mother’s womb for forty nights.” In the Hadith of Mu’adh from Shu’bah it says: “Forty nights or forty days.” In the Hadith of Jarir and ‘Eisa it says: “Forty days.”

[6725] 2 - (2644) It was narrated from Hudhaifah bin Asid that the Prophet ﷺ said: “The angel
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enters upon the Nutfah (sperm drop) after it has settled in the womb for forty or forty-five nights, and he says: ‘O Lord, miserable or happy?’ And they are written down. Then he says: ‘O Lord, male or female?’ And they are written down. And he writes down his deeds, what he will leave behind, lifespan and provisions, then the scroll is rolled up, and nothing is added or taken away therefrom.’”

[6726] 3 – (2645) ‘Āmir bin Wâthilah narrated that he heard ‘Abdullâh bin Mas‘ûd say (explaining the Hadith no. 6725) : “The miserable one is the one who is miserable in his mother’s womb, and the happy one is the one who learns lessons from (the end of) others.”

He (‘Āmir bin Wâthilah) went to a man among the Companions of the Messenger of Allâh ﷺ who was called Hudhaifah bin Asîd Al-Ghifârî, and told him what Ibn Mas‘ûd had said and asked: “How can a man (Hudhaifah) be in a state of misery without having done anything?” The man said to him: “Are you surprised by that? I heard the Messenger of Allâh ﷺ say: ‘When forty-two nights have passed for the Nutfah (sperm drop), Allâh sends an angel to it,
and he gives it its shape and creates its hearing, sight, skin, flesh and bones. Then he says: ‘O Lord, male or female?’ Your Lord decrees whatever He wills, and the angel writes it down. Then he says: ‘O Lord, his lifespan?’ Your Lord says whatever He wills, and the angel writes it down. Then he says: ‘O Lord, his provision?’ Your Lord decrees whatever He wills, and the angel writes it down. Then the angel departs with the page in his hand, and he does not add or take away anything. therefrom’

[6727] (...) Abû At-Tufail narrated that ‘Abdullâh bin Mas‘ûd said..., and he quoted a Hadîth like that of ‘Amr bin Al-Hârith (no. 6726).

[6728] 4 - (...) Abû At-Tufail said: I entered upon Abû Sarîhah Hudhaifah bin Asîd Al-Ghifârî, and he said: I heard the Messenger of Allâh ﷺ with these two ears of mine, saying: “The Nutfah (sperm drop) stays in the womb for forty nights, then the angel comes down to it.” – Zuhair (one of the narrators) said: “I think he said: ‘The one who shapes it.’” – “He says: ‘O Lord, male or female?’ And Allâh makes it male or female. Then he says: ‘O Lord, physically sound or unsound?’
And Allah makes him physically sound or unsound. Then he says: 'O Lord, what is his provision?' What is his lifespan? 'Then Allah makes him doomed or blessed.'"

[6729] (...) It was narrated from Hudhaifah bin Asîd Al-Ghifârî, the Companion of the Prophet ﷺ, who attributed the Hadîth to the Messenger of Allah ﷺ: “An angel is appointed over the womb, and when Allah wants to create anything by His leave, after forty-odd nights...” then he mentioned a similar Hadîth (as no. 6728).

[6730] 5 - (2646) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: “Allâh, Glorified and Exalted is He, has appointed an angel over the womb, and he says: ‘O Lord, a Nutfah (sperm drop); O Lord, an ‘Alaqah; O Lord, a Mudghah.’ Then when Allâh wants to decree the (final stage of) his creation, the angel says: ‘O Lord, male or female? Miserable or happy? What is his provision? What is..."
his lifespan?’ And that is written in the womb of his mother.”

[6731] 6 - (2647) It was narrated that 'Ali said: “We were at a funeral in Baqi' Al-Gharqad, and the Messenger of Allah ﷺ came to us. He sat down and we sat down around him. He had a stick, and he looked down at the ground, and started to scratch the ground with the stick, then he said: ‘There is no one among you, no living soul, but Allah has decreed his place in Paradise or the Fire, and it has been decreed whether he is miserable or happy.’

A man said: ‘O Messenger of Allah, shouldn’t we rely on our destiny and stop striving?’ He said: ‘Whoever is one of the happy, he will find himself doing the deeds of the happy, and whoever is one of the miserable, he will find himself doing the deeds of them miserable.’ He ﷺ said: ‘Do good deeds, for everyone is helped (to do their deeds). The happy are helped to do the deeds of the happy, and the miserable are helped to do the deeds of the miserable.’ Then he recited: ‘As for him who gives (in charity) and keeps his duty to Allah and fears Him, and believes in Al Husnâ; We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self sufficient and
belie Al-Husnā, We will make smooth for him the path for evil."[1]

[6732] (...) A similar report (as Hadīth no. 6731) was narrated from Mansûr with this chain of narrators.

[6733] 7 - (...) It was narrated that ‘Alî said: “One day the Messenger of Allâh ﷺ was sitting with a stick in his hand, with which he was scratching the ground. He raised his head and said: ‘There is no soul among you but his place in Paradise or the Fire is known.’ They said: ‘O Messenger of Allâh, (if it is so, then) why should we strive? Should we not rely on that?’ He said: ‘No, keep striving, for everyone will be helped to do that for which he was created.’ Then he (ﷺ) recited: As for him who gives (in charity) and keeps his duty to Allâh and fears Him, and believes in Al-Husnā’, up to His saying: We will make smooth for him the path for evil.’”[2]

[6734] (...) A similar report (as Hadîth no. 6733) was narrated from 'Ali, from the Prophet ﷺ with this chain of narrators.

[6735] 8 - (2648) It was narrated that Jâbir said: “Surâqah bin Mâlik bin Ju'sham said: ‘O Messenger of Allah, explain our religion to us as if we had been created just now. What about the deeds that we do day-to-day? Are they because the pens have dried and they are happening as they have already been decreed, or what we are to do?’ He (ﷺ) said: ‘No, it is because the pens have dried and they are happening as they have already been decreed.’ He said: ‘Then why should we strive?’”

Zuhair (a sub narrator) said: “Then Abû Az-Zubair (a narrator) said something that I did not understand, and I asked: ‘What did he say?’ He said: ‘Strive, for everyone is helped.’”

[6736] (...) A similar report (as Hadîth no. 6735) was narrated from Jâbir bin 'Abdullâh from the Prophet ﷺ and in it he said: “Everyone who strives will be helped to do his deeds (that were decreed for him).”
It was narrated that 'Imrân bin Ḥusain said: “It was said: ‘O Messenger of Allâh, is it known who are the people of Paradise and who are the people of the Fire?’ He said: ‘Yes.’ It was said: ‘Then why should people strive?’ He said: ‘Everyone is helped to do that for which he was created.’”

A Hadîth like that of Hammâd (no. 6737) was narrated from Yazîd Ar-Rîshk with this chain of narrators. In the Hadîth of ‘Abdul-Wârith it says: “I said: ‘O Messenger of Allâh.””

It was narrated that Abûl-Aswad Ad-Dâilî said: “‘Imrân bin Al-Ḥusain said to me: ‘What do you think about what people are working and striving for today – is it something that has been previously decreed and decided for them, or, is it connected to that which their Prophet brought to them so that proof may be established against them?’”
"I said: 'It is something that has been previously decreed and decided for them.' He said: 'Wouldn't that be an injustice?' I was greatly disturbed by that, and I said: 'Everything is created by Allâh and belongs to Him; He is not to be questioned about what He does, but they will be questioned.'

"He said to me: 'May Allâh have mercy on you. I only asked you that in order to test your intelligence. Two men from Muzainah came to the Messenger of Allâh (ﷺ) and said: "O Messenger of Allâh, what do you think about what people are working and striving for today - is it something that has been previously decreed and decided for them or is it connected to that which their Prophet (ﷺ) brought to them so that proof may be established against them?"

"He (ﷺ) said: 'No, it is something that has been previously decreed and decided for them, and the confirmation of that is in the Book of Allâh (the Mighty and Sublime): "By Nafs (Adam or a person or a soul), and Him Who perfected him in proportion; then He showed him what is wrong for him and what is right for him.'” [1]

[6740] 11 - (2651) It was narrated from Abû Hurairah that the Messenger of Allâh (ﷺ) said: "A man may do the deeds of the people of Paradise for a long

time, then his deeds end with one of the deeds of the people of the Fire, and a man may do the deeds of the people of the Fire for a long time, then his deeds end with one of the deeds of the people of Paradise.”

[6741] 12 - (112) It was narrated from Sahl bin Sa’d As-Sâ‘îdî that the Messenger of Allâh ﷺ said: “A man may do the deeds of the people of Paradise, or so it may seem to the people, although he is one of the people of the Fire. And a man may do the deeds of (the people of) the Fire, or so it seems to the people, although he is one of the people of Paradise.”

Chapter 2. The Debate Between Ādām And Mûsâ, Peace And Blessings Of Allâh Be Upon Them Both

[6742] 13 - (2652) It was narrated by Tâwûs that he heard Abû Hurairah say: The Messenger of Allâh ﷺ said: “Ādām and Mûsâ debated. Mûsâ said: ‘O Ādâm, you are our father, but you caused our doom and caused us to be expelled from Paradise.’ Ādâm said to him: ‘You are Mûsâ, Allâh chose you to speak to and wrote (the Tawrah) for
you with His Own Hand. Are you blaming me for something that Allâh decreed for me forty years before He created me?’ The Prophet ﷺ said: ‘Âdâm got the better of Mûsâ, Âdâm got the better of Mûsâ.’”

[6743] 14 - (…) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Âdâm and Mûsâ debated, and Âdâm got the better of Mûsâ. Mûsâ said to him: ‘You are Âdâm who caused the people to be misguided and caused them to be expelled from Paradise?’ Âdâm said: ‘You are the one to whom Allâh gave knowledge of all things and chose him above all the people to convey His Message.’” He said: ‘Yes.’ He (i.e., Âdâm) said: ‘Are you blaming me for something that Allâh decreed for me before I was created?’”

[6744] 15 - (…) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Âdâm and Mûsâ (ص) debated in the presence of their Lord, and Âdâm got the better of
Mūsā. Mūsā said: “You are Âdam whom Allah created with His Own Hand and breathed into you of His spirit, and commanded the angels to prostrate to you, and caused you to dwell in Paradise. Then because of your lapse you caused the people to be sent down to the earth.” Âdam, ounder him, said: “You are Mūsā whom Allah chose by means of His Message, and by means of speaking to you, and He gave you the Tablets on which was the explanation of all things, and brought you close to speak with you. How long before I was created did Allah write the Tawrah?” Mūsā said: “Forty years.” Âdam said: “And did you find in it (the words): Thus did Adam disobey his Lord, so he went astray.?” He said: “Yes.” He said: “Are you blaming me for doing a deed which Allah decreed I would do, forty years before He created me?” The Messenger of Allah ﷺ said: ‘Thus Âdam got the better of Mūsā.’

[6745] (…) It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘Adam and Mūsā debated. Mūsā said to him: ‘You are Âdam, whose lapse caused you to be expelled from Paradise.’

Adam said to him: ‘You are Mûsâ, whom Allâh chose by means of His Message and by means of speaking to you, but you are blaming me for something that was decreed for me before I was created.’ So Adam got the better of Mûsâ.”

[6746] (... ) A similar Hadîth (as no. 6745) was narrated from Abû Hurairah, from the Prophet ﷺ.

[6747] (... ) It was narrated from Abû Hurairah from the Messenger of Allâh ﷺ a similar Hadîth (as no. 6745).

[6748] 16 - (2653) It was narrated that ‘Abdullâh bin ‘Amr bin Al-‘Aṣ said: “I heard the Messenger of Allâh ﷺ say: ‘Allâh decided the decrees of creation fifty thousand years before He created the heavens and the earth.’ He said: ‘And His Throne is above the water.’”
A similar report (as Hadîth no. 6748) was narrated from Abû Hâni‘ with this chain of narrators, except that they did not mention: “And His Throne is above the water.”

Chapter 3. Allâh Directs Hearts As He Wills

‘Abdullâh bin ‘Amr bin Al-‘Âs said that he heard the Messenger of Allâh ﷺ say: “The hearts of the sons of Adam are all between two Fingers of the Most Merciful, like one heart, and He directs them as He wills.” Then the Messenger of Allâh ﷺ said: “O Allâh, controller of the hearts, direct our hearts to obey You.”
Chapter 4. Everything Is Decided And Decreed

[6751] 18 - (2655) It was narrated from Tâwiûs that he said: “I met one of the Companions of the Messenger of Allâh ﷺ who said: ‘Everything is decided and decreed.” He said: “And I heard ‘Abdullâh bin ‘Umar say: ‘The Messenger of Allâh ﷺ said: Everything is decided and decreed, even incapability and ability, or ability and incapability.’”

[6752] 19 - (2656) It was narrated that Abû Hurairah said: “The idolaters of the Quraish came to argue with the Messenger of Allâh ﷺ about the Divine Decree, and thus was revealed: ‘The Day they will be dragged on their faces into the Fire (it will be said to them): Taste you the touch of Hell!’ Verily, We have created all things with Qadar.”[1]

[6753] 20 - (2657) It was narrated that Ibn ‘Abbâs said: I have never seen anything more relative to Lamam[[1]] than what Abû Hurairah said: That the Prophet ﷺ said: “Allâh has decreed for the son of Âdam his share of Zinâ, which he will inevitably get. The Zinâ of the eyes is looking, and the Zinâ of the tongue is speaking. The heart wishes and hopes, and the private part confirms that or denies it.”

[6754] 21 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “The son of Âdam’s share of Zinâ has been decreed for him, which he will inevitably get. The Zinâ of the eyes is looking, the Zinâ of the ears is listening, the Zinâ of the tongue is speaking, the Zinâ of the hands is touching, and the Zinâ of the foot is walking. The heart longs and wishes, and the private part confirms that or denies it.”

[[1]] See An-Najm 53:32.
Chapter 6. The Meaning Of “Every Child Is Born In A State Of Fitrah” And The Ruling On The Dead Children Of The Disbelievers And Of The Muslims

[6755] 22 - (2658) It was narrated from Abû Hurairah that he used to say the Messenger of Allâh ﷺ said: “There is no child who is not born in a state of Fitrah, then his parents make him a Jew or a Christian or a Magian, just as animals bring forth animals with their limbs intact, do you see any deformed one among them?” Then Abû Hurairah said: “Recite, if you wish: Allâh’s Fitrah with which He has created mankind. No change let there be in Khalqi-Allâh.”[1]

[6756] (...) It was narrated from Az-Zuhrî with this chain of narrators (a Hadîth similar to no. 6755), and he said: “As animals bring forth other animals” and he did not say: “With their limbs intact.”

Abū Hurairah narrated that the Messenger of Allah ﷺ said: “There is no child who is not born in a state of Fitrah.” Then he said: Recite: “Allāh’s Fitrah with which He has created mankind. No change let there be in Khalq-illāh, that is the straight religion.”

It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘There is no child who is not born in a state of Fitrah, then his parents make him a Jew or a Christian or an idolater.’ A man said: ‘O Messenger of Allah, what do you think if he dies before that?’ He said: ‘Allāh knows best what they would have done.’”

It was narrated from Al-A‘mash with this chain of narrators (a Hadith similar to no. 6758).

In the Hadith of Ibn Numair it says: “There is no child who is born but upon this Millah.”

In the report of Abû Bakr from Abû Mu‘âwiyah: “...upon this Millah, until he starts to speak.”

In the report of Abû Kuraib from Abû Mu‘âwiyah: “There is no child who is not born in a state of Fitrah, until he begins to speak.”

[6760] 24 - (...) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ,” and he mentioned a number of Ahadîth, including the following: “The Messenger of Allâh ﷺ said: ‘Everyone who is born, is born in this state of Fitrah, then his parents make him a Jew or a Christian. Just as camels are bred – do you see any deformed one among them? Until you are the one who cuts (their ears, noses, tails etc).’ They said: ‘O Messenger of Allâh, what do you think of one who dies in childhood?’ He said: ‘Allâh knows best what they would have done.’”

[6761] 25 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Every person is borne by his mother in a state of Fitrah, after which his parents make him a Jew or a Christian or a Magian, or if...
they are Muslims, (they make him) a Muslim. Every person who is born by his mother is struck on his side by the Shaitân, except for Mariam and her son.”

[6762] 26 - (2659) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ was asked about the children of the idolaters. He said: “Allâh knows best what they would have done.”

[6763] (...) A similar Hadîth (as no. 6762) was narrated from Az-Zuhrî with the chain of narrators of Yûnis and Ibn Abî Dhi'b, except that in the Hadîth of Shu'aib and Ma'qil it says: “He was asked about the offspring of the idolaters.”

[6764] 27 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ was asked about the children of the idolaters who die in infancy. He said: ‘Allâh knows best what they would have done.’”
28 - (2660) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allah ﷺ was asked about the children of the idolaters. He said: ‘Allâh knows best what they would have done, as He created them.’”

29 - (2661) It was narrated that Ubayy bin Ka‘b said: “The Messenger of Allah ﷺ said: ‘The boy who was killed by Al-Khîdr was decreed to be a disbeliever; had he lived he would have oppressed his parents by rebellion and disbelief.’”[1]

30 - (2662) It was narrated that ‘Aishah, the Mother of the Believers, said: “A boy died and I said: ‘Glad tidings for him, one of the little birds of Paradise.’ The Messenger of Allah ﷺ said: ‘Do you not know that Allâh created Paradise and the Fire, and He created people for one and people for the other?’”

[1] See Al-Kahf 18:80, and Hadîth no. 6163.
It was narrated that ‘Aishah, the Mother of the Believers, said: “The Messenger of Allâh ﷺ was called to the funeral of an Ansârî boy and I said: ‘O Messenger of Allâh, glad tidings for this (boy), one of the little birds of Paradise. He did not do any evil or reach the age of doing evil.’ He said: ‘It may be otherwise, O ‘Aishah, for Allâh created people for Paradise, He created them for it when they were in their fathers’ loins. And He created people for the Fire, He created them for it when they were in their fathers’ loins.”’

A similar Hadîth (as no. 6768) was narrated from Talhah bin Yahyâ with the chain of Wâki’.

Chapter 7. Lifespans, Provisions, Etc. Do Not Increase Or Decrease From What Has Already Been Decreed

It was narrated that ‘Abdullâh said: “Umm Habîbah, the wife of the
Prophet ﷺ, said: ‘O Allâh, let me have the joy of the company of my husband the Messenger of Allâh ﷺ, and my father Abû Sufyân, and my brother Mu‘âwiyah (all my life).’ The Prophet ﷺ said: ‘You have asked Allâh about lifespans that have already been determined, days that have already been counted and provisions that have already been allotted. Allâh will never do anything before its due time or delay it beyond its due time. If you had asked Allâh to grant you refuge from punishment in the Fire or punishment in the grave, that would have been better or preferable.’”

Mention of monkeys was made in his presence. Mis’ar said: “I think he also mentioned pigs, which were transformed.” He said: “Allâh never gives those who have been transformed offspring. Monkeys and pigs existed before that.”

[6771] (...) It was narrated from both Ibn Bishr and Wâkî (a Hadîth similar to no. 6770): “...From punishment in the Fire and from punishment in the grave.”

[6772] 33 - (...) It was narrated that ‘Abdullâh bin Mas‘ûd said: “Umm Ḥâbîbah said: ‘O Allâh, let
me have the joy of the company of my husband the Messenger of Allâh ﷺ, and my father Abû Sufyân, and my brother Mu‘âwiyyah (all my life).’ The Messenger of Allâh ﷺ said to her: ‘You have asked Allâh about lifespans that have already been determined, steps (every move) it is decreed you will take, and provisions that have already been allotted. Nothing will happen before its due time, and nothing will be delayed beyond its due time. If you had asked Allâh to protect you from punishment in the Fire and punishment in the grave, that would have been better for you.’

“A man said: ‘O Messenger of Allâh, monkeys and pigs, are they among those who were transformed?’ The Prophet ﷺ said: ‘Allâh does not destroy a people or punish a people and grant them offspring. Monkeys and pigs existed before that.’”

[6773] (... ) Sufyân narrated it with this chain of narrators (a Hadîth similar to no. 6272) but he did not said: ...Monkeys and pigs existed before that.
Chapter 8. Belief In The Divine Decree And Submission To It

[6774] 34 - (2664) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The strong believer is better and more beloved to Allâh than the weak believer, although both are good. Strive to do that which will benefit you and seek the help of Allâh, and do not feel helpless. If anything befalls you, do not say: 'If only I had done (such and such), then such and such would have happened,'" rather say: "Allâh has decreed and what He wills He does." For; "if only" opens the door to the work of the Shaitân."
Chapter 1. The Prohibition Of, And Warning Against Seeking Out Verses Of The Qur'ân Whose Meanings Are Not Decisive; The Prohibition Of Arguing About The Qur'ân

It was narrated that ‘Àishah said: “The Messenger of Allâh ﷺ recited: ‘It is He Who has sent down to you the Book (this Qur’ân). In it are Verses that are entirely clear, they are the foundations of the Book; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah, and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: We believe in it; the whole of it (clear and unclear Verses) are from our Lord. And none receive admonition except men of understanding.’”[1] The Messenger of Allâh ﷺ said: ‘If you see those who follow that which is not entirely clear in it, those are...

the ones whom Allâh mentioned, so beware of them.”"

[6776] 2 - (2666) Abû ‘Imrân Al-Jawnî said: ‘Abdullâh bin Rabâh Al-Ansârî wrote to me (saying) that ‘Abdullâh bin ‘Amr said: “I went to the Messenger of Allâh ﷺ one day, and he heard the voices of two men arguing about a Verse (of the Qur’ân). The Messenger of Allâh ﷺ came out to them, and signs of anger could be seen on his face. He said: ‘Those who came before you were only doomed because they argued about the Book.’”

[6777] 3 - (2667) It was narrated that Jundab bin ‘Abdullâh Al-Bajalî said: “The Messenger of Allâh ﷺ said: ‘Read Qur’ân (together) so long as your hearts are united, then when you begin to argue (about the meaning), then stop and disperse.’”

[6778] 4 - (…) It was narrated from Jundab, meaning, bin ‘Abdullâh, that the Messenger of Allâh ﷺ said: “Read Qur’ân (together) so long as your hearts are united, then when you begin to argue (about the meaning), then stop and disperse.”
Abû 'Imrân said: Jâ‘ab said to us—while we were young men in Al-Kūfah— "The Messenger of Allâh ﷺ said: ‘Read Qur’ân...’" a similar Hadîth (as no. 6778).

Chapter 2. The One Who Is Harsh In Arguing

It was narrated that ‘Aishah said: "The Messenger of Allâh ﷺ said: 'The most hated of men to Allâh is the one who is argumentative and is harsh in arguing.'"

Chapter 3. Following The Ways Of The Jews And Christians

It was narrated that Abû Sa‘eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'You will certainly follow the ways (and halaits) of those who came before you, handspan by handspan, cubit by cubit, until even if they entered a lizard's hole, you would follow them.' We said: 'O Messenger of Allâh, the Jews and the Christians?' He said: 'Who else?'"
A similar report (as Hadîth no. 6781) was narrated from Zaid bin Aslam with this chain of narrators.

Zaid bin Aslam narrated from ‘Atâ’ bin Yasîr, and he mentioned a similar Hadîth (as no. 6781).

Chapter 4. The Destruction Of Those Who Go To Extremes

It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘Those who go to extremes are doomed.’” He said it three times.

Chapter 5. The Taking Away Of Knowledge And The Spread Of Ignorance At The End Of Time

Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘Among the portents of the Hour is that knowledge will be taken away, ignorance will prevail, wine will...”
be drunk, and Zinâ will become widespread.”

[6786] 9 - (…) It was narrated that Anas bin Mâlik said: “Shall I not tell you a Hadîth that I heard from the Messenger of Allâh ﷺ which no one who heard it will narrate to you after me? ‘(He ﷺ said:) Among the portents of the Hour is that knowledge will be taken away and ignorance will prevail, Zinâ will become widespread and wine will be drunk. Men will leave (will be less in numbers) and women will be left, until there will be one man to look after fifty women.”

[6787] (…) It was narrated from Anas bin Mâlik from the Prophet ﷺ (a Hadîth similar to no. 6786). In the Hadîth of Abû Bishr and ‘Abdah it says: No one will narrate to you after me; “I heard the Messenger of Allâh ﷺ say…” and he mentioned a similar report.

[6788] 10 - (2672) It was narrated that Abû Wâ’il said: I was sitting with ‘Abdullâh and Abû Mûsâ, and they said: The Messenger of Allâh ﷺ said: “Before the Hour comes there...
will be days during which knowledge will be taken away, and ignorance will appear, and there will be a lot of Harj, and Harj means killing.”

[6789] (…) It was narrated that Shaqiq said: “I was sitting with ‘Abdullâh and Abû Mûsâ, and they were talking to one another. They said: ‘The Messenger of Allah ﷺ said:’” A Hadîth like that of Wâkî and Ibn Numair (no. 6788).

[6790] (…) A similar report (as Hadîth no. 6788) was narrated from Abû Mûsâ, from the Prophet ﷺ.

[6791] (…) It was narrated that Abû Wâ’il said: “I was sitting with ‘Abdullâh and Abû Mûsâ,
and they were talking to one another, and Abû Mûsâ said: ‘The Messenger of Allâh ﷺ said:’’ a similar report (as Hadîth no. 6789).

[6792] 11 - (157) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Time will pass quickly, and knowledge will be taken away, and tribulations will appear, and miserliness will be put (in people’s hearts), and there will be a lot of Ḥarj.’ They said: ‘What is Ḥarj?’ He said: ‘Killing.’”

[6793] (...) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Time will pass quickly and knowledge will be taken away.’” Then he mentioned a similar Hadîth (as no. 6792).

[6794] 12 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Time will pass quickly and knowledge will be taken away.” Then he mentioned a similar Hadîth (as no. 6792).
A Hadith like that of Az-Zuhri from Humaid from Abu Hurairah was narrated from the Prophet, but they (the sub narrators) did not mention (the words) "miserliness will be put (in people's hearts)".

Abdullah bin Amr bin Al-As said: "I heard the Messenger of Allah (سُلْطَانُ) say: 'Allah will not take away knowledge by snatching it away from the people. Rather, He will take away knowledge by taking away the scholars until, when there is no scholar left, people will turn to ignorant leaders who will be asked questions and will issue Fatwas (rulings) without knowledge. They will go astray and lead others astray.'"
A Hadîth like that of Jarîr (no. 6796) was narrated from 'Abdullâh bin 'Amr from the Prophet ﷺ. In the Hadîth of 'Umar bin 'Ali it adds: "Then I met 'Abdullâh bin 'Amr at the beginning of the year, and I asked him, and he repeated the Hadîth as he had narrated it. He said: 'I heard the Messenger of Allah ﷺ say...'"

A Hadîth like that of Hîshâm bin 'Urwah (no. 6797) was narrated from 'Abdullâh bin 'Amr from the Prophet ﷺ.
14 - (...) It was narrated that ‘Urwah bin Az-Zubair said: “Aishah said to me: ‘O son of my sister, I have heard that ‘Abdullâh bin ‘Amr will pass by us en route to Hajj. Go to him and ask him, for he acquired a great deal of knowledge from the Prophet ﷺ.”’ He said: “I met him, and asked him about things that he remembered about the Messenger of Allâh ﷺ.”

‘Urwah said: “Among the things that he mentioned was that the Prophet ﷺ said: ‘Allâh will not snatch knowledge away from the people. Rather He will take away the scholars, and knowledge will be taken away with them, and there will be left among the people ignorant leaders who will issue Fatâwâ to them without knowledge; they will go astray and lead others astray.’”

‘Urwah said: “When I narrated that to ‘Aishah, she could not believe it and found it strange. She said: ‘Did he tell you that he heard the Prophet ﷺ say that?’”

‘Urwah said: “The following year, she said to me: ‘Ibn ‘Amr has come; go and meet him and talk to him until you ask him about the Hadîth that he told you concerning knowledge.’” He said: “So I met him and asked him, and he told it to me as he had told me the first time.”

‘Urwah said: “When I told her that, she said: ‘I do not think but he has told the truth. I think that he has neither added anything nor taken anything away.’”
Chapter 6. The One Who Starts Something Good Or Something Bad; The One Who Calls Others To Guidance Or Misguidance

It was narrated that Jarîr bin ‘Abdullâh said: “Some Bedouins came to the Messenger of Allâh wearing woollen garments, and he saw their bad condition and that they were in need, so he urged the people to give in charity, but they were so slow that (his disapproval) could be seen in his face.

“Then an Anšârî man brought a purse of silver, then another came, then they came one after another, until signs of happiness could be seen in his face. The Messenger of Allâh said: ‘Whoever starts a good practice in Islam that is followed after he is gone, there will be written for him a reward like that of those who do it, without that detracting from their reward in the slightest. Whoever starts a bad practice in Islam that is followed after he is gone, there will be written for him a burden of sin like that of those who do it, without that detracting from their burden in the slightest.’”

[1] During the time of the Messenger of Allâh woolen garments were considered course clothing and were used by the poor.
[6801] (...) It was narrated that Jarîr said: “The Messenger of Allah ﷺ delivered a Khutbah and urged people to give charity” – a Hadîth like that of Jarîr (no. 6800).

[6802] (...) Jarîr bin ‘Abdullâh said: “The Messenger of Allah ﷺ said: ‘No one starts a good practice that is followed after he is gone...’” then he mentioned the Hadîth in full (as no. 6800).

[6803] (...) This Hadîth was narrated from Al-Mundhir bin Jarîr, from his father, from the Prophet ﷺ (a narration similar to no. 6800).
It was narrated from Abū Hurairah that the Messenger of Allah ﷺ said: “Whoever calls others to guidance will have a reward like that of those who follow it, without that detracting from their reward in the slightest. And whoever calls others to misguidance will have a burden of sin like that of those who follow it, without it detracting from their burden in the slightest.”
Chapter 1. Encouragement To Remember Allah, Exalted Is He

[6805] 2 - (2675) It was narrated that Abū Hurairah said:
"The Messenger of Allah ﷺ said: 'Allāh, Glorified and Exalted is He, says: I am as My slave thinks I am, and I am with him when he remembers Me. If he remembers Me to himself, I remember him to Myself; if he remembers Me in a gathering, I remember him in a gathering better than it; if he draws near to Me a handspan, I draw near to him an arm's length; if he draws near to Me an arm's length, I draw near to him a fathom's length; if he comes to Me walking, I go to him at speed.'"

[6806] (...) It was narrated from Al-A'mash with this chain of narrators (a Hadīth similar to no. 6805), but he did not mention (the words): "If he draws near to Me an arm's length, I draw near to him a fathom's length."
It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ” and he mentioned a number of Ahadîth, including the following: “The Messenger of Allâh ﷺ said: ‘Allâh said: If a person draws near to Me a handspan, I draw near to him an arm’s length, and if he draws near to Me an arm’s length, I draw near to him a fathom’s length, and if he draws near to Me a fathom’s length, I come to him more quickly.’”

It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ was traveling on the road to Makkah, and he passed by a mountain called Jumdân. He said: ‘Proceed, this is Jumdân; the Mufarrîdûn have gone on ahead.’ They said: ‘Who are the Mufarrîdûn, O Messenger of Allâh?’ He said: ‘The men and women who remember Allâh a great deal.’”

Chapter 2. The Names Of Allâh, Exalted Is He, And The Virtue Of The One Who Learns Them By Heart

It was narrated from Abû Hurairah that the Prophet ﷺ said: “Allâh has ninety-nine names. Whoever memorizes them will enter Paradise. Allâh is...
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Witr (One) and He loves that which is odd-numbered.

In the Hadith of Ibn Abi ‘Umar he (ﷺ) said: “...whoever enumerates them....”

[6810] 6 - It was narrated from Abû Hurairah that the Prophet ﷺ said: “Allâh has ninety-nine names, one hundred less one. Whoever enumerates them will enter Paradise.”

Hammâm added from Abû Hurairah from the Prophet ﷺ: “He is Witr (One) and loves that which is odd-numbered.”

Chapter 3. Being Firm In Supplication And Not Saying: “If You Will”

[6811] 7 - (2678) It was narrated from Anas that the Messenger of Allâh ﷺ said: “When one of you calls upon Allâh, let him be firm in his supplication, and not say, ‘O Allâh, if You will then give me,’ for no one can compel Allâh.”
It was narrated from Abü Hurairah that the Messenger of Allah ﷺ said:

“When one of you calls upon Allah, let him not say: ‘O Allah, forgive me if You will,’ rather let him be firm in his asking, and let him express his need in full, for nothing is too great for Allah to give.”

It was narrated from Abü Hurairah that the Messenger of Allah ﷺ said:

“None of you should say: ‘O Allah, forgive me if You will, O Allah have mercy on me if You will.’ Let him be firm in his supplication, for Allah does whatever He wills and no one can compel Him.”

Chapter 4. It Is Disliked To Wish For Death Because Of Some Harm That Has Befallen One

It was narrated from Anas that the Messenger of Allah ﷺ said: “None of you should wish for death because of some harm that has befallen him. If he must wish for it, then let him say: ‘O Allah, keep me alive so long as living is...”
good for me, and cause me to die when death is good for me."

[6815] (..) A similar report (as Hadîth no. 6814) was narrated from Anas from the Prophet ﷺ.

[6816] 11 - (..) Anas said: "Were it not that the Messenger of Allâh ﷺ said: 'None of you should wish for death,' I would have wished for it."

[6817] 12 - (2681) It was narrated that Qais bin Abî Hâzim said: "We entered upon Khâbâb who had been cauterized seven times on his stomach. He said: 'Were it not that the Messenger of Allâh ﷺ forbade us to pray for death, I would have prayed for it."

[6818] (..) It was narrated from Ismâ‘îl with this chain of narrators (a Hadîth similar to no. 6817).
It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allah ﷺ,” and he mentioned a number of Ahâdîth, including the following: “The Messenger of Allah ﷺ said: ‘None of you should wish for death or pray for it before it comes to him. When one of you dies, his good deeds come to an end. Surely, a longer life of a believer is nothing but good for him.’”

Chapter 5. Whoever Loves To Meet Allah, Allah Loves To Meet Him, And Whoever Hates To Meet Allah, Allah Hates To Meet Him

It was narrated from ‘Ubâdah bin Aš-Šâmit that the Prophet of Allah ﷺ said: “Whoever loves to meet Allah, Allah loves to meet him, and whoever hates to meet Allah, Allah hates to meet him.”

(...) Anas bin Mâlik narrated a similar report (as Hadith no. 6820) from ‘Ubâdah bin Aš-Šâmit, from the Prophet ﷺ.
It was narrated that 'Aishah said: “The Messenger of Allah ﷺ said: ‘Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him.’ I said: ‘0 Prophet of Allah, (do you mean) hating death? For we all hate death.’ He said: ‘It is not like that. But when the believer is given glad tidings of the mercy of Allâh and His good pleasure and Paradise, he loves to meet Allâh and Allâh loves to meet him. But when the disbeliever is given the news of the punishment and wrath of Allâh, he hates to meet Allâh and Allâh hates to meet him.’”

It was narrated from Qatâdah with this chain of narrators (a Hadîth similar to no. 6822).

It was narrated from ʿAishah that the Messenger of Allâh ﷺ said: “Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him, and death comes before meeting Allâh.”
remembrance, Supplication etc. 61

[6825] (...) 'Àishah narrated that the Messenger of Allâh ﷺ said:..., a similar Hadîth (as no. 6824).

[6826] 17 - (2685) It was narrated from Shurấ ibn Hâni', that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him.' He (the sub narrator) said: "I went to 'Àishah and said: 'O Mother of the Believers, I heard Abû Hurairah narrate a Hadîth from the Messenger of Allâh ﷺ, and if that is the case then we are doomed.' She said: 'The one who is doomed is the one who is doomed according to the words of the Messenger of Allâh ﷺ. Why do you say that?' He said: 'The Messenger of Allâh ﷺ said: "Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him," but there is no one among us who does not hate death.' She said: The Messenger of Allâh ﷺ did say that, but it is not what you
think. Rather, when the eyes grow dim, the chest rattles, the skin shrinks and the fingers convulse, it is at that point whoever loves to meet Allāh, Allāh loves to meet him, and whoever hates to meet Allāh, Allāh hates to meet him.”

[6827] (...) A Ḥadīth like that of ‘Abthar (no. 6826) was narrated from Muṭarrif with this chain of narrators.

[6828] 18 - (2686) It was narrated from Abū Müsā that the Prophet ﷺ said: “Whoever loves to meet Allāh, Allāh loves to meet him, and whoever hates to meet Allāh, Allāh hates to meet him.”

Chapter 6. The Virtue Of Remembrance, Supplication, Drawing Close To Allāh And Thinking Positively Of Him

[6829] 19 - (2675) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Allāh says: I am as My slave thinks I am, and I am with him when he calls upon Me.”

الجِلَدُ، وَتَشَيَّشُ الأَصَابِيعِ، فَعِنْدَ ذلِكَ، مَنْ أَحْبَّ ُلِقَاءَ اللَّهِ، أُحْبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءَهُ.

[6827] (...) حَدَّثَاهُ إِسْحَاقُ بنُ إِبْرَاهِيمَ الحَفْظِيُّ، أَخْبَرَنِي جَرِيرٌ عَنْ عُروْفٍ بِهِدَائِهِ الْإِسْتِنا، نَخْرٍ خَبِيبٍ عِيْثَرٍ.

[6828] 18 - (2675) حَدَّثَنَا أَبُو بُكْرُ بْنُ أَبِي سَبْيَةَ وَأَبُو عَامِرٍ الأَشْعَرَيْنِ وَأَبُو كُرْمَةٍ قَالُوا: حَدَّثَنَا أَبُو أسْمَاءٍ عَنْ يَبْرِيَدَ، عَنْ أَبِي بَرِّدَةَ، عَنْ أَبِي مُوسَى عَنْ النَّبِيِّ ﷺ قَالَ: ﴿مَنْ أَحْبَبَ لِقَاءَ اللَّهِ أُحْبَبَ اللَّهُ لِقَاءَهُ ﴾ ﷺ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءَهُ.

(المعجم 6 - (بابُ فضل الذكر والدعاء، والقرب إلى الله تعالى وحسن الظن به) (التحفة 6) [6829] 19 - (2675) حَدَّثَنَا أَبُو كُرْمَةٍ مُحَدَّثٌ بْنُ العَالِيِّ: حَدَّثَنَا وَاكْبِرُ عَنْ جَعْفَرٍ بْنِ بِرْقَانٍ، عَنْ يَبْرِيَدَ بْنِ الأَشْعَرَى، عَنْ أَبِي جَهَرَةَ قَالَ: قَالَ رَسُولُ اللَّهُ ﷺ: ﴿يَسْأَلُونَ اللَّهَ لِيُقاْلُ لَهُمُ اللَّهُ أَنَّا عَنْدَكُمْ صَلِّيٌّ عِبَادُي يَبِي، وَأَنَا مَعَهُ إِذَا دَعَانَهُ.﴾ [805]
[6830] 20 - (...) It was narrated from Abū Hurairah that the Prophet ﷺ said: “Allāh says: ‘If My slave draws near to Me a handspan, I draw near to him an arm’s length, and if he draws near to Me an arm’s length, I draw near to him a fathom’s length, and if he comes to Me walking, I go to him at speed.’”

[6831] (...) Mu’tamir narrated it from his father with this chain of narrators (a Hadīth similar to no. 6830), but he did not mention (the words): “If he comes to Me walking, I go to him at speed.”

[6832] 21 - (...) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Allāh says: ‘I am as My slave thinks I am, and I am with him when he remembers Me. If he remembers Me to himself, I remember him to Myself; if he remembers Me in a gathering, I remember him in a gathering better than it; if he draws near to Me a handspan, I draw near to him an arm’s length; if he draws near to me an arm’s length, I draw near to him a fathom’s length; if he comes to Me walking, I go to him at speed.’”
[6833] 22 - (2687) It was narrated from Abû Dharr that the Messenger of Allâh ﷺ said: “Allâh, Glorified and Exalted is He, said: ‘Whoever does a good deed will have a ten fold reward and more, and whoever does a bad deed its recompense is one like it, or I will forgive him. Whoever draws near to Me a handspan, I draw near to him an arm’s length; and whoever draws near to Me an arm’s length, I draw near to him a fathom’s length; and whoever comes to Me walking, I go to him at speed. Whoever meets me with an earthful of sins (but) not associating anything with Me, I will meet him with a similar amount of forgiveness.”

[6834] (...) A similar report (as Hadîth no. 6833) was narrated from Al-A’mâsh with this chain of narrators, except that he did not said: “He will have a ten fold reward or more.”

Chapter 7. It Is Disliked To Pray For Punishment To Be Brought Forward In This World

[6835] 23 - (2688) It was narrated from Anas that the Messenger of Allâh ﷺ visited a Muslim man who was sick and had grown feeble like a chicken. The Messenger of Allâh ﷺ said
Remembrance, Supplication etc.

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to him: “Did you pray (Allâh) for anything or ask for it?” He said: “Yes, I used to say: ‘O Allâh, whatever punishment You would give me in the Hereafter, bring it forward in this world.’” The Messenger of Allâh ﷺ said: “Subhân-Allâh! You cannot bear it. Why didn’t you say, O Allâh, give us good in this world and good in the Hereafter and save us from the torment of the Fire.” Then he prayed to Allâh for him, and He healed him.

[6836] (... ) Humaid narrated it with this chain of narrators (a Hadîth similar to no. 6835), up to the words, “...and save us from the torment of the Fire,” and he did not mention the words that came after that.

[6837] 24 - (... ) It was narrated from Anas that the Messenger of Allâh ﷺ entered upon one of his Companions to visit him as he was sick, and he had become like a chicken – a Hadîth like that of Humaid (no. 6836), except that he ( ﷺ) said: “You cannot bear the punishment of Allâh.” And he (the narrator) did not mention (the words), “Then he prayed to Allâh for him, and He healed him.”

[6838] (... ) It was narrated from Anas from the Prophet ﷺ with this chain of narrators (a Hadîth similar to no. 6835).
Chapter 8. The Virtues Of Gathering To Remember Allâh (Adh-Dhikr)

[6839] 25 - (2689) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Allâh, Blessed and Exalted is He, has angels who travel about, with no other task but to seek out gatherings of Adh-Dhikr (remembrance of Allâh). When they find a gathering in which Allâh is remembered, they sit with them, and encircle them with their wings, until they fill the space between earth and the first heaven. When they part, they (the angels) ascend to the heaven, and Allâh, Glorified and Exalted is He, asks them, although He knows best: ‘From where have you come?’ They say: ‘We have come from some of Your slaves on earth, who were Glorifying You, proclaiming Your Greatness, proclaiming Your Oneness, Praising You and asking of You.’ He says: ‘What are they asking of Me?’ They say: ‘They are asking You for Your Paradise.’ He says: ‘Have they seen My Paradise?’ They say: No, O Our Lord. He says: ‘And what if they saw My Paradise?’ They say: ‘And they are seeking Your protection.’ He says:
‘From what are they seeking My protection?’ They say: ‘From Your Fire, O Lord.’ He says: ‘And what if they saw My Fire?’ They say: ‘And they are asking You for forgiveness.’

He says: ‘I have forgiven them, and given them what they asked for, and granted them protection from that which they sought My protection.’ They say: ‘Lord, among them is so-and-so, a sinner who was merely passing by, then he sat with them.’ He says: ‘Him too I have forgiven. They are people whose companion will not be miserable.”

Chapter 9. The Virtue Of The Supplication: “O Allah, Give Us Good In This World And Good In The Hereafter, And Save Us From The Torment Of The Fire”

(المعجم (9) - (باب فضل الدعاء بالله ﷺ آننا في الدنيا حسنة، وفي الآخرة حسنة، وقنا عذاب النار) (التحفة (9)

[6840] 26 - (2690) It was narrated that ‘Abdul-‘AzIz bin Suhaib said: Qatâdah asked Anas: Which supplication did the Prophet ﷺ say the most?’ He said: The supplication that he said the most was: “Allâhumma ātinâ fid-dunyâ’ hasanah wa fil-akhirati hasanah, wa qinâ ‘adhâban-nár. (0 Allah, give us good in this world and good in the Hereafter and save us from the torment of the Fire.)”

When Anas wanted to say a supplication, he would say these words, and when he had a specific need he would include these words in his supplication.
Remembrance, Supplication etc.

[6841] 27 - (...) It was narrated that Anas said: “The Messenger of Allah ﷺ used to say: ‘Rabbanâ âtinâ fid-dunyâ’ hasanah wa fîl-âkhiratî hasanah, wa qinâ ‘adhâbân-nâr. (O Allâh, give us good in this world and good in the Hereafter and save us from the torment of the Fire.)’

Chapter 10. The Virtue Of Tahliîl (Saying Lâ Ilâha Illâllâh), Tasbîh (Saying Subhân Allâh) And Du‘â’ (Supplication)

[6842] 28 - (2691) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Whoever says: ‘Lâ ilâha illâllâhu wa’dhû kulli shay’in qadîr (None has the right to be worshipped but Allâh alone with no partner or associate, His is the dominion, to Him is praise and He has power over all things)’ one hundred times in a day, it will be the equivalent of his freeing one hundred slaves, and one hundred good deeds will be recorded for him, and one hundred bad deeds will be erased for him, and it will be a protection for him against the Shaitân all day until evening comes, and no one will do anything better than what he has done except one who does more than that. And whoever says: ‘Subhân Allâh wa bihamdihi (Glory and praise is to Allâh)’
one hundred times in a day, his sins will be erased, even if they are like the foam of the sea.”

[6843] 29 - (2692) It was narrated from Abü Hurairah that the Messenger of Allah ﷺ said: “Whoever says in the morning and in the evening: ‘Subhān Allah wa bihamdihī (Glory and praise his to Allah)’ one hundred times, no one will come on the Day of Resurrection with anything better than what he has done, except one who said something like what he said, or more than that.”

[6844] 30 - (2693) It was narrated that ‘Amr bin Maimūn said: “Whoever says: ‘Lā ilāha illāllâhu wâdahu lâ sharika lâhu, lahul-mulku wa lahul-ḥamdu, wa huwa ‘alâ kulli shay’in qādir (None has the right to be worshipped but Allah alone with no partner or associate, His is the dominion, to Him be praise and He has power over all things)’ tens times, he will be like one who freed four slaves among the sons of Ismā’il.”

[6845] (...) A similar report (as Hadith no. 6844) was narrated from Ash-Sha’bī from Rabī’ bin Khuthaim. (Ash-Sha’bī) said: “I said to Rabī’: ‘From whom did you hear it?’ He said: ‘From ‘Amr bin Maimūn.’”
He said: “I went to ‘Amr bin Maimūn and said: ‘From whom did you hear it?’ He said: ‘From Ibn Abī Laila.”’ He said: “I went to Ibn Abī Laila and said: ‘From whom did you hear it?’ He said: ‘From Abū Ayyūb Al-Anṣārī, who narrated it from the Messenger of Allāh سا.”

[6846] 31 - (2694) It was narrated that Abū Hurairah said: “The Messenger of Allāh سا said: ‘Two words that are light on the tongue and heavy in the Scale, and beloved to the Most Merciful: Subḥān Allāhi wa bihamdihi, Subḥān Allāhil-‘azīm (Glory and praise be to Allāh, and Glory to be Allāh the Almighty).’”

[6847] 32 - (2695) It was narrated that Abū Hurairah said: “The Messenger of Allāh سا said: Saying ‘Subḥān Allāhi wal-hamdu-lillāhi, wa lā ilāha illallāhu wallâhu Akbar (Saying ‘Glory is to Allāh, praise is to Allāh, none has the right to be worshipped but Allāh and Allāh is most great’) is dearer to me than everything upon which the sun rises.’”

[6848] 33 - (2696) It was narrated from Muṣ’āb bin Sa’d that his father said: “A Bedouin
came to the Messenger of Allâh ﷺ and said: ‘Teach me a word that I may say.’ He said: ‘Say: “Lâ ilâha illâ Allâhu wahdahu lâ shârîka lahu, Allâhu akbar kâbir, Allâhu akbar kâbir, Allâhu akbar kâbir, Allâhu akbar kâbir, va subhân Allâhi rabbî-‘alâmin, lâ hâwla wa lâ quwwata illâ billâhi-‘Azîzî-Hakîm (None has the right to be worshipped but Allâh alone, with no partner or associate, Allâh is most great, much praise be to Allâh, glory is to Allâh the Lord of the worlds, and there is no power and no strength except with Allâh, the Almighty, the Most Wise).”’

“He said: ‘These are for my Lord; what is there for me?’ He said: ‘Say: ‘Allâhum-maghfirli, wâridmî wâhidînî, warzuqînî (O Allâh, forgive me, have mercy on me, guide me and grant me provision).’”

Mûsâ (a narrator) said: “As for the words ‘keep me safe and sound,’ I think he said it, but I do not know.” Ibn Abî Shaibah did not mention the words of Mûsâ in his Hadîth.

[6849] 34 - (2697) Abû Mâlik Al-Aja’î narrated that his father said: “The Messenger of Allâh ﷺ used to teach those who became Muslim to say: ‘Allâhum-maghfirli, warhamni wahdînî, warzuqînî (O Allâh, forgive me, have mercy on me, guide me and grant me provision).’”

[6850] 35 - (...) Abû Mâlik Al-Ashja’î narrated that his father said: “If a man became Muslim,
the Prophet would teach him the prayer, then he would tell him to say these words: 'Allâhum-maghfîrî, warhâmni wahdînî, wa 'âfinî, warzuqînî (O Allâh, forgive me, have mercy on me, guide me, keep me safe and sound, and grant me provision)."

Abû Mâlik narrated that his father heard the Prophet say, when a man came to him and said: "O Messenger of Allâh, what should I say when I ask of my Lord?" He said: "Say: 'Allâhum-maghfîrî, warhâmni wahdînî, wa 'âfinî, warzuqînî (O Allâh, forgive me, have mercy on me, guide me, keep me safe and sound, and grant me provision)." and he held his fingers together except the thumb and said: "These words sum up (good) for you in this world and in the Hereafter."

It was narrated from Muş'âb bin Sa'd: My father told me: "We were with the Messenger of Allâh and he said: 'Is it too difficult for any one of you to earn one thousand Hasanah (good deeds) every day?' One of those who were sitting with him asked him: 'How can one of us earn one thousand Hasanah?' He said: 'If he says one hundred Tasbîh, (saying 'Subhân Allâh') then one thousand Hasanah will be recorded for him, and one thousand bad deeds will be erased for him.'"
Chapter 11. The Virtue Of Gathering To Read Qur'ân And To Remember Allâh

[6853] 38 - (2699) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever removes a worldly hardship from a believer, Allâh will remove one of the hardships of the Day of Resurrection from him. Whoever grants respite to (a debtor) who is in difficulty, Allâh will grant him relief in this world and in the Hereafter. Whoever conceals (the fault of) a Muslim in this world, Allâh will conceal him (his faults) in this world and in the Hereafter. Allâh will help a person so long as he is helping his brother. Whoever follows a path seeking knowledge, Allâh will make a path to Paradise easy for him. No people gather in one of the houses of Allâh, reciting the Book of Allâh and studying it together, but tranquility will descend upon them, mercy will overshadow them, the angels will surround them and Allâh will mention them to those who are with Him. Whoever is slowed down by his deeds, his lineage will not help him to get ahead.’”

[6854] (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said…” a Hadîth like that of Abû Mu‘âwiyah (no. 6853),
except that in the Hadith of Abū Usâmah there is no mention of granting respite to (a debtor) who is in difficulty.

[6855] 39 - (2700) It was narrated that Al-Agharr Abū Muslim said: “I bear witness that Abū Hurairah and Abū Sa'eed Al-Khudrī bore witness, that the Prophet said: ‘No people sit and remember Allâh, Glorified and Exalted is He, but the angels surround them, mercy overshadows them, tranquility descends upon them and Allâh mentions them to those who are with Him.’”

[6856] (...) Shu'bah narrated a similar report (as Hadith no. 6855) with this chain of narrators.

[6857] 40 - (2701) It was narrated that Abū Sa'eed Al-Khudrī said: Mu'âwiyah came out to a circle (gathering) in the Masjid and said: Why are you sitting here? They said: We are sitting to remember Allâh. He said: By Allâh, are you only...
sitting for that purpose? They said: By Allâh, we are only sitting for that purpose. He said: I did not ask you to swear because I am accusing you. There is no one of my status in relation to the Messenger of Allâh who has narrated fewer Ahadith from him than me. The Messenger of Allâh came out to a circle of his Companions and said: “Why are you sitting here?” They said: “We are sitting to remember Allâh, and praise Him for having guided us to Islam and blessed us with it.” He said: “By Allâh, are you only sitting for that purpose?” They said: “By Allâh, we are only sitting for that purpose.” He said: “I did not ask you to swear because I am accusing you, but Jibrîl came to me and told me that Allâh was boasting of you to the angels.”

Chapter 12. It Is Recommend To Pray For Forgiveness A Great Deal

[6858] It was narrated from Al-Agharr Al-Muzanî, who was a Companion of the Prophet, that the Messenger of Allâh said: “There is some kind of shadow upon my heart, so I ask Allâh for forgiveness one hundred times a day.”
[6859] 42 - (...) It was narrated that Abū Burdah said: “I heard Al-Agharr, who was one of the Companions of the Prophet, telling Ibn ‘Umar: ‘The Messenger of Allah said: O people, repent to Allah, for I repent to Allah one hundred times a day.’”

[6860] (...) It was narrated from Shu‘bāh with this chain of narrators (a Hadith similar to no. 6859).

[6861] 43 - (2703) It was narrated that Abū Hurairah said: “The Messenger of Allah said: ‘Whoever repents before the sun rises from its place of setting, Allah will accept his repentance.’”
Chapter 13. It Is Recommend To Lower One’s Voice When Saying Remembrance, Except In The Cases Where It Is Commanded To Raise The Voice Such As The Talbiyah Etc. It Is Recommend To Say A Great Deal, “There Is No Power And No Strength Except With Allâh”

[6862] 44 - (2704) It was narrated that Abû Mûsâ said: “We were with the Prophet on a journey, and the people started to recite Takbîr (saying: Allâhu-Akbar) in loud voices. The Prophet said: ‘O people, be kind to yourselves, for you are not calling upon one who is deaf or absent; you are calling upon One Who is All-Hearing, Ever Near, and He is with you.’ I was behind him, and I was saying: ‘La fiawla wa lâ quwwata illâ billâh (There is no power and no strength except with Allâh).’ He said: ‘O ‘Abdullâh bin Qais, shall I tell you of one of the treasures of Paradise?’ I said: ‘Yes, O Messenger of Allâh.’ He said: ‘Say: “La ħawla wa lâ quwwata illâ billâh” (There is no power and no strength except with Allâh).’"

[6863] (...) A similar report (as Hadîth no. 6862) was narrated from ‘Ásim with this chain of narrators.
It was narrated from Abû Müsâ that they were with the Messenger of Allah, climbing up a hill, and one man, every time he climbed a hill, called out: “Lâ illâha illâllâhu, wallâhu akbar” (None has the right to be worshiped but Allah, and Allah is most great). The Prophet of Allah said: “You are not calling upon one who is deaf or absent.” And he said: “O Abû Müsâ,” or “O ‘Abdullah bin Qais, shall I not tell you of a word that is one of the treasures of Paradise?” I said: “What is it, O Messenger of Allah?” He said: “Lâ hawla wa lâ quwwata illâ billâh” (There is no power and no strength except with Allah).

It was narrated that Abû Müsâ said: “While the Messenger of Allah and he narrated a similar report (as Hadith no. 6864).

It was narrated that Abû Müsâ said: “While we were with the Prophet on a journey...” and he mentioned a Hadith like that of ‘Asim (no. 6862).

It was narrated that Abû Müsâ said: “We were with the Messenger of Allah on a campaign...” and he mentioned the Hadith and said in it: “...The
Remembrance, Supplication etc.

One Whom you are calling is closer to one of you than the neck of his mount.” And there is no mention in his (the sub narrator’s) Hadîth of (the phrase): “Là hawla wa là quwwata illâ billâh (There is no power and no strength except with Allâh).”

[6868] 47 - (...) It was narrated that Abû Müsâ Al-Ash’âri said: “The Messenger of Allâh said to me: ‘Shall I not tell you of a word that is one of the treasures of Paradise’ – or ‘of one of the treasures of Paradise?’ I said: ‘Yes.’ He said: “Là hawla wa là quwwata illâ billâh (There is no power and no strength except with Allâh).”

Chapter 14. Supplications And Seeking Refuge With Allâh

[6869] 48 - (2705) It was narrated from Abû Bakr that he said to the Messenger of Allâh: “Teach me a supplication that I may say during my prayer.” He said: “Say: ‘Allâhumma, inni zalamtu nafsI zulman kabIra, wa lâ yaghfirudh-dhunitha illâ anta, faghfirlI maghfiratan mm ‘indika wârzamni innaka antal-ghafârur-rahIm (Allâah, I have wronged myself greatly and no one forgives sins but You, so grant me forgiveness from You and have
Remembrance, Supplication etc.

mercy on me, for You are the Oft-Forgiving, Most Merciful)."

[6870] (...) ‘Abdullah bin ‘Amr bin Al-‘As said: “Abu Bakr As-Siddiq said to the Messenger of Allâh ﷺ: ‘O Messenger of Allâh, teach me a supplication which I may say in my prayer and in my house...” then he mentioned a Hadîth like that of Al-Laith (no. 6869).

[6871] 49 - (589) (sic) It was narrated from ‘Aishah that the Messenger of Allâh ﷺ used to say these supplications: “Allâhumma inni a’ûdhu bika min fitnat-nâr wa ‘adhâbin-nâr, wa fitnatil-qabri wa ‘adhâbil-qabr, wa min sharri fitnatil-ghinâ wa min sharri fitnatil-faqr, wa a’ûduh bika min sharri fitnatil-masihid-dajjâl. Allâhumma aqsil khâtâyâ bima’ith-thalji wal-bard, wa naqqi qalbi minal-khatâya kamâ naqqaita ath-thawb al-a’byada minad-danas. Wa bâ’id bainî wa baina khâtâyâ kamâ bâ’adta bainal-mashriqi wal-maghrib. Allâhumma inni a’ûdhu bika min al-kasali wal-harami wal-ma’thami wal-maghram (O Allâh, I seek...
refuge with You from the trial of the Fire, and the torment of the Fire, and the trial of the grave, and the torment of the grave, from the evils of the trial of wealth and from the evils of the trial of poverty, and I seek refuge with You from the evil of the trial of the Dajjāl. O Allāh, wash away my sins with the water of snow and hail, and cleanse my heart of sin as a white garment is cleansed of dirt. Put a great distance between me and my sins, as great as the distance You have made between the East and the West. O Allāh, I seek refuge with You from laziness, old age, sin and heavy debt)."

[6872] (...) It was narrated from Hishām with this chain of narrators a similar Ḥadīth as no. 6871.

Chapter 15. Seeking Refuge With Allāh From Helplessness, Laziness Etc.

[6873] 50 - (2706) Anas bin Mālik said: “The Messenger of Allāh ﷺ used to say: ‘Allāhumma, inni aʿūdhu bika minal-ʿajzi wal-kasali, al-jubni wal-harhmi, wal-bukhli, wa aʿūdhu bika min ʿadhābil-qabri, wa min fitnatin-mahyā wal-mamāt (O Allāh, I seek refuge with You from helplessness, laziness, cowardice, old age and miserliness. I seek refuge with You from the torment of the grave and from the trials of life and death).’”
[6874] (...) A similar report (as Hadîth no. 6873) was narrated from Anas from the Prophet ﷺ, except that in the Hadîth of Yazid it does not say: "...and from the trials of life and death."

[6875] 51- (...) It was narrated from Anas bin Mâlik that the Prophet ﷺ sought refuge with Allah from things that he mentioned, and from miserliness (a Hadîth similar to no. 6873).

[6876] 52 - (...) It was narrated that Anas said: "The Prophet ﷺ used to say this supplication: 'Allâhumma, innî a'îdhu bika mîn al-bukhli, wa-kasli wa ardhalil-'umuri, wa adhâbil-qabri, wa fitnatil-mahyâ wal-mamât (O Allah, I seek refuge with You from miserliness, laziness, utter senility, the torment of the grave and the trials of life and death)."

Chapter 16. Seeking Refuge
From A Bad End, And Misery Etc.

[6877] 53 - (2707) It was narrated from Abû Hurairah that...
the Prophet used to seek refuge with Allah from a bad end, from misery, from the malicious joy of enemies and from severe calamity.

‘Amr said in his Hadith: “Sufyân said: ‘I think that I added one of them.’”

[6878] 54 - (2708) Sa’d bin Abî Waqqâs said: I heard Khawlâh bint Ḥâkim As-Sulamiyyah say: I heard the Messenger of Allah say: “Whoever stops at a place and says: ‘A’ūdhu bikalimâtillâtâmâtî min sharri mâ khalaq (I seek refuge in the Perfect Words of Allah from the evil of that which He has created),’ nothing will harm him until he moves on from that place.”

[6879] 55 - (...) It was narrated from Sa’d bin Abî Waqqâs, from Khawlâh bint Ḥâkim As-Sulamiyyah, that she heard the Messenger of Allah say: “When one of you stops at a place, let him say: ‘A’ūdhu bikalimâtillâtâmâtî min sharri mâ khalaq (I seek...
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refuge in the Perfect Words of Allah from the evil of that which He has created.’ Then nothing will harm him until he moves on from there.”

[6880] (2709) It was narrated that Abu Hurairah said: “A man came to the Prophet and said: ‘O Messenger of Allah, I was stung by a scorpion last night.’ He said: ‘If you had said, when evening came, ‘A’udhu bika limā tillāhit-tammāti min sharri ma khalaq (I seek refuge in the Perfect Words of Allah from the evil of that which He has created)’ it would not have harmed you.”

Chapter 17. Supplication When Going To Sleep

[6882] 56 - (2710) Al-Barâ’ bin ‘Azib narrated that the Messenger of Allâh ﷺ said: “When you go to bed, perform Wudû’ as for prayer, then lie down on your right side, then say: ‘Allâhumma, aslamtu wajhi ilaika, wa fawwadtu amri ilaika, wa alja’tu zahri ilaika, raghbatan wa rahbatan ilaika, lâ malja’ wa lâ manjâ minka illâ ilaika, âmantu bikitâbikalladhî anzalta wa binabiyykalladhî arsâlî (O Allâh, I have turned my face towards You and entrusted my affairs to You and relied completely upon You, out of hope and fear of You. There is no refuge or safe haven from You except with You. I believe in Your Book which You have revealed, and in Your Prophet whom You have sent).’ Make these your last words. Then if you die that night, you will have died in a state of Fitrah.”

He said: “I repeated them in order to memorize them, and I said: ‘I believe in Your Messenger whom You have sent,’ and he said: ‘Say: ‘I believe in Your Prophet whom You have sent.”

[6883] (...) This Hadîth was narrated from Al-Barâ’ bin ‘Azib from the Prophet ﷺ, but the Hadîth of Mansûr (no. 6882) is
more complete. In the Hadith of Ḥusain it adds (in the end): "...And when morning comes he will attain good."

[6884] 57 - (...) It was narrated from Al-Bara' bin 'Azib that the Prophet ﷺ told a man, when he went to bed at night, to say: "Allâhumma aslamtu nafsî ilaika, wa wajahtu wajhî ilaik, wa alja'tu zahrî ilaik, wa fawwadtu amrî ilaik, raqhabtan wa rahtaban ilaik, la malja'wa là manjâ minka illâ ilaik, âmantu bikitâbik alladhî anzalta wa biraśulikalladhî arsalt (O Allâh, I have submitted myself to You, and turned my face to You, and relied completely upon You, and delegated my affairs to You, out of hope and fear of You. There is no refuge or safe haven from You except with You. I believe in Your Book which You have revealed, and in Your Messenger whom You have sent). Then if he dies, he will have died in a state of Fitrah."

[6885] 58 - (...) It was narrated that Al-Bara' bin 'Azib said: "The Messenger of Allâh ﷺ said to a man: 'O so-and-so, when you go to your bed..."' – a Hadith like that of 'Amr bin Murrah (no. 6889), except that he said: "...and Your Prophet whom You have
sent. Then if you die that night, you will have died in a state of Fitrah, and if you live till morning you will attain good.”

[6886] (…) Al-Barâ’ bin ‘Azib said: “The Messenger of Allâh ﷺ told a man…” a similar report (as Ḥadîth no. 6885), but he did not mention: “…and if you live till morning you will attain good.”

[6887] 59 - (2711) It was narrated from Al-Barâ’ that when the Prophet ﷺ went to bed, he said: “Allâhumma, bismikâ ahyâ wa bismika amût (O Allâh, in Your Name I live and in Your Name I die).” And when he woke up he said: “Al-hamdu lillahî illâhi ahyânâ ba’da mân amâtanà, wa ilaihin-nushûr (Praise be to Allâh Who has given us life after He caused us to die, and to Him is the Resurrection).”

[6888] 60 - (2712) It was narrated from ‘Abdullâh bin ‘Umar, that he ordered a man when he went to lie down, to say:

“Allâhumma khalaqta nafsi, wa anta tawaffâhâ, laka mamâtuha wa mâyâhâ, in ahyaitahâ fâhfa’z, wa in amattahâ faghfir laha. Allâhumma, (innî) as-alukal-‘âfiyah (O Allâh, You have created my soul and it is for You...
to take it in death. Its death and its life are in Your Hand. If You cause it to live then protect it and if You cause it to die then forgive it. O Allah, I Ask You to keep me safe and sound.)"

A man said to him: "Did you hear that from 'Umar?" He said: "From one who is better than 'Umar, from the Messenger of Allah."

Ibn Nâfi' said in his report: "It was narrated from 'Abdullâh bin Al-Ḥârîth, and he did not say: "I heard."

[6889] 61 - (2713) It was narrated that Suhail said: "Abû Śâlih used to tell us, if one of us wanted to sleep, to lie down on his right side and say: 'Allâhumma, rabbas-samâwâti wa rabbal-ardi, wa rabbal-‘arshil-‘zîm, rabbanâ wa rabba kulli shay’in fâliqal-ḥabbî wan-nawâ, wa munzilat-tawrâtî wal-injîli wal-furqân, a‘îdhu bika min shanî kulli shay’in anta âkhidju hi nâiyatihi, Allâhumma, antal-awwalu fa laisa qabluka shay’un, wa antal-‘âkhiru fa laisa ba‘daka shai’un, wa antaz-zâhiru fa laisa fawqaka shay’un, wa antal-bâṭînu fa laisa dûnaka shay’un, iqdi ‘annâd-daina wa aghnîna min al-faqr (O Allah, Lord of the heavens and the earth, and Lord of the Mighty Throne, our Lord and Lord of all things, Splitter of the seed and the date stone, Revealer of the Tawrâh, the Injîl and the Furqân (Qur’ân), I seek refuge in You from the evil of all things that You seize by the

A‘îbîn ḥirîb: ‘akhînîa ḥirîb ‘În’u shâjî. Qâlîn: ‘âdhu fî bika min shanî kulli shay’in anta âkhidju hi nâiyatihi, Allâhumma, antal-awwalu fa laisa qabluka shay’un, wa antal-‘âkhiru fa laisa ba‘daka shai’un, wa antaz-zâhiru fa laisa fawqaka shay’un, wa antal-bâṭînu fa laisa dûnaka shay’un, iqdi ‘annâd-daina wa aghnîna min al-faqr (O Allah, Lord of the heavens and the earth, and Lord of the Mighty Throne, our Lord and Lord of all things, Splitter of the seed and the date stone, Revealer of the Tawrâh, the Injîl and the Furqân (Qur’ân), I seek refuge in You from the evil of all things that You seize by the
Remembrance, Supplication etc.

forelock [i.e., have full control over them]. O Allâh, You are the First and there is nothing before You; You are the Last and there is nothing after You. You are the Manifest (Az-Zâhir) and there is nothing above You; You are the Hidden (Al-Bâtin) and there is nothing beyond You. Settle our debt and spare us from poverty.’”

“He narrated that from Abû Hurairah, from the Prophet ﷺ.” [6890] 62 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ used to tell us, if one of us went to his bed, to say…” a Hadîth like that of Jarîr (no. 6889), and he said: “And from the evil of every beast that You seize by the forelock.”

[6891] 63 - (...) It was narrated that Abû Hurairah said: Fâtimah came to the Prophet ﷺ to ask him for a servant, and he said to her: “Say: O Allâh, Lord of the seven heavens…” a Hadîth like that of Suhail from his father (no. 6889).
It was narrated from Abū Hurairah that the Messenger of Allâh ﷺ said: “When one of you goes to his bed, let him take the edge of his Izâr (lower garment) and dust off his bed with it, and let him say the Name of Allâh, for he does not know what came onto it after he left it. Then when he wants to lie down, let him lie down on his right side and say: ‘Subhanaka rabbi, bika wada’tu janbi, wa bika arfa’ahu, in amska nafsî faghfîrî wa in arsaltahâ fâhﬁz-bimâ tahfazu bihi ibâda-sâlihin (Glory is to You my Lord, by Your Grace I lay myself down and by Your Grace I get up again. If You keep my soul, then forgive it and if You send it back, then protect it with that with which You protect Your believing slaves).’”

It was narrated from ‘Ubaid bin ‘Umar with this chain of narrators (a Hadîth similar to no. 6892), and he (may Allâh have mercy upon him) said: “Then let him say: ‘In Your Name my Lord I lay myself down, and if you bring my soul back to life then have mercy on it.’”

It was narrated from Anas that when the Messenger of Allâh ﷺ went to his bed he would say: “Al-Hamdu lîlî wajudu wa waqânî wa kafânî wa âwânî, fakam mimman lâ kâfiya lahu wa lâmu’wiya (Praise is to Allâh
Remembrance, Supplication etc.

Who has fed us and given us to drink, and has sufficed us and provided us with shelter; how many are there for whom there is no one to suffice and no one to provide shelter.

Chapter 18. Supplications (Of The Prophet ﷺ)

[6895] 65 - (2716) It was narrated that Farwah bin Nawfal Al-Ashja'i said: “I asked 'Aishah about how the Messenger of Allâh ﷺ used to call upon Allâh in supplication, and she said: ‘He used to say: Allâhumma, innî a'ûdhu bika min sharri mà 'amlîtu wa min sharri mà lam a'mal (O Allâh, I seek refuge with You from the evil of that which I have done, and from the evil of that which I have not done).’"

[6896] (...) It was narrated that Farwah bin Nawfal said: “I asked 'Aishah about the supplication with which the Messenger of Allâh ﷺ used to call upon Allâh, and she said: ‘He used to say: Allâhumma, innî a'ûdhu bika min sharri mà 'amlîtu wa sharri mà lam a'mal (O Allâh, I seek refuge with You from the evil of that which I have done, and the evil of that which I have not done).’”

[6897] (...) A similar report (as no. 6896) was narrated from Hûsain with this chain of narrators, but in the Hadîth of Muḥammad ﷺ.
bin Ja‘far it says: “...wa min sharri mà lam a‘mal (and from the evil of that which I have not done).”

[6898] 66 - (...) It was narrated from ‘Aishah that the Prophet ﷺ used to say in his supplication: “Allâhumma, innî a‘ādhu bika min sharri mà ‘amîltu wa sharri mà lam a‘mal (O Allâh, I seek refuge with You from the evil of that which I have done, and the evil of that which I have not done).”

[6899] 67 - (2717) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ used to say: “Allâhumma laka aslamtu wa bika âmantu wa ‘alaika tawakkaltu, wa ilaika anabtu, wa bika khâsamtu. Allâhumma innî a‘ādhu bi‘izzatika – lâ ilâha illa anta – an tudillanî, antal-hayyullahî là Yamîtu, wal-jinnu wal-insu Yamîtun (O Allâh, to You have I submitted, in You have I believed, upon You I have relied, to You have I turned in repentance, with Your help have I fought my adversaries. O Allâh, I seek refuge in Your glory – none has the right to be worshipped but You – from Your sending me astray, for You are the Ever-Living Who does not die, but jinn and men die).”
It was narrated from Abū Hurairah that when the Prophet was on a journey and the time just before dawn came he would say: “Samma‘ sâmi’un bi-hamdillâhi wa husni balâ‘ihi ‘alainâ, rabbanâ šâhibnâ wa afâil ‘alainâ, ‘â‘idhabillâhi min an-nâr (Let one who hears us convey our praise of Allâh for His blessing upon us. Our Lord, accompany us and bestow Your Grace upon us. I seek refuge with Allâh from the Fire).”

It was narrated from Abü Burdah bin Abi Mûsâ Al-Ash'ârî from his father that the Prophet used to say this supplication: “Allâhummaghfirli khâtiy’atî wa jahil, wa isrâfî fi amrî, wa mà anta a’lamu bihi minnî, Allâhummaghfirli jiddî wa hazlî, wa khata‘i wa ‘amdi, wa kullu dhâlika ‘indi. Allâhummaghfirli mà qaddamtu wa mà akh-khartu, wa mà asrârtu, wa mà a’lantu, wa mà anta a’lamu bihi minnî, antal-muqaddimu wa antal-mu’akh-khiru, wa anta ‘ala kulli shay’in qadîr (O Allâh, forgive me for my sins and ignorance, for my extravagance in my affairs and for what You know better than me. O Allâh, forgive me (for what I have done) seriously and in jest, inadvertently and deliberately; all of that is from me. O Allâh, forgive me my past and future sins, what I have done hidden and what I have done openly, and what You know better
than me. You are the One Who brings forward and puts back and You have power over all things)."

[6902] (...) Shu’bah narrated it with this chain (a Hadith similar to no. 6901).

[6903] 71 - (2720) It was narrated that Abû Hurairah said: "The Messenger of Allâh used to say: ‘Allâhumma aslîh li dinilladhî huwa ‘ismatu amrî, wa aslîh li dunyâyallâtî fihâ ma’âshî, wa aslîh li âkhiratillâtî fihâ ma’âdî, waj’alil-hayâta ziyâdatallî fî kulli khaîrin, waj’alil-mawta râhatallî min kulli sharr (O Allâh, set right for me my religious commitment, which is the safeguard of my affairs. Set right for me my worldly affairs in which is my living. Set right for me my Hereafter in which will be my final abode. Make this life a means of increase in all that is good, and make death a relief for me from all evil)."

[6904] 72 - (2721) It was narrated from ‘Abdullâh that the Prophet used to say: “Allâhumma innî as’alukal-hudâ wat-tuqâ, wal-‘afâfa wal-ghinâ (O Allâh I ask You for guidance, piety, abstinence and independence of means)."
A similar report (as Hadith no. 6904) was narrated from Abú Ishāq with this chain of narrators.

It was narrated that Zaid bin Arqam said: “I do not tell you anything but that which the Messenger of Allah ﷺ said. He used to say: ‘Allâhumma, inni a‘ūdhu bika minal-‘ajzi wal-kasali, wal-jubni wal-bukhli, wal-harami wa ‘adhâbil-qabr. Allâhumma, âti nafsî taqwâhâ, wa zakkihâ anta khairu man zakkâhâ, anta waliyyuhâ wa mawlâhâ. Allâhumma inni a‘ūdhu bika min ‘ilmî lâ yanfa ‘u wa mm qalbillâ yakhsha ‘u, wa min nafsillâ yashba ‘u, wa min da‘watillâ yustajâbu lahâ (0 Allah, I seek refuge with You from helplessness, laziness, cowardice, miserliness, old age and the torment of the grave. O Allah, I seek refuge with You from knowledge that is not beneficial, a heart that is not humble (before You), a soul that is not satisfied and a prayer that is not answered).’”

It was narrated that ‘Abdullâh bin Mas‘ûd said: “When evening came the Messenger
of Allâh would say: ‘Amsainâ wa amsal-mulkullâhi, wal-hamdulillâhi là ilâha illâllâhu wahdah là sharika lah (We have reached the evening and the dominion belongs to Allâh, and praise be to Allâh, none has the right to be worshipped but Allâh alone with no partner or associate).”

Al-Hasan (one of the narrators) said: “Az-Zubaid told me that he memorized it from Ibrâhîm as follows: ‘Lahul-mulku wa lahel-\hspace{0.1cm}hāmdu wa huwa ‘alâ kulli shay’in qadîr. Allâhumma as’aluka khaira hâdhîhil-lailati, wa a’udhu bika min sharri hâdhîhil-lailati, wa sharri mà ba’dahâ. Allâhumma inni a’udhu bika minal-kasali wa sà’il-kibar. Allâhumma inni a’udhu bika min ‘adhâbin fin-nâri wa ‘adâhbin fil-qabr (His is the dominion, to Him is praise and He has power over all things. O Allâh, I ask You for the good of this night and the good of what follows it, and I seek refuge in You from the evil of this night and the evil of what follows it. O Allâh, I seek refuge in You from laziness and the evil of arrogance. O Allâh, I seek refuge in You from torment in the Fire and torment in the Grave).”

[6908] 75 - (... ) It was narrated that ‘Abdullâh said: “When evening came, the Messenger of Allâh would say: ‘Amsainâ wa amsal-mulkullâhi, wal-hamdulillâhi là ilâha illâllâhu wahdah là sharika lah (We
have reached the evening and the Dominion belongs to Allâh, and praise be to Allâh, none has the right to be worshipped but Allâh alone with no partner or associate)."

He said:111 "I think he also said: 'Lahul-mulku wa lahul-hamdru wa huwa 'alâ kulli shay'in qadIr. Rabbi as'aluka khaira mâ fi hâdhîhiil-lailati wa khaira mâ ba'dahâ, wa a'udhu bika min sharri mâ fi hâdhîhiil-lailati wa sharri mâ ba'dahâ. Rabbi a'udhu bika min 'adhabbin fin-nâri wa 'adhabbin fil-qabr (His is the dominion, to Him is praise and He has power over all things. O Allâh, I ask You for the good of this night and the good of what follows it, and I seek refuge in You from the evil of this night and the evil of what follows it. O Lord, I seek refuge with You from laziness and the evil of arrogance. O Lord, I seek refuge with You from torment in the Fire and torment in the grave)."

And when morning came he would say that too: 'Abaafznâ wa asbahal-mulkulâh (We have reached the morning and the Dominion belongs to Allâh.)."

[6909] 76 - (...) It was narrated that 'Abdullâh said: "When evening came the Messenger of Allâh ﷺ would say: 'Amsainâ wa amsal-mulkulillâh, wal-hamdulillâhi là ilâha illallâhu wahdahu là sharîka..."

111 This is a statement from one of the narrators.
lah. Allâhumma inni as’aluka min khaira hâdhihil-lailati, wa khairi mâ fîhâ, wa a’ûdhu bika min sharrihâ wa sharri mâ fîhâ. Allâhumma inni a’ûdhu bika minal-kasali wal-harmi wa sâ’il-kibar, wa fitnatid-dunyâ wa ‘adhâbil-qabr (We have reached the evening and the dominion belongs to Allâh, and praise is to Allâh, none has the right to be worshipped but Allâh alone with no partner or associate. O Allâh, I ask You for the good of this night and the good of what is in it, and I seek refuge with You from the evil of this night and the evil of what is in it. O Allâh, I seek refuge with You from laziness, old age and the evil of arrogance, and the trials of this world and the torment of the grave).”

Al-Hasan bin ‘Ubaidullâh said: “Zubaid bin Ibrâhîm bin Suwaid added, from ‘Abdur-Rahmân bin Yazîd, from ‘Abdullâh who attributed it to the Prophet ﷺ: ‘Lâ ilâha illallâh, wahdahu lâ sharîka lahû lâshul-mulku wa lahu ‘alâ kulli shay’in qadîr (None has the right to be worshipped but Allâh alone with no partner or associate. His is the dominion, to Him is praise and He has power over all things).”

[6910] 77 - (2724) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ used to say: “Lâ ilâha illallâhu wahdahu,
a'azza jundahu wa nasara 'abdahu, wa ghalabal-ahzâba wahdahu fa lâ shay'a ba'dah (None has the right to be worshipped but Allâh alone, He granted victory to His troops, supported His slave and defeated the confederates alone, and there is nothing after Him)."

[6911] 78 - (2725) It was narrated that ‘Alî said: The Messenger of Allâh ﷺ said: Say: “Allâhumma ihdinî wa saddidî (0 Allah, guide me and make me steadfast),’ and when you mention guidance remember those who guide people along the road, and when you mention steadfastness remember those who shoot arrows.”

[6912] (...) ‘Asim bin Kulaib narrated it with this chain of narrators. He said: “The Messenger of Allâh ﷺ said to me: ‘Say: Allâhumma innî as'alukal-hudâ was-sâdâd (0 Allah I ask You for guidance and steadfastness).’” Then he mentioned something similar (to Hadîth no. 6911).

Chapter 19. The Tâsbîh At The Beginning Of The Day And When Going To Sleep

[6913] 79 - (2726) It was narrated from Juwayriyah that the Prophet ﷺ left her one morning when he prayed Subh, (i.e., Fajr prayer) and she was in her prayer-place, then he came back after the forenoon had
come, and she was still sitting there. He said: “Are you still as you were when I left you?” She said: “Yes.” The Prophet ﷺ said: “After I left you I said four words three times, which if they were weighed against what you have said today, they would outweigh it: Subhân-Allâhi wa bi-ḥamdihi ‘adada khalqihi, wa ṭidâ nafsihi, wa zinata ‘arshihâ, wa midâda kalimâtih (Glory and praise is to Allâh, as much as the number of His creation, as much as pleases Him, as much as the weight of His Throne and as much as the ink of His words).”

[6914] (...) It was narrated by Juwairiyyah that the Messenger of Allâh ﷺ passed by her when she was praying Al-Ghadâh (Fajr), or after he had prayed Al-Ghadâh...” – and he (the sub narrator) mentioned a similar report (as no. 6913), except that he said: “Subhân-Allâhi ‘adada khalqihi, Subhân-Allâhi ṭidâ nafsihi, Subhân -Allâhi zinata ‘arshihâ, Subhân-Allâhi midâda kalimâtih (Glory is to Allâh as much as the number of His creation, glory is to Allâh as much as pleases Him, glory is to Allâh as much as the weight of His Throne and glory is to Allâh as much as the ink of His words).”

[6915] 80 - (2727) ‘Ali narrated that Fâtimah complained about the pain caused to her hand by the mill, and some prisoners (of
war) had been brought to the Prophet ﷺ, so she went but did not find him, but she met ʿĀishah and told her. When the Prophet ﷺ came, ʿĀishah told him about Fāṭimah coming to her. The Prophet ﷺ came to us, and we had gone to bed. We started to get up, but the Prophet ﷺ said: “Stay where you are.” Then he sat between us, until I could feel the coolness of his foot on my chest. Then he said: “Shall I not teach you something better than what you asked for? When you go to your bed, proclaim the greatness of Allāh thirty-four times, glorify Him thirty-three times and praise Him thirty-three times. That is better for you than a servant.”[1]

[6916] (...) It was narrated from Shuʿbah with this chain of narrators (a Hadīth similar to no. 6915). In the Hadīth of Muʿādh it says: “When you go to your bed at night.”

[6917] (...) A Hadīth like that of Al-Ḥakam from Ibn Abī Laila (no. 6915) was narrated from ‘Alī

from the Prophet ﷺ. In the Hadīth he added: “Ali said: ‘I have not abandoned it since I heard it from the Prophet ﷺ.’ It was said to him: ‘Not even on the night of Siffin?’ He said: ‘Not even on the night of Siffin.’

In the Hadīth of ‘Atâ’ from Mujāhid it is narrated that Ibn Abī Laila said: “He said: ‘I said to him: ‘Not even on the night of Siffin?’

[6918] 81 - (2728) It was narrated from Abū Hurairah that Fāṭimah came to the Prophet ﷺ to ask him for a servant, and she complained about her work. He said: “We do not have anything to give you.” He said: “Shall I not tell you about something that is better for you than a servant? Say: ‘Subhān Allāh’ thirty-three times, ‘Al-hamdū Lillāh’ thirty-three times, and ‘Allāhu Akbar’ thirty-four times, when you go to bed.”
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Chapter 20. It Is Recommend To Say Supplication When A Rooster Crows

[6920] 82 - (2729) It was narrated from Abû Hurairah that the Prophet ﷺ said: “When you hear the crowing of a rooster, ask Allâh of His Bounty, for it has seen an angel. But when you hear the braying of a donkey, then seek refuge with Allâh from the Shaitân, for it has seen a devil.”

Chapter 21. Supplication At Times Of Distress

[6921] 83 - (2730) It was narrated from Ibn ‘Abbâs that the Prophet of Allâh ﷺ used to say at times of distress: “Lâ ilâha illal-lâhul-‘azîmul-halîm, lâ ilâha illallâhu rabbul-‘arshil-‘azîm, lâ ilâha illallâhu rabbus-samâwâti wa rabbul-ardi rabbul-‘arshil-ka írim (None has the right to be worshipped but Allâh, the Almighty, the Forebearing; none has the right to be worshipped but Allâh, Lord of the Mighty Throne; none has the right to be worshipped but Allâh, Lord of the heavens and Lord of the earth, Lord of the Mighty Throne.”
It was narrated from Hishâm with this chain of narrators, but the Hadith of Mu'âdh bin Hishâm (no. 6921) is more complete.

It was narrated from Ibn ‘Abbâs that the Messenger of Allah used to recite these words and say them in supplication at times of distress – and he mentioned a Hadith like that of Mu'âdh bin Hishâm from his father from Qatâdah (no. 6921), except that he said: “Rabbús-samâwâti wal-ard (Lord of the heavens and the earth).”

It was narrated from Ibn ‘Abbâs that when the Prophet was concerned about some matter he said – and he narrated a Hadith like that of Mu'âdh from his father (no. 6921), and he added: “La ilâha illallâhu rabbul-'arshil-karîm (None has the right to be worshipped but Allah, Lord of the Mighty Throne).”

Chapter 22. The Virtue Of (Saying): “Glory To Allâh And With His Praise”

It was narrated from Abû Dharr that the Messenger of Allâh was asked which words are best? He
said: “That which Allâh has chosen for His angels, or, for His slaves: ‘Subhân Allâhi wa bi-hamdih (Glory to Allâh and with His praise).’”

[6926] 85 - (...) It was narrated that Abû Dharr said: “The Messenger of Allâh ﷺ said: ‘Shall I not tell you of the dearest of words to Allâh?’ I said: ‘Yes, 0 Messenger of Allâh, tell me which words are dearest to Allâh.’ He said: ‘The dearest of words to Allâh are: Subhân Allâhi wa bi-hamdih (Glory to Allâh and with His praise).’”

Chapter 23. The Virtue Of Praying For The Muslims In Their Absence

[6927] 86 - (2732) It was narrated that Abû Ad-Dardâ’ said: “The Messenger of Allâh ﷺ said: ‘There is no Muslim who prays for his brother in his absence, but the angel says: And you will have something similar.’”
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[6928] 87 - (…) Umm Ad-Dardâ’ said: “My husband told me that he heard the Messenger of Allâhَ ﷺ say: ‘Whoever prays for his brother in his absence, the angel who is appointed over him says: Āmîn, and you will have something similar.’”

[6929] 88 - (2733) It was narrated that  Sašwân – who was the son of ‘Abdullâh bin  Sašwân, and Umm Ad-Dardâ’ was married to him[1] – said: I came to Ash-Shâm, and I went to the house of Abû Ad-Dardâ’ but I did not find him there, but I found Umm Ad-Dardâ’ there. She said: Do you intend to go for  Hajj this year? I said: Yes. She said: Pray to Allâh for good for us, for the Prophet ﷺ used to say: “A Muslim’s prayer for his brother in his absence will be answered. At his head there is an angel who is appointed, and when he prays for good for his brother, the angel who is appointed says: Āmîn, and you will have something similar.”

[6930] (2732) (Sašwân said:) “Then I went out to the market and I met Abû Ad-Dardâ’, and he said something similar to me, narrating it from the Prophet ﷺ.”

[1] Shaikh Husain bin Muḥsin Al-Anšâri states that the correct manuscript of Muslim says that Sašwân was married to the daughter of Umm Ad-Dardâ’, not to Umm Ad-Dardâ’.
Chapter 24. It Is Recommend To Praise Allâh After Eating And Drinking

[6932] 89 - (2734) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘Allâh is pleased with a person who eats some food and then praises Him for it, or who drinks some drink and then praises Him for it.’”

Chapter 25. It Is Recommend For The One Who Supplicated Not To Be Impatient, And Not To Say: “I Supplicated And Received No Response”

[6933] (...) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said...” a similar report (a Hadîth no. 6932).

[6934] 90 - (2735) It was narrated from Abû Hurairah that the
Messenger of Allah ﷺ said: “One of you will receive a response so long as he does not become impatient and say: ‘I supplicated and received no response.’”

[6935] 91 - (...) It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said: “One of you will receive a response so long as he does not become impatient and say: ‘I called upon my Lord and received no response.’”

[6936] 92- (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “A person will still be answered so long as his supplication does not involve sin or severing ties of kinship, and so long as he does not become impatient.” It was said: “O Messenger of Allah, what does being impatient mean?” He said: “Saying: ‘I supplicated, and I supplicated, and I did not receive any response,’ then he becomes disappointed and stops supplicating.”
Chapter 26 - (The Saying Of The Messenger Of Allah ﷺ)
“Most Of The People Of Paradise Are Poor, And Most Of The Inhabitants Of The Fire Are Women, And About Al-Fitnah Of Women”

[6937] 93 - (2736) It was narrated that Usâmah bin Zaid said: “The Messenger of Allah ﷺ said: ‘I stood at the gate of Paradise, and I saw that most of those who entered it were poor, and the wealthy were detained, except the people of the Fire who were ordered to be taken there, and I stood by the gate of the Fire, and I saw that most of those who entered it were women.”

[6938] 94 - (2737) Ibn ‘Abbâs said: Muḥammad ﷺ said: “I looked into Paradise and saw that
most of its people are the poor, and I looked into the Fire and saw that most of its people are women.”

[6939] (...) Ayyûb narrated it with this chain of narrators (a Hadîth similar to no. 6938).

[6940] (...) It was narrated from Ibn 'Abbâs that the Prophet ﷺ looked into the Fire... and he mentioned a Hadîth like that of Ayyûb (no. 6938).

[6941] (...) It was narrated that Ibn 'Abbás said: “The Messenger of Allah ﷺ said...” and he narrated a similar report (as Hadîth no. 6938).

[6942] 95 - (2738) It was narrated that Abû At-Tayyâh said: “Muţârrif bin ‘Abdullâh had two wives, and he came from the house of one of them, and the other one said: ‘Have you come from the house of so-and-so?’ He said: ‘I have come from the house of ‘Imrân bin Ḥusain, and he told us that the Messenger of Allah ﷺ said: “The fewest of the people of Paradise are women.”
[6943] (...) It was narrated that Abû At-Tayyâh said: "I heard Muţarrif narrating that he had two wives..." a Hadîth like that of Mu‘âdh.\footnote{Meaning Hadîth no. 6942.}

[6944] 96 - (2739) It was narrated that ‘Abdullâh bin ‘Umar said: "Among the supplication of the Messenger of Allâh was: ‘Allâhumma innî a‘zûdhu bika min zawâli ni‘matika, wa tahawwuli ‘âfiyatika, wa fujâ‘ati niqmatika, wa jamî‘i sakhatik (O Allâh, I seek refuge with You from the withdrawing of Your blessing, and the loss of health, and the sudden onset of Your wrath, and anything that may lead to Your displeasure)."

[6945] 97 - (2740) It was narrated that Usâmah bin Zaid said: "The Messenger of Allâh said: ‘I have not left behind me any Fitnah (trial) that is more harmful to men than women.’"
It was narrated from Usâmah bin Zaid bin Hârithah and Sa'eed bin Zaid bin ‘Amr bin Nufail, the Messenger of Allâh ﷺ said: “I have not left behind among the people any Fitnah (trial) that is more harmful to men than women.”

A similar report (as Hadîth no. 6945) was narrated from Sulaimân At-Taimî with this chain of narrators.

It was narrated from Abû Sa‘eed Al-Khudrî that the Prophet ﷺ said: “This world is sweet and green, and Allâh has given you authority over it, so look at what you do. Beware of this world and beware of women, for the first Fitnah (trial) among the Children of Israel had to do with women.”
Chapter 27. The Story Of
Three Men In The Cave And
Their Tawassul (Seeking To
Draw Close To Allah) By
Means Of Righteous Deeds

(المعجم 27) - (باب قصة أصحاب
الغفر الثلاثة، والتوسل بصالح
الأعمال) (التحفة النبوية 1)

[6949] 100 - (2743) It was
narrated from ‘Abdullâh bin
‘Umar that the Messenger of
Allâh ﷺ said: “While three men
were walking, it began to rain,
and they found shelter in a cave
in a mountain. Then a rock from
the mountain fell over the mouth
of the cave, and they were
trapped. They said to one
another: ‘See if you have done
any righteous deeds for the sake
of Allâh, and pray to Allâh by
virtue thereof, so that He might
remove the rock for you.’ One of
them said: ‘O Allâh, I had my
parents who were old, and my
wife, and I had young children. I
used to graze the sheep for them
and when I come back, I used to
milk (the sheep) and I would
start with my parents, and give
them to drink before my children.
One day I was delayed and I did
not come back until evening, and
I found that they had gone to
sleep. I milked (the sheep) as
usual, then I brought the milk
and stood by their heads, but I
did not like to wake them from
their sleep, and I did not like to
give milk to the children before them. The children were crying at their feet, and I remained like that, and they remained like that until dawn came. If You know that I did that seeking thereby Your Face, then open it a little for us, so that we may see the sky.' So Allâh opened it a little for them, and they could see the sky.

"The next one said: 'O Allâh, I had a female cousin whom I loved as deeply as any man loves a woman, and I wanted to have my way with her, but she refused unless I brought her one hundred Dinâr. I worked hard and collected one hundred Dinâr, and brought that to her. But when I was between her legs, she said: "O slave of Allâh, fear Allâh and do not break the seal except in a lawful manner." So I got up and left her. If You know that I did that seeking thereby Your Face, then open it some more for us.' And He opened it some more for them.

"The last one said: 'O Allâh, I hired a man in return for a measure (Faraq) of rice, and when he had finished his work he said: "Give me my wages." I offered the measure of rice to him but he refused it. So I sowed the rice many times until I had acquired cows and a herdsman thereby. Then he came to me and said: "Fear Allâh and do not wrong me with regard to my..."
wages.” I said: “Go to these cows and their herdsman and take them.” He said: “Fear Allâh and do not make fun of me.” I said: “I am not making fun of you. Take the cows and herdsman.” So he took them and went away. If You know that I did that seeking thereby Your Face, then open the rest of it for us.’ So Allâh opened the rest of it.”

[6950] (…) A Hadîth like that of Abû Ḍamrah from Mûsâ bin ‘Uqbah (no. 6949) was narrated from Nâfi’ from Ibn ‘Umar from the Prophet , and they added in their Hadîth: “They went out walking,” except ‘Ubaidullâh, in whose Hadîth it says: “And they went out” and he did not mention anything after that.
Abdullāh bin ‘Umar said: “I heard the Messenger of Allāh ﷺ say: ‘Three people of those who came before you went out, and they spent the night in a cave’”...and he quoted a Hadith like that of Nāfi’ from Ibn ‘Umar (no. 6950), except that he said: “One of them said: ‘O Allāh, I had elderly parents and I did not offer milk to anyone else in the evening before them.’” And he said: “She refused to let me have my way with her until she was hard pressed because of famine, then she came to me and I gave her one hundred and twenty Dīnār.” And he said: “He invested his wages until they generated a great deal of wealth.” And he said: “And they came walking out of the cave.”
49. The Book Of Repentance

Chapter 1. Exhortation To Repent And Rejoicing Therein

[6952] 1 - (2675) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Allāh, Glorified and Exalted is He, said: ‘I am as My slave thinks I am, and I am with Him when he remembers Me.’ By Allāh, Allāh rejoices more over the repentance of His slave than one of you when he finds his stray camel in the wilderness. ‘If he draws near to Me a handspan, I draw near to him an forearm’s length, and if he draws near to Me an forearm’s length, I draw near to him a an arm’s length, and if he comes to Me walking, I go to him at speed.’”

[6953] 2 - (…) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Allāh rejoices more over the repentance of one of you, than one of you (rejoices) over his stray camel when he finds it.’”
A similar report (as Hadith no. 6953) was narrated from Abū Hurairah, from the Prophet ﷺ.

It was narrated that Al-Hârith bin Suwaid said: “I entered upon ‘Abdullâh to visit him when he was sick, and he told us two Hadith: A Hadith from himself and a Hadith from the Messenger of Allâh ﷺ. ‘He said: ‘I heard the Messenger of Allâh ﷺ say: ‘Verily, Allâh rejoices more over the repentance of His believing slave than a man in a desolate land who has his mount with him, on which is his food and drink, and he goes to sleep and awakens to find that it has disappeared. He looks for it until thirst overtakes him, then he says: ‘I will go back to the place where I was, and sleep until I die.’ He lays his head on his forearm, waiting for death, then he wakes up and there is his mount, with his provisions, and food and drink on it. Allâh rejoices more over the repentance of His believing slave than this man rejoices over his mount and his provisions.’”
[6956] (…)

It was narrated from Al-A‘mash with this chain of narrators (a Hadith similar to no. 6955). And he said: “…than a man in a desolate land.”

[6957] 4 - (…)

Al-Ḥārith bin Suwaid said: “Abdullâh told me two Ahâdîth: One from the Messenger of Allâh س and the other from himself.” He said: “The Messenger of Allâh س said: ‘Allâh rejoices more over the repentance of His believing slave...’” a Hadith like that of Jarîr (no. 6955).

[6958] 5 - (2745)

It was narrated that Simäk said: “An-Nu‘mân bin Bashîr delivered a Khutbah and said: ‘Verily, Allâh rejoices more over the repentance of His slave than a man who loads his provisions on his camel then travels until he is in the wilderness, then the time for a nap comes, so he dismounts and takes a nap beneath a tree, but sleep overwhelms him, and his camel runs away. Then he wakes up and climbs a hill but he does not see anything. Then he climbs a second hill but he does not see anything. Then he climbs a third hill but he does not see anything, so he goes back to the place where he
took his nap, and while he is sitting there, his camel comes walking and places its reins in his hand. Allâh rejoices more over the repentance of His slave than this man when he finds his camel as it had left him.”

Simâk said: “Ash-Sha’bî said that An-Nu’mân attributed this Hadîth to the Prophet ﷺ, but I did not hear that.”

[6959] 6 - (2746) It was narrated that Al-Barâ’ bin ‘Azib said: “The Messenger of Allâh ﷺ said: ‘What do you say about the joy of a man whose mount has run away from him, dragging its reins in the waterless desert in which there is no food or drink, and his food and drink are on it (the camel). He looks for it until he becomes exhausted, then it passes by the trunk of a tree and its reins get caught on it, and he finds it caught there?’ We said: ‘(His joy would be) great, 0 Messenger of Allâh.’ The Messenger of Allâh ﷺ said: ‘By Allâh, Allâh rejoices more over the repentance of His slave than this man over his mount.’”

Ja’far said: “Ubaidullâh bin Iyâd narrated from his father.”

[6960] 7- (2747) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ said: “Allâh rejoices
more over the repentance of His slave when he repents to Him than one of you who was on his mount in the wilderness, then he lost it, and his food and drink are on it, and he despairs of finding it. He goes to a tree and lies down in its shade, having lost hope of finding his mount, and while he is like that, there it is standing in front of him, so he takes hold of its reins and says – because of his intense joy: ‘O Allah, You are my slave and I am your lord,’ making this mistake because of his intense joy.”

[6961] 8 - (...) It was narrated from Anas bin Mālik that the Messenger of Allah ﷺ said: “Allah rejoices more over the repentance of His slave than one of you if he wakes up and finds his camel which he had lost in the wilderness.”

[6962] (...) Anas narrated a similar report (as Hadith no. 6961) from the Prophet ﷺ.
Chapter 2. Sins Are Erased By Praying For Forgiveness And Repenting

[6963] 9 - (2748) It was narrated that Abû Ayyûb said, when he was dying: “I have concealed from you something that I heard from the Messenger of Allâh ﷺ. I heard the Messenger of Allâh ﷺ say: ‘If you did not commit sin, Allâh would create people who would commit sin, and He would forgive them.’”

[6964] 10 - (...) It was narrated from Abû Ayyûb Al-Ansârî that the Messenger of Allâh ﷺ said: “If you did not commit any sins for which Allâh would forgive you, Allâh would create a people who will have sins and he would forgive them for them.”

[6965] 11 - (2749) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘By the One in Whose Hand is my soul, if you did not commit sin, Allâh would dispense with you and create people who would commit sins, then ask (Allâh) for
forgiveness, then he would forgive them.”

Chapter 3. The Virtue Of Constant Dhikr, Thinking Of The Hereafter, And Remembering That Allāh Is Always Watching; Permissibility Of Stopping That Sometimes, And Attending To Worldly Matters

[6966] 12 - (2750) It was narrated that Hanzalah Al-Usaidi – who was one of the scribes of the Messenger of Allāh ﷺ – said: “Abū Bakr met me and said: ‘How are you, 0 Hanzalah?’ I said: ‘Hanzalah has become a hypocrite.’ He said: ‘Subhān Allāh! What are you saying?’ I said: ‘When we are with the Messenger of Allāh, he reminds us of the Fire and Paradise, until it is as if we are seeing them with our own eyes, but when we depart from the Messenger of Allāh, we attend to our wives and children and businesses, and we forget a great deal.’ Abū Bakr said: ‘By Allāh, we experience something similar.’

‘Abū Bakr and I went and entered upon the Messenger of Allāh ﷺ, and I said: ‘Hanzalah has become a hypocrite, 0 Messenger of Allāh.’ The Messenger of Allāh ﷺ said: ‘Why is that?’ I said: ‘O Messenger of Allāh, when we are with you, you remind us of
Paradise and the Fire (until) it is as if we are seeing them with our own eyes, but when we depart from you, we attend to our wives and children and businesses, and we forget a great deal.’ The Messenger of Allâh ﷺ said: ‘By the One in Whose Hand is my soul, if you continued as you are when you are with me, and continued to remember (Paradise and Hell), the angels would shake hands with you in your homes and on the streets. But, O Hânzalah, there is a time for this and a time for that’’ (he said it) three times.

[6967] 13 - (…) It was narrated that Hânzalah said: ‘We were with the Messenger of Allâh ﷺ and he exhorted us, and reminded us of the Fire. Then I came home and laughed with my children and played with my wife. Then I went out and met Abû Bakr, and I mentioned that to him. He said: ‘I have done the same as you mentioned.’ We met the Messenger of Allâh ﷺ and I said: ‘O Messenger of Allâh, Hânzalah has become a hypocrite.’ He said: ‘Don’t speak like that.’ So I told him what we had said, and Abû Bakr said: ‘I have done the same as he has.’ He (ﷺ) said: ‘O Hânzalah, there is a time for this and a time for that. If your hearts were always as they are when you
are remembering, the angels would shake hands with you and greet you in the streets.”

[6968] (...) It was narrated that the scribe (of the Messenger of Allâh ﷺ) Hanzalah At-Tamîmî Al-Usaidî said: “We were with the Prophet ﷺ and we spoke of Paradise and the Fire...” and he mentioned a similar Hadîth (as no. 6967).

Chapter 4. The Vastness Of Allâh’s Mercy, Which Prevails Over His Wrath

[6969] 14 - (2751) It was narrated from Abû Hurairah that the Prophet ﷺ said: “When Allâh created the creation, He wrote in His Book, which is with Him above the Throne: ‘My mercy prevails over My wrath.’”

[6970] 15 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Allâh, Glorified and Exalted is He, said: “My mercy precedes My wrath.”
[6971] 16 - (…) It was narrated that Abü Hurairah said: The Messenger of Allâh ﷺ said: “When Allâh had finished creation, He ordained for Himself in His Book which is with Him: ‘My mercy prevails over My wrath.’”

[6972] 17 - (2752) Abü Hurairah said: “I heard the Messenger of Allâh ﷺ say: ‘Allâh made mercy in one hundred parts, and He kept ninety-nine parts with Him, and He sent one part down to earth, from which all creatures show compassion to one another, and animals even lift their hooves lest they harm their young.’”

[6973] 18 - (…) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Allâh created one hundred (parts) of mercy, and He placed one part among His creation, and kept one hundred less one with Him.”
It was narrated from Abü Hurairah that the Prophet ﷺ said: “Allah has one hundred (parts of) mercy, of which He sent one part down among jinn, humans, animals and insects, because of which they show compassion and kindness to one another, and a wild animal shows compassion to its young. And Allah has kept back ninety-nine parts of mercy by which He will show mercy to His slaves on the Day of Resurrection.”

It was narrated that Salmân Al-Fârisî said: “The Messenger of Allah ﷺ said: ‘Allah has one hundred (parts) of mercy, because of (one part of) which creatures show mercy to one another, and ninety-nine parts are for the Day of Resurrection.”

Al-Muʿtamir narrated it from his father with this chain of narrators.

It was narrated that Salmân said: “The Messenger of Allah ﷺ said: ‘On the day that Allah created the heavens and the earth, He created one hundred (parts of) mercy, each of
which is as great as the distance between the heavens and the earth, and He put one part of that mercy on earth, because of which a mother shows compassion to her child and animals and birds show compassion to one another. When the Day of Resurrection comes, that mercy will complete the number (again).”

[6978] 22 - (2754) It was narrated that ‘Umar bin Al-Khattâb said: “Some prisoners were brought to the Messenger of Allah ﷺ, and there was a woman among the prisoners who was searching for someone. When she found a small boy among the prisoners, she clasped him to her and started to breastfeed him. The Messenger of Allah ﷺ said to us: ‘Do you think that this woman would throw her child into the fire?’ We said: ‘No, by Allah, she would never do that if she is able not to.’ The Messenger of Allah ﷺ said: ‘Allah is more merciful towards His slaves than this woman is towards her child.’”

[6979] 23 - (2755) It was narrated from Abü Hurairah that the Messenger of Allah ﷺ said: “If the believer knew what there is with Allah of torment, no one would hope for Paradise, and if
the disbeliever knew what there is with Allâh of mercy, no one would despair of Paradise.”

[6980] 24 - (2756) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “A man who had never done any good deed told to his family that when he dies, to burn him then scatter half (of the ashes) on the land and half in the sea, for by Allâh, if Allâh gets him, He will punish him in a way that He has never punished anyone else. When the man died, they did what he had told them. Then Allâh commanded the land to gather together what was in it, and He commanded the sea to gather together what was in it, then He said (to that man): ‘Why did you do that?’ He said: ‘Out of fear of You, O Lord, and You know best.’ And Allâh forgave him.”

[6981] 25 - (...) It was narrated from Az-Zuhri, who said: Humaid bin ‘Abdur-Rahmân informed me from Abû Hurairah that the Prophet ﷺ said: “A man transgressed against his soul. When he was dying he told his sons: ‘When I die, burn me then
crush (my bones), then scatter them in the wind and in the sea, for by Allâh, if Allâh gets me, He will punish me as He has never punished anyone.' They did that as they were told. Then Allâh said to the land: ‘Return what you have taken,’ and he was standing there. Then He said to him: ‘What made you do what you did?’ He said: ‘Fear of You, O Lord.’ And Allâh forgave him because of that.’

[6982] (2619) Az-Zuhri said: “Humaid narrated to me from Abu Hurairah that the Messenger of Allâh ﷺ said: ‘A woman entered Hell because of a cat which she had; she had tied it up and did not feed it nor let it loose to eat of the vermin of the earth, until it died of starvation.’”

[6983] 26 - (2756) It was narrated that Abu Hurairah said: “I heard the Messenger of Allâh ﷺ say: ‘A man transgressed against his soul...’” a Hadîth like that of Ma’mar (no. 6981), up to the words: “And Allâh forgave him.”
He did not mention the Hadith about the woman and the cat.

In the Hadith of Az-Zubaidi it says: “Allâh, Glorified and Exalted is He, said to everything that had taken any part of him: ‘Give back that which you have taken of him.’”

Abû Sa‘eed Al-Khudrî narrated from the Prophet ﷺ: “Allâh bestowed wealth and children upon a man among those who came before you. He said to his children: ‘Do what I command you, or I will make others my heirs. When I die, burn me’” – and as far as I know, he said – “and crush (my bones), then scatter me in the wind, for I have never done any good that would please Allâh, and if Allâh gets me, He will punish me.’ He took a pledge from them, and they did that for him. By my Lord, Allâh said: ‘What made you do that?’ He said: ‘Fear of You.’ And that is all that befell him.”
[6985] 28- (…) A similar Hadith (as no. 6984) was narrated from Qatâdah with the chain of Shu‘bah.

Chapter 5. Acceptance Of Repentance From Sin, Even If The Sin And Repentance Happen Repeatedly

[6986] 29 - (2758) It was narrated from Abû Hurairah that in a Hadith Qudsi the Prophet Ṣalla Allâhu 'alaih wa sallam said, quoting the Lord, the Sublime and Majestic: “A man committed a sin and said: ‘O Lord, forgive me.’ Allâh, Blessed and Exalted is He, said: ‘My slave
has committed a sin, but he knew that he has a Lord Who forgives sin, and calls people to account for sin.’ Then he sinned again and said: ‘O Lord, forgive me.’ Allâh, Blessed and Exalted is He, said: ‘My slave has committed a sin, but he knew that he has a Lord Who forgives sin, and calls people to account for sin.’ Then he sinned again and said: ‘O Lord, forgive me.’ Allâh, Blessed and Exalted is He, said: ‘My slave has committed a sin, but he knew that he has a Lord Who forgives sin, and calls people to account for sin. Do what you wish, for I have forgiven you.’”

‘Abdul-A’lâ said: “I do not know whether he said after the third or the fourth time: ‘Do what you wish.’”

[6987] (...) ‘Abdul-A’lâ bin Hammâd An-Narsî narrated with this chain of narrators (a Hadîth similar to no. 6986).

[6988] 30 - (...) Is’hâq bin ‘Abdullâh bin Abî Ṭâlîhah said: “In Al-Madinah there was a storyteller called ‘Abdur-Rahmân bin Abî ‘Amrah. I heard him say: ‘I heard Abû Hurairah say: “A man committed a sin...” a Hadîth like that of Hammâd bin Salamah (no. 6986), and he mentioned three times that he committed a
sin, and after the third time (he said): “I have forgiven My slave; let him do what he likes.”

[6989] 31 - (2759) It was narrated from Abû Mûsâ that the Prophet ﷺ said: “Allâh holds out His Hand at night to accept the repentance of those who have sinned during the day, and He holds out His Hand by day to accept the repentance of those who have sinned at night – until the sun rises from its place of setting.”

[6990] (...) Shu‘bah narrated a similar report with this chain of narrators.

Chapter 6. The Protective Jealousy (Ghîrah) Of Allâh The Most High, And The Prohibition Of Immoral Behavior

[6991] 32 - (2760) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘There is no one to whom praise is more dear than Allâh, Glorified and Exalted is He, and because of that He praised Himself. And there is no one whose Ghîrah (protective jealousy) is greater than Allâh’s and because of that He forbade immoral actions, both
those that are committed openly and those that are committed in secret.”

[6992] 33 - (...) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘There is no one whose protective jealousy is greater than Allâh’s, and because of that He forbade immoral actions, both those that are committed openly and those that are committed in secret. And there is no one to whom praise is more dear than Allâh, Glorified and Exalted is He.’”

[6993] 34 - (...) It was narrated from ‘Amr bin Murrah who said: “I heard Abû Wâ’il say: ‘I heard ‘Abdullâh bin Mas’ûd say:’” – He said: “I said: ‘Did you hear it from ‘Abdullâh?’ He said: ‘Yes, and he attributed it to the Prophet ﷺ’ – “There is no one whose protective jealousy is greater than Allâh’s, and because of that He forbade immoral actions, both those that are committed openly and those that are committed in secret. And there is no one to whom praise is more dear than Allâh, Glorified and Exalted is He, and because of that He praised Himself.”

[6994] 35 - (...) It was narrated that ‘Abdullâh bin Mas’ûd said: “The Messenger of Allâh ﷺ said: ‘There is no one to whom praise is
more dear than Allâh, Glorified and Exalted is He, and because of that He praised Himself. And there is no one whose protective jealousy is greater than Allâh’s, and because of that He forbade immoral actions. And there is no one to whom apologies (repentance) are dearer than Allâh, and because of that He sent down the Book and He sent the Messengers.”

[6995] 36 - (2761) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Allâh has a sense of protective jealousy and the believer has a sense of protective jealousy, too, and the protective jealousy of Allâh is provoked when the believer does something that is forbidden to him.’”

[6996] (2762) Asmâ’ bint Abî Bakr narrated that she heard the Messenger of Allâh ﷺ say: “Nothing has a greater sense of protective jealousy than Allâh, Glorified and Exalted is He.”

[6997] (2761) A report like that of Hajjâj (no. 6995) was narrated from Abû Hurairah from the Prophet ﷺ.
It was narrated from Asmâ’ that the Prophet said: “Nothing has a greater sense of protective jealousy than Allah, Glorified and Exalted is He.”

It was narrated from Abü Hurairah that the Messenger of Allah said: “The believer feels protective jealousy towards another believer, and Allah has a greater sense of protective jealousy.”

(Shu’bah said: “I heard Al-‘Alâ’...” (a Hadîth similar to no. 6999) with this chain of narrators.

Chapter 7. The Words Of Allah

It was narrated from ‘Abdullâh bin Mas’ûd that a man kissed a woman, then he came to the Prophet and told him about that. Then it was revealed: “And perform As-Salât, at
the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).”[1] The man said: “Is that just for me, O Messenger of Allah?” He said: “It is for anyone who does that among my Ummah.”

[7002] 40 - (...) It was narrated from Ibn Mas'ûd that a man came to the Prophet ﷺ and said that he had done something with a woman, either kissing or touching her hand or something, as if he was asking about the expiation for that. Then Allah revealed (the words)... and he (the sub narrator) mentioned a Hadîth like that of Yazîd (no. 7001).

[7003] 41 - (...) It was narrated from Sulaimân At-Taimî with this chain of narrators. He said: “A man did something with a woman that was less than intercourse. He went to ‘Umar bin Al-Khaṭṭâb, who rebuked him strongly, then he went to Abû Bakr, who rebuked

him strongly, then he went to the Prophet ﷺ and he mentioned a Ḥadîth like that of Yazîd and Al-Mu’tamîr. (no. 7001, 7002)

[7004] 42 - (…) It was narrated that ‘Abdullâh said: “A man came to the Prophet ﷺ and said: ‘O Messenger of Allâh, I was intimate with a woman on the outskirts of Al-Madinah, and I did something with her that was less than intercourse. Here I am, judge me as you wish.’ ‘Umar said to him: ‘Allâh had concealed you, why didn’t you conceal yourself?’ But the Prophet ﷺ did not answer. The man got up and left, then the Prophet ﷺ sent a man to call him back, and he recited this Verse to him: “And perform As-Salât, at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice)”.[1] A man among the people said: ‘O Prophet of Allâh, is it only for him?’ He said: ‘No, it is for all the people.’”

[7005] 43 - (…) A Ḥadîth like that of Abû Al-Ahwaṣ was narrated from ‘Abdullâh (no. 7004) from

the Prophet, and he said in his Ḥadīth: “Mu‘ādh said: ‘O Messenger of Allâh, is it only for him or for all of us?’ He said: ‘No, it is for all of you.’”

[7006] 44 - (2764) It was narrated that Anas said: “A man came to the Prophet and said: ‘O Messenger of Allâh, I have committed a sin that may dictate a punishment, so carry it out on me.’” He said: “The time for prayer came, so he prayed with the Messenger of Allâh. When the prayer was over he said: ‘O Messenger of Allâh, I have committed a sin that may dictate a punishment, so punish me according to the Book of Allâh.’ He (ﷺ) said: ‘Did you attend the prayer with us?’ He said: ‘Yes.’ He said: ‘You have been forgiven.’”

[7007] 45 - (2765) Abû Umâmah said: “While the Messenger of Allâh was in the Masjid and we were sitting with him, a man came and said: ‘O Messenger of Allâh, I have committed a sin that may dictate a punishment, so carry it out on
me.’ The Messenger of Allah remained silent and he said again: ‘O Messenger of Allah, I have committed a sin that may dictate a punishment, so carry it out on me.’ (The Messenger of Allah remained silent and he said it a third time, and the Iqâmah was called for prayer. When the Prophet of Allah left, the man followed him, and I (Abû Umâmah) also followed the Messenger of Allah to see how he would answer the man."

“The man caught up with the Messenger of Allah and said: ‘O Messenger of Allah, I have committed a sin that may dictate a punishment, so carry it out on me.’” Abû Umâmah said: “The Messenger of Allah said to him: ‘When you came out of your house, did you perform Wudū’ and do it well?’ He said: ‘Yes, O Messenger of Allah.’ He said: ‘Then did you attend the prayer with us?’ He said: ‘Yes, O Messenger of Allah.’ The Messenger of Allah said to him: ‘Then Allah has forgiven your transgression’ – or ‘your sin.’”

Chapter 8. The Acceptance Of The Repentance Of The One Who Kills, Even If He Has Killed A Great Deal

[7008] 46 - (2766) It was narrated from Abû Sa‘eed Al-Khudrî that the Prophet of Allah said: “Among those who came
before you there was a man who killed ninety-nine people, then he asked who the most knowledgeable man on earth was, and he was directed to a monk. He went to him and told him that he had killed ninety-nine people; could he repent? The monk said no, so he killed him, thus completing one hundred. Then he asked who the most knowledgeable man on earth was, and he was directed to a man of knowledge, and said that he had killed one hundred people; could he repent? He said: 'Yes, who could stand between him and repentance? Go to such and such a land, for therein there are people who worship Allah, so go and worship Allah with them, and do not go back to your own land for it is a bad land.' So he set out, then when he was halfway there, death came upon him. The Angels of mercy and the Angels of torment disputed over him. The Angels of mercy said: 'He came repenting and turning whole-heartedly towards Allah.' The Angels of torment said: 'He never did anything good.' Then an angel in the form of a man came to them and they appointed him (to decide) between them. He said: 'Measure the distance between the two lands, and whichever is closer, that is where he belongs.' So they measured it and they found that he was closer to the land that he was heading for, so the Angels of mercy took him.'
Qatâdah said: “Al-Hasan said: ‘We were told that when death came to him, he leaned forward (towards the land he was heading for).’”

[7009] 47 - (...) It was narrated from Abû Sa’eed Al-Khudrî from the Prophet ﷺ: “A man killed ninety-nine people, then he started asking whether he could repent. He came to a monk and asked him, and he said: ‘You cannot repent,’ so he killed the monk. Then he started asking, then he left that town for another town where there were righteous people. When he was part-way there, death overtook him, and he died when he was leaning forward. The Angels of mercy and the Angels of torment disputed over him, but he was closer to the righteous town by a handspan, so he was counted as one of its people.”

[7010] 48 - (...) A Hadîth like that of Mu‘âdh bin Mu‘âdh (no. 7009) was narrated from Qatâdah with this chain of narrators, and he added: “Allâh ordered to (one land) to move away, and to (the other land) to come closer.”
Chapter... The Vastness Of Allâh’s Mercy Towards The Believers, And Every Muslim Will Be Ransomed By A Disbeliever From The Fire

[7011] 49 - (2767) It was narrated that Abû Mûsâ said: “The Messenger of Allâh said: ‘When the Day of Resurrection comes, Allâh, Glorified and Exalted is He, will give every Muslim a Jew or a Christian, and He will say: “This is your ransom from the Fire.”

[7012] 50 - (...) ‘Awn and Sa’eed bin Abî Burdah narrated that they witnessed Abû Burdah narrating to ‘Umar bin ‘Abdul-‘Azîz from his father that the Prophet said: “No Muslim man dies but Allâh causes a Jew or a Christian to enter the Fire in his stead.” ‘Umar bin ‘Abdul-‘Azîz asked him to swear by Allâh, besides Whom none has the right to be worshipped, three times, that his father narrated that to him from the Prophet, and he swore to him. Sa’eed did not tell me that he asked him to swear, but he did not object to what ‘Awn said.

[7013] (...) Qatâdah narrated a Hadîth like that of ‘Affân (no. 7012), with this chain of narrators, and he said: “Awn bin ‘Utbah.”
It was narrated from Abû Burdah from his father that the Prophet ﷺ said: “On the Day of Resurrection some Muslim people will come with sins like mountains, but Allâh will forgive them and will place them (the sins) on the Jews and the Christians” as far as I reckon.

Abû Rawh said: “I do not know who is the one who was uncertain.”

Abû Burdah said: “I narrated that to ‘Umar bin ‘Abdul-‘Azîz and he said: ‘Did your father narrate that to you from the Messenger of Allâh ﷺ?’ I said: ‘Yes.’”

It was narrated that Safwân bin Muhriz said: “A man said to Ibn ‘Umar: ‘What did you hear the Messenger of Allâh ﷺ say about Najwa (private conversation)?’ He said: ‘I heard him say: ‘On the Day of Resurrection the believer will be brought close to his Lord (the Mighty and Sublime), until He places His concealment over him, then He will make him confess his sins, and He will say: ‘Do you admit it?’ He will say: ‘Yes, O Lord, I admit it.’ He will say: ‘I concealed
them for you in the world and I forgive you for them today.’ Then he will be given the record of his good deeds. As for the disbelievers and the hypocrites, it will be called out before all of creation: These are the ones who disbelieved in Allâh.”

Chapter 9. The Repentance Of Ka'b Ibn Mâlik And His Two Companions

[7016] 53 - (2769) It was narrated that Ibn Shihâb said: “Then the Messenger of Allâh æ went out on the campaign of Tabûk, heading towards the Byzantines and the Arab-Christians of Ash-Shâm.”

Ibn Shihâb said: “And ‘Abdur-Rahmân bin ‘Abdullâh bin Ka'b bin Mâlik narrated, that ‘Abdullâh bin Ka'b – who was the one among his children who became Ka'b’s guide when he became blind – said: ‘I heard Ka'b bin Mâlik narrate the story of him staying behind when the Messenger of Allâh æ went out on the campaign to Tabûk. Ka'b bin Mâlik said: “I did not stay behind from any campaign that the Messenger of Allâh æ went out on, except the campaign of Tabûk. I also stayed behind from the campaign of Badr, but the Messenger of Allâh æ did not admonish anyone who stayed behind from it. Rather the Messenger of Allâh æ and the Muslims went out seeking the...
caravan of the Quraish, but Allah brought them and their enemy face-to-face without there being any intention of fighting. I was present with the Messenger of Allah on the night of Al-'Aqabah, when we swore our allegiance to Islam. That was not dearer to me than being present at Badr, although (the battle of) Badr was more famous among the people. When I stayed behind from going on the campaign to Tabuk with the Messenger of Allah, I was never stronger or better off than when I stayed behind from that campaign. By Allah, I had never had two mounts at the same time I had two mounts at the time of that campaign. The Messenger of Allah waged this campaign at a time of intense heat, and was undertaking a long journey in a waterless land, and aiming to confront an enemy greater in numbers. He made the situation clear to the Muslims so that they could fully prepare themselves for their campaign. He told them the direction in which he wanted to go. The Muslims who were with the Messenger of Allah were many, and there was no proper written record of them.”

Ka'b said: “Few men wanted to stay behind, and they thought that they could easily conceal themselves, so long as no Revelation came down from Allah, Glorified and Exalted is
He, concerning them. The Messenger of Allâh ﷺ went out on that campaign when the fruits were ripe and the shade was very attractive, and I had a fondness for those fruits. The Messenger of Allâh ﷺ made preparations, as did the Muslims with him. I would set out in the morning to make my preparations along with them, then I would come back and did not do anything. I said to myself: 'I can do that when I want to.' I kept on delaying that until the people were about to depart. The Messenger of Allâh ﷺ set out one morning and the Muslims set out with him, but I had not made any preparations. Then I went out and came back, and I did not do anything. I continued to do that until they had covered some distance, and I thought of riding and catching up with them. Would that I had done that, but that was not decreed for me.

“When I went out among the people, after the departure of the Messenger of Allâh ﷺ, I would feel shocked and upset to see that there was no one else of my calibre, except a man who was accused of being a hypocrite or a man who had been excused because of physical weakness. The Messenger of Allâh ﷺ did not remember me until he reached Tabûk, then he said, while he was sitting among the people in Tabûk: ‘What happened to Ka'b bin Mâlik?’ A man from Banû
Salamah said: ‘O Messenger of Allah, his cloak and self admiration have detained him.’ Mu‘âdh bin Jabal said to him: ‘What a bad thing you have said! By Allah, O Messenger of Allah, we know nothing but good about him.’ The Messenger of Allah remained silent and while he was like that, he saw a man dressed in white, shimmering like a mirage. The Messenger of Allah said: ‘Be Abü Khaithamah’ and it was Abî Khaithamah Al-Ansârî, who was the one who gave a Sâ’ in charity and was mocked by the hypocrites.”

Ka‘b bin Mâlik said: “When I heard that the Messenger of Allah was on his way back from Tabûk, I became very worried and I began to think of telling a lie, but then I said: ‘How will I save myself from His wrath tomorrow?’ I sought the advice of every wise man among my people. When I was told that the arrival of the Messenger of Allah was imminent, all false ideas left me, and I knew that nothing could save me from his wrath, so I decided to tell him the truth. The Messenger of Allah arrived in the morning, and whenever he returned from a journey, he would start by going to the Masjid and praying two Rak’ah there, then he would sit to talk to the people. When he had done that, those who had stayed behind came to him and
started offering their excuses and swearing oaths to him.

"There were eighty-odd men, and the Messenger of Allah \(\text{ﷺ}\) accepted their excuses as they appeared to be, and he accepted their oaths of allegiance and prayed for forgiveness for them, and he left their inward intentions to Allah. Then I came, and when I greeted him with Salâm, he smiled in the manner of one who is angry. Then he said: 'Come here.' So I came and sat before him, and he said to me: 'What kept you behind? Did you not buy a mount?' I said: 'O Messenger of Allah, by Allah, if I sat before anyone in this world other than you, I would have saved myself from his anger with an excuse, for I have been given the ability to argue, but by Allah, I know that if I were to tell you a lie today that you accepted, soon Allah would make you angry with me, but if I tell you the truth today, you will be annoyed with me, yet I hope that Allah will cause it to end well. By Allah, I had no excuse. By Allah, I was never stronger or more well-off than when I stayed behind and did not accompany you.' The Messenger of Allah \(\text{ﷺ}\) said: 'As for this one, he has spoken the truth. Get up and leave until Allah decides concerning you.'

"So I left, and some men of Banû Salamah came rushing after me and said to me: 'By Allah, we slammed on their heads from their dîn, they came to Allah with their excuse and sworn oaths to him.

"There were eighty-odd men, and the Messenger of Allah \(\text{ﷺ}\) accepted their excuses as they appeared to be, and he accepted their oaths of allegiance and prayed for forgiveness for them, and he left their inward intentions to Allah. Then I came, and when I greeted him with Salâm, he smiled in the manner of one who is angry. Then he said: 'Come here.' So I came and sat before him, and he said to me: 'What kept you behind? Did you not buy a mount?' I said: 'O Messenger of Allah, by Allah, if I sat before anyone in this world other than you, I would have saved myself from his anger with an excuse, for I have been given the ability to argue, but by Allah, I know that if I were to tell you a lie today that you accepted, soon Allah would make you angry with me, but if I tell you the truth today, you will be annoyed with me, yet I hope that Allah will cause it to end well. By Allah, I had no excuse. By Allah, I was never stronger or more well-off than when I stayed behind and did not accompany you.' The Messenger of Allah \(\text{ﷺ}\) said: 'As for this one, he has spoken the truth. Get up and leave until Allah decides concerning you.'

"So I left, and some men of Banû Salamah came rushing after me and said to me: 'By Allah, we
never knew you to commit any sin before this, but you were unable to offer any excuse to the Messenger of Allah as the others who stayed behind did. It would have been sufficient for your sin if the Messenger of Allah had prayed for forgiveness for you.’

‘By Allah, they kept rebuking me until I wanted to go back to the Messenger of Allah and contradict myself. Then I said to them: ‘Is there anyone else in the same position as me?’ They said: ‘Yes, there are two men in the same position as you; they said something like what you said, and they were told something like what you were told.’ I said: ‘Who are they?’ They said: ‘Murârah bin Rabî‘ah Al-‘Ámîrî and Hilâl bin Umayyah Al-Wâqî‘î.’ They mentioned to me two righteous men who had been present at (the battle of) Badr, and there was an example for me in them. So I went away when they mentioned them to me.

“The Messenger of Allah forbade the Muslims to speak to the three of us among those who had stayed behind. So the people shunned us, or their attitude towards us changed, until it seemed to me that the land itself had turned hostile towards me, and it was no longer the land that I knew. We stayed like that for fifty nights. As for my two companions, they stayed in their houses weeping, but I was the
youngest and strongest of them. I would go out and attend the prayer, and go around in the marketplaces, and no one would speak to me. I would go to the Messenger of Allâh ﷺ and greet him with Salâm, when he was sitting with the people after prayer, and I would say to myself: ‘Did his lips move in response or not?’ Then I would pray standing close to him, stealing glances at him. When I focused on my prayer, he would look at me, then when I looked at him he would turn away. Then when this harsh treatment of the Muslims had gone on for too long, I went and climbed the wall of the garden of Abû Qatâdah, who was my paternal cousin and the dearest of people to me, and I greeted him with Salâm but by Allâh, he did not return the greeting. I said to him: ‘O Abû Qatâdah, I adjure you by Allâh, do you know that I love Allâh and His Messenger?’ He remained silent, so I adjured him again, and he remained silent. Then I adjured him again and he said: ‘Allâh and His Messenger know best.’ My eyes filled with tears, and I turned away and climbed back over the wall.

“While I was walking in the marketplace of Al-Madînah, I saw a farmer from Ash-Shâm, one of those who had brought foodstuff to sell in Al-Madînah. He was saying: ‘Who will show
The people started to point me out to him, and he came to me and gave me a letter from the king of Ghassân. I was literate, so I read it and it said:

"We have heard that your companion is treating you cruelly, and you do not have to stay in a place where you are humiliated and have no rights. Come to us and we will support you." When I read it, I said: 'This is also part of the test,' and went to the oven and threw it in. Then when forty of the fifty days had passed, and no Revelation had come, the envoy of the Messenger of Allâh came to me and said: 'The Messenger of Allâh has ordered you to keep away from your wife.' I said: 'Should I divorce her, or what should I do?' He said: 'No, just keep away from her, and do not come near her.' And he sent word to my two companions with similar orders. I said to my wife: 'Go to your family and stay with them until Allâh decides concerning this matter.' The wife of Hilâl bin Umayyah came to the Messenger of Allâh and said to him: 'O Messenger of Allâh, Hilâl bin Umayyah is an old man who has no servant and no one to take care of him. Do you object if I serve him?' He said: 'No, but he should not come near you.' She said: 'By Allâh, he has no such
desire; he has not stopped weeping from the moment this happened until today.'

"Some of my family said to me: 'Why don't you ask the Messenger of Allah for permission concerning your wife, for he has given the wife of Hilal bin Umayyah permission to serve him.' I said: 'I will not ask the Messenger of Allah for permission concerning her, for how can I know what the Messenger of Allah will say if I ask him for permission concerning her, when I am a young man?' I stayed like that for ten days, which completed fifty days from the time when it had become forbidden to speak to us. Then I prayed Fajr on the morning of the fiftieth day, on the roof of one of our houses. While I was sitting in the manner that Allah, Glorified and Exalted is He, described us, my own self was straitened for me and the earth, vast as it is, was straitened for me,1 I heard the voice of someone shouting from the top of Mount Sal', saying at the top of his voice: 'O Ka'b bin Malik, be of good cheer!' I fell down in prostration, for I knew that a way out had come.

"The Messenger of Allah had announced to the people that Allah had accepted our repentance when he prayed Fajr, and the people started to give us the glad tidings.

They went to my two companions to tell them the glad tidings, and one man came to me galloping on his horse, and a man from Aslam came rushing to me, and he stood on top of the mountain and shouted. The man's voice was swifter than the horse. When the one whose voice I had heard giving me the glad tidings came to me, I took off my cloak and gave it to him in return for his good news. By Allah, I did not have any other garment at that time, and I had to borrow two garments and put them on. I set out to go to the Messenger of Allah ﷺ, and I was met by the people, group after group, congratulating me for my repentance and saying: 'Congratulations for Allah’s acceptance of your repentance.'

Then I entered the Masjid and saw the Messenger of Allah ﷺ sitting there with the people around him. Talhah bin Ubaidullah got up and ran towards me to shake my hand and congratulate me, but by Allah, no man among the Muhâjirîn got up except him.”

(The sub narrator said:) Ka‘b never forgot that (gesture) of Talhah's.

Ka‘b said: “When I greeted the Messenger of Allah ﷺ with Sulâm, he said, with his face shining with joy: ‘Be of good cheer, for this is the best day you have ever had since the day your mother gave birth to you.’ I said: ‘Is it from you, O Messenger of
Allāh, or from Allāh?’ He said: ‘No, it is from Allāh.’ When the Messenger of Allāh was happy, his face would shine, as if it were a piece of the moon, and we would recognize that.

“When I sat before him, I said: ‘O Messenger of Allāh, as part of my repentance, I will give up my wealth as charity to Allāh and His Messenger.’ The Messenger of Allāh said: ‘Keep some of (the booty of) your wealth; that is better for you.’ I said: ‘I will keep my share of Khaibar.’ Then I said: ‘O Messenger of Allāh, Allāh saved me because I spoke the truth. As part of my repentance I shall speak nothing but the truth so long as I live.’ By Allāh, I do not know of anyone among the Muslims whom Allāh put to a more severe test because of telling the truth, from the time I said that to the Messenger of Allāh until today. By Allāh, I have not told a lie from the time I said that to the Messenger of Allāh until today, and I hope that Allāh will protect me for the rest of my life.”

“And Allāh revealed the words: ‘Allāh has forgiven the Prophet, the Muhājirūn and the Anṣār who followed him (Muḥammad) in the time of distress (Tabūk expedition)’. Until he reached: ‘Certainly, He is unto them full of...”
kindness, Most Merciful. And (He did forgive also) the three who did not join (the Tabûk expedition) till, for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His Pardon (repent to Him). Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful.”

[until he reached]:

“O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds)”[1]

Ka‘b said; “By Allâh, Allâh did not bestow any blessing upon me, after He guided me to Islam, that was greater in my view than the fact that I told the truth to the Messenger of Allâh ﷺ, and I did not lie and end up doomed as happened to those who lied, when there came Revelation in which Allâh addressed those who had lied, and spoke the harshest words ever spoken to anyone. Allâh said:

“They will swear by Allâh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijsun [i.e. Najasun (impure) because of their evil deeds], and Hell is their

dWelling place — a recompense for that which they used to earn. They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allâh is not pleased with the people who are Al-Fâsiqûn.”[1]

Ka’b said: “Our case was deferred, the theree of us, unlike the case of those whose apology the Messenger of Allâh ﷺ accepted when they swore to him, and he accepted their oath of allegiance and prayed for forgiveness for them. The Messenger of Allâh ﷺ deferred our case until Allâh decided concerning it. Hence Allâh said: “And (He did forgive also) the three who...” What Allâh says here does not refer to our staying behind from the campaign, rather it refers to His delaying the decision concerning us, unlike those who swore an oath (to the Prophet ﷺ) and apologized to him, from whom he accepted that.”

[7017] (...) A similar report was narrated from Az-Zuhri.

[7018] 54 - (...) ‘Abdullâh bin Ka’b bin Mâlik, who acted as Ka’b’s guide when he became blind, said: “I heard Ka’b bin Mâlik telling his story about when he stayed behind from

going on the campaign to Tabûk with the Messenger of Allâh ﷺ...” and he quoted the Hadîth (as no. 7016) and added: “When the Messenger of Allâh ﷺ wanted to go out on a campaign, he would hint at a destination other than his real goal, except in the case of this campaign.”

In the Hadîth of Az-Zuhrî’s nephew, it does not mention Abû Khâithamah and his catching up with the Prophet ﷺ.

[7019] 55 - (...) ‘Abdur-Rahmân bin ‘Abdullâh bin Ka‘b bin Mâlik narrated that his paternal uncle, ‘Ubaidullâh bin Ka‘b, who was Ka‘b’s guide when he lost his sight, and who was the most knowledgeable of his people about the Ahâdîth of the Companions of the Messenger of Allâh ﷺ, said: “I heard my father Ka‘b bin Mâlik, who was one of the three whose repentance was accepted, say that he did not stay behind from accompanying the Messenger of Allâh ﷺ on any campaign that he went on, except for two campaigns...” and he quoted the Hadîth and said: “The Messenger of Allâh ﷺ set out on the campaign with many people, more than ten thousand, and there was no record of their names.”
Chapter 10. Al-Ifk (The Slander) And The Acceptance Of The Slanderer's Repentance

[7020] 56 - (2770) It was narrated from Az-Zuhri: “Sa’eed bin Al-Musayyab, ‘Urwhah bin Az-Zubair, ‘Alqamah bin Waqqâs and ‘Ubaidullah bin ‘Abdullah bin ‘Utbah bin Mas’ûd narrated the Hadith of ‘Âishah, the wife of the Prophet ﷺ, when the people of the slander said what they said about her, then Allah declared her innocent of what they said. Each of them told me part of her story, and some of them had better memories than others and reported more details. I tried to memorize what each of them told me of the story, and their reports confirmed one another. They said that ‘Âishah, the wife of the Prophet ﷺ said: ‘When the Messenger of Allâh ﷺ wanted to go out on a journey, he would cast lots between his wives and the one whose name was drawn, the Messenger of Allâh ﷺ would take her with him.’

‘Âishah said: ‘He (ﷺ) cast lots between us for a campaign he was going on, and my name was drawn, so I went out with the Messenger of Allâh ﷺ. This was after the command of Hijâb had been revealed, so I would be lifted up in my Howdah, and I would be set down in it. That was the case throughout the journey, until the
Messenger of Allâh ﷺ had finished his campaign, then we headed back.

"When we were close to Al-Madinah, he gave the command to move on one night. When he gave the command to move on, I got up and walked until I had passed beyond the army, and when I had relieved myself I came back to the camp. I put my hand to my chest and found that my necklace of Zafâr beads (a kind of Yemeni beads) had broken and fell off. I went back, looking for my necklace, and that distracted me. The men who used to prepare the camel for me and lift up my Howdah came and lifted it onto my camel that I used to ride, and they thought that I was in it.

"The women at that time were lean and did not carry much flesh, as they did not eat much food. The people did not notice the weight of the Howdah when they lifted it up, as I was a young girl. They drove the camel and set out. I found my necklace after the army had moved on, and I came back to their camp and there was no one to call and no one to answer. I waited in the place where I had stayed, thinking that the people would notice I was missing and would come back for me. While I was sitting in that place, tiredness overwhelmed me and I fell asleep. Šâfîwân bin Al-Mu’attâl As-Sulami Adh-Dhakwânl had stopped to rest towards the end of the night, and he
was behind the army, and had set out at the end of night. In the morning he reached the place where I was, and he saw the shape of a person sleeping. He came to me, and he recognized me when he saw me, as he used to see me before the Hijâbj was enjoined upon me. I woke up when I heard his Istirjâ’ah[1] when he recognized me, and I covered my face with my Jilbâb. By Allâh, he did not say a word to me and I did not hear any word from him apart from his Istirjâ’ah.

"He made his camel kneel down and put his foot on its foreleg (to keep it steady), then I mounted it, and he set off, leading me on the mount, until we came to the army, which had stopped to rest in the noonday heat. Then some were doomed because of my situation, foremost among whom was ‘Abdullâh bin Ubayy bin Salûl. We arrived in Al-Madinah, and I fell sick for a month after we arrived in Al-Madinah. The people were spreading what the people of the slander were saying, and I was not aware of any of that. What gave me cause for alarm was that I did not see the kindness that I usually saw from the Messenger of Allâh when I was sick; rather the Messenger of Allâh would just come and greet me with Salâm, and say: “How are you?” So that made me worried, but I was

[1] Saying: “Verily to Allâh we belong and verily unto Him is our return.”
unaware of the evil, until I went out after I had begun to recover, and Umm Misṭaḥ went out with me, to Al-Manāsī', which is where we used to relieve ourselves. We only used to go out at night, and that was before we had latrines close to our houses. We were like the early Arabs in our efforts to keep clean; we did not like to have latrines close to our houses.

"Umm Misṭaḥ and I set out. She was the daughter of Abū Ruhm bin Al-Muṭṭalīf bin ‘Abd Manāf, and her mother was the daughter of Sakhir bin ‘Amir, the maternal aunt of Abū Bakr Aṣ-Ṣiddīq. Her son was Misṭaḥ bin Uthāthah bin ‘Abbād bin Al-Muṭṭalīf. The daughter of Abū Ruhm and I set out for my house when we had finished our business, and Umm Misṭaḥ stumbled on her apron and said: “Woe to Misṭaḥ!” I said to her: “What a bad thing you have said; are you berating a man who was present at (the battle of) Badr?” She said: “O you! Have you not heard what he said?” I said: “What did he say?” She told me what the people of the slander were saying, and my sickness became worse. When I came back to my house, the Messenger of Allāh  entered upon me and greeted me with Salām, then he said: “How are you?” I said: “Will you give me permission to go to my parents?” “At that time I wanted to get confirmation of the
news from them. The Messenger of Allâh ﷺ gave me permission, so I went to my parents and said to my mother: ‘O my mother, what are the people talking about?’ She said: ‘O my daughter, do not worry, for by Allâh there was never a good looking woman who was loved by her husband and she had co-wives, but they tried to find fault with her.’ I said: ‘Subhân Allâh, are the people talking about that?’ I wept that night until morning came, and my tears never stopped, and I did not get a wink of sleep. When morning came I was still weeping. The Messenger of Allâh ﷺ called ‘Âli bin Abî Tâlib and Usâmah bin Zaid, when the Revelation was delayed, and asked their advice about leaving his wife.

‘As for Usâmah bin Zaid, he told the Messenger of Allâh ﷺ what he knew about his wife’s innocence, and what he knew of his (the Prophet’s) love for her. He said: ‘O Messenger of Allâh, she is your wife, and we know nothing but good about her.’ As for ‘Âli bin Abî Tâlib, he said: ‘Allâh has not imposed any restrictions on you, and there are many other women besides her. If you ask the slave woman she will tell you the truth.’ The Messenger of Allâh ﷺ called Barîrah and said: ‘O Barîrah, have you seen anything to make you doubt about ‘Âishah?’ Barîrah said to him: ‘By the One Who sent
you with the truth, I have never seen anything objectionable from her, except that she is a young girl who falls asleep when making dough for her family, then the domestic sheep comes and eats it.’

"The Messenger of Allâh ﷺ stood on the Minbar and sought support against ‘Abdullâh bin Ubayy bin Salûl. The Messenger of Allâh ﷺ said when he was on the Minbar: ‘O Muslims, who will support me against a man who has offended me with regard to my family? By Allâh, I know nothing but good about my family, and they have mentioned a man (Safwân) about whom I know nothing but good, and he has never entered upon my family except with me.’ Sa’d bin Mu’âdh Al-Ansârî stood up and said: ‘I will support you against him, O Messenger of Allâh. If he is from Aws, I will strike his neck, and if he is from our brothers of Al-Khazraj, tell us what to do and we will do as you command.’ Sa’d bin ‘Ubâdah, who was the chief of Al-Khazraj, stood up. He was a righteous man but tribalism overtook him, and he said to Sa’d bin Mu’âdh: ‘You are lying, by Allâh. You will not kill him and you will not be able to kill him.’ Usaid bin Hûdâir, who was the cousin of Sa’d bin Mu’âadh, stood up and said to Sa’d bin ‘Ubâdah: ‘You are lying, by Allâh. We will certainly kill him, and you are a hypocrite, defending the hypocrites.’
They began to argue while the Messenger of Allah was standing on the Minbar, and the Messenger of Allah kept trying to calm them down, until they finally calmed down and fell silent. I wept that day, and my tears never stopped and I did not get a wink of sleep. Then I wept the following night, and my tears never stopped and I did not get a wink of sleep, and my parents thought that my weeping would be the end of me. While they were sitting with me and I was weeping, an Ansârî woman asked permission to come in and I gave her permission. She sat down and wept. While we were like that, the Messenger of Allah came in and greeted us with Salâm, then he sat down. He had not sat with me since the rumour began, and for a month, no Revelation had come to him concerning me. The Messenger of Allah recited the Tashah-hud when he sat down, then he said 'O 'Aishah, I have heard such and such about you. If you are innocent then Allah will declare your innocence, and if you have committed a sin, then ask Allah to forgive you, and repent to Him, for when a person admits his sin and repents, Allah will accept his repentance.' When the Messenger of Allah finished what he was saying, my tears dried up and not another drop fell. I said to my father: 'Answer the Messenger of Allah.'
Allâh on my behalf.' He said: 'By Allâh, I do not know what I should say to the Messenger of Allâh.' I said to my mother: 'Answer the Messenger of Allâh on my behalf.' She said: 'By Allâh, I do not know what I should say to the Messenger of Allâh.' I was a young girl who did not know much of the Qur'ân, but I said: 'By Allâh, I know that you (all) have been listening to this (rumour) until it settled in your minds and you believed it. If I say to you that I am innocent, and Allâh knows that I am innocent, you will not believe me, but if I admit something to you, and Allâh knows that I am innocent, you will believe me. By Allâh, I can find no likeness for me and you except that which the father of Yûsuf said: 'So (for me) patience is most fitting. And it is Allâh (Alone) Whose Help can be sought against that (lie) which you describe.'[1] ‘Then I turned away and lay down on my bed. By Allâh, at that time I knew I was innocent, and that Allâh would prove my innocence, but by Allâh, I did not think that He would reveal Revelation concerning me that would be recited. I did not think that I was so important that Allâh, Glorified and Exalted is He, would speak of me in words that would be recited. Rather I hoped that the

Messenger of Allâh ﷺ would be shown something in a dream through which Allâh would prove that I was innocent. By Allâh, the Messenger of Allâh ﷺ did not move from where he was sitting, and no one in the house left before Allâh sent Revelation to His Prophet ﷺ, and he was overcome by the burden that overcame him when he received Revelation, when he perspired with drops of sweat like pearls on a winter day because of the weight of the words that were being revealed to him.

“When it was over, the Messenger of Allâh ﷺ smiled and the first thing he said was: ‘Be of good cheer, O ‘Aishah, for Allâh has declared you innocent.’ My mother said to me: ‘Get up and go to him.’ I said: ‘By Allâh, I will not get up and go to him, and I will not praise anyone but Allâh, for He is the One Who has revealed that I am innocent.’ Allâh revealed the words; ‘Verily, those who brought forth the slander are a group among you. Consider it not a bad thing for you. Nay, it is good for you...’[1] ten Verses. Allâh revealed these Verses declaring that I was innocent.

“Abû Bakr, who used to spend on Mistâh, because he was a relative of his and was poor, said: ‘By Allâh, I will never spend anything on him again after what he said about ‘Aishah.’ Then

Allâh revealed the words: ‘And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masâkin (the needy), and those who left their homes for Allâh’s Cause. Let them pardon and forgive. Do you not love that Allâh should forgive you?...’”[1]

Hibbân bin Mûsâ said: “‘Abdullâh bin Al-Mubârak said: ‘This is the Verse in the Book of Allâh which gives the most hope.’”

‘Abû Bakr said: “By Allâh, I love that Allâh should forgive me,” so he continued to spend on Mistah as he used to, and said: “I will never stop it.”


‘Aishah said: “She was the one among the wives of the Messenger of Allâh ﷺ who used to compete with me, but Allâh protected her by means of her piety, but her sister Hamnah bint Jahsh opposed her, and was one of those who were doomed.”

Az-Zuhri said: “This is what we have heard about this group.”

A Hadith like that of Yūnus and Ma’mar (no. 7020) was narrated from Az-Zuhri with their chain of narrators.

In the Hadīth of Sālih it adds: “‘Urwah said: ‘‘Āishah did not like Ḥassān to be reviled in her presence, and she said: “He said: ‘My father, my mother and my honor are all to defend the honour of Muḥammad against you.”’

He also added: “‘Urwah said: ‘Āishah said: ‘By Allāh, the man against whom the allegation was made said: ‘Subhān-Allāh, by the One in Whose Hand is my soul, I never unveiled any woman.’ Then after that he was killed as a martyr in the cause of Allāh.”
It was narrated that A‘ishah said: “When the rumours spread about me, I did not know about it. The Messenger of Allâh stood up to deliver a Khutbah. He recited the Tashahhud and he praised Allâh as He deserves to be praised, then he said: ‘Advise me with regard to some people who have made false charges against my wife, for by Allâh I do not know anything bad about my wife at all. And they have made false charges concerning a man about whom, by Allâh, I do not know anything bad at all, and who never entered my house except when I was present, and I was never absent on a journey but he was absent with me...’” And he quoted the Hadîth, in which it says: “The Messenger of Allâh entered my house and asked my slave woman, and she said: ‘By Allâh, I do not know of any fault in her except that she falls asleep and the sheep comes in and eats her dough – or her yeast’” – Hishâm was not sure. “Some of his Companions scolded her and said: ‘Tell the Messenger of Allâh the truth,’ and they referred bluntly to this matter. She said: ‘Subhân-Allâh, by Allâh I do not know anything about her but what the goldsmith knows about a piece of pure gold.’”

“News of that reached the man concerning whom these things were being said, and he said: ‘Subhân-Allâh, by Allâh I have never unveiled any woman.’”
‘Aishah said: “He was killed as a martyr in the cause of Allâh, Glorified and Exalted is He.”

It is also narrated that those who spoke of it were Mistah, Ḥannah and Ḥassan. As for the hypocrite ‘Abdullâh bin Ubayy, he is the one who collected false rumours and spread them further. And he is the one who took the lead in that, along with Ḥannah.

Chapter 11. Exoneration Of The Prophet’s Concubine

[7023] 59 - (2771) It was narrated from Anas that a man was accused of misbehaving with the concubine of the Messenger of Allâh who had borne him a child. The Messenger of Allâh said to ‘All: “Go and strike his neck.” ‘Ali came to him and found him in a well, cooling himself off. ‘Ali said to him: “Come out,” and he took him by the hand and brought him out. Then he saw that he was mutilated and did not have a penis, so he refrained from killing him. Then he came to the Prophet and said: “O Messenger of Allâh, he is mutilated, he does not have a penis.”
Chapter...The Attributes Of The Hypocrites And The Rulings Concerning Them

[7024] 1 - (2772) Zaid bin Arqam said: “We set out on a journey with the Messenger of Allah ﷺ, and the people encountered hardship. ‘Abdullâh bin Ubayy said to his companions: ‘Spend not on those who are with Allah’s Messenger, until they desert him.’ And he (‘Abdullâh bin Ubayy) said: ‘If we return to Al-Madinah, indeed the more honourable will expel therefrom the meaner.’

“I went to the Messenger of Allah ﷺ and told him about that, and he sent for ‘Abdullâh bin Ubayy and asked him about that. ‘Abdullâh swore a vehement oath saying that he had not said that, and he said: ‘Zaid is lying to the Messenger of Allah ﷺ.’ I was very upset about what they said, until Allah revealed confirming what I had said: ‘When the hypocrites come to you...’[1]

“Then the Messenger of Allah ﷺ summoned them so that he could pray for forgiveness for

them, but they turned their heads away. And His Words: ‘...They are as blocks of wood propped up...’[1] And they were rather good-looking men.”

[7025] 2 - (2773) It was narrated from ‘Amr that he heard Jâbir say: “The Prophet ﷺ came to the grave of ‘Abdullâh bin Uwayy and brought him out of his grave and placed him on his knees and blew on him, and dressed him in his own shirt. And Allah knows best.”

[7026] (...) Jâbir bin ‘Abdullâh said: “The Prophet ﷺ came to ‘Abdullâh bin Uwayy after he had been placed in his grave...” and he narrated a Hadîth like that of Sufyân (no. 7025).

[7027] 3 - (2774) It was narrated that Ibn ‘Umar said: “When ‘Abdullâh bin Uwayy (bin Salûl) died, his son ‘Abdullâh bin ‘Abdullâh came to the Messenger ﷺ.”

of Allâh and asked him to give him his shirt so that he could shroud his father in it, and he gave it to him. Then he asked him to offer the funeral prayer for him, and the Messenger of Allâh stood up to pray for him. `Umar stood up and took hold of the garment of the Messenger of Allâh and said: ‘O Messenger of Allâh, will you offer the funeral prayer for him when Allâh has forbidden you to pray for him?’ The Messenger of Allâh said: ‘Rather Allâh has given me the choice, as He said: “Whether you ask for forgiveness for them or do not ask for forgiveness for them, if you ask for forgiveness for them seventy times...”’[1] – and I will do more than that.’ He said: ‘But he is a hypocrite.’ Then Allâh, Glorified and Exalted is He, revealed: “And never pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave...”[2]

[7028] 4 - (...) A similar report (as Hadith no. 7027) was narrated from ‘Ubaidullâh with this chain of narrators and he added: “So he (ﷺ) stopped praying for them.”

[7029] 5 - (2775) It was narrated that Ibn Mas‘ûd said: “Three people gathered at the

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Ka‘bah – two Qurashiṣ and a Thaqafi, or two Thaqafis and a Qurashi. They were lacking in understanding and had large bellies. One of them said: ‘Do you think that Allāh can hear what we are saying?’ Another said: ‘He can hear if we speak loudly, but He cannot hear if we whisper.’ The last one said: ‘If He can hear us when we speak loudly, then He can hear us when we whisper.’ Then Allāh, Glorified and Exalted is He revealed: “And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that Allāh knew not much of what you were doing.”[1]

[7030] (...) A similar report (as Hadīth no. 7029) was narrated from ‘Abdullāh.

[7031] 6 - (2776) It was narrated from Zaid bin Thābit that the Prophet ﷺ went out to Uḥud, and some of those who were with him came back. Among the Companions of the Prophet ﷺ

there were two groups, one of whom said: ‘We will kill them,’ and the other group said ‘No.’ Then it was revealed: Then what is the matter with you that you are divided into two parties about the hypocrites...?"[1]

[7032] (...) A similar report (as Hadith no. 7031) was narrated from Shu’bah with this chain of narrators.

[7033] 7 - (2777) It was narrated from Abū Sa’eed Al-Khudrī that at the time of the Messenger of Allāh ﷺ, when the Messenger of Allāh ﷺ went out on a campaign, the hypocrites would stay behind, and they would be happy that they were staying behind, against (the order of) the Messenger of Allāh ﷺ. When the Messenger of Allāh ﷺ came back, they would make excuses and swear oaths, and they would like to be praised for what they had not done. Then it was revealed: “Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done, – think not you that they are rescued from

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the torment, and for them is a painful torment.”[1]

[7034] 8 - (2778) Humaid bin ‘Abdur-Rahmân bin ‘Awf narrated that Marwân said to his gatekeeper: “Go – O Râfi’ – to Ibn ‘Abbâs, and say: ‘If every man among us who rejoices in what he has done, and loves to be praised for what he has not done is to be punished, then we will all be punished.’”

Ibn ‘Abbâs said: “What does this Verse have to do with you? This Verse was revealed concerning the People of the Book.” Then Ibn ‘Abbâs recited: ‘(And remember) when Allah took a covenant from those who were given the Scripture (Jews and Christians) to make it known and clear to mankind, and not to hide it...’[2] And Ibn ‘Abbâs recited: ‘Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done...’[3]

Then Ibn ‘Abbâs said: “The Prophet asked them about something, and they concealed it, and told him something else, and they went out thinking that he thought they had told him what he had asked them about. So they praised themselves, and rejoiced over what they had

1. Al-’Imrân 3:188.
3. Al-’Imrân 3:188.
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done, by concealing from him what he had asked them about.”

[7035] 9 - (2779) It was narrated that Qais said: “I said to ‘Ammâr: ‘What do you think about what you did with regard to ‘Ali; was it your own opinion, or was it something that the Messenger of Allâh ﷺ enjoined upon you?’ He said: ‘The Messenger of Allâh ﷺ did not enjoin upon us something that he did not enjoin upon all the people. But Hudhaifah told me that the Messenger of Allâh ﷺ said: “Among my Companions (followers) there are twelve hypocrites, among whom are eight who will not enter Paradise until a camel passes through the eye of a needle. A flame of fire will be enough for them, and (the other) four.” I do not remember what Shu‘bah (a narrator) said about them.

[7036] 10 - (...) It was narrated that Qais bin ‘Ubâd said: “We said to ‘Ammâr: ‘Was your fighting based on your opinion? For one’s opinion may be right or wrong, or was it something that the Messenger of Allâh ﷺ enjoined upon you?’ He said: ‘The Messenger of Allâh ﷺ did not enjoin upon us anything

[1] The meaning is: those who may be considered in my company, as seen in the following version of it which says: “My nation” in place of companions.
that he did not enjoin upon all the people.’ And he said: ‘The Messenger of Allâh ﷺ said: “Among my nation…”’

Shu’bâh (one of the narrators) said: “I think he said: ‘Hudhaifah told me.’”

Ghundar (one of the narrators) said: “I think he said: ‘Among my nation there will be twelve hypocrites who will not enter Paradise, or even smell its fragrance, until a camel passes through the eye of a needle. A flame of fire will be sufficient for eight of them, a flame of fire that will appear at their backs and protrude through their chests.’”

[7037] 11 - (...) Abû At-Tufail said: “There was some dispute between a man among the people of Al-’Aqabah[1] and Hudhaifah. He said: ‘I adjure you by Allâh, how many were the people of Al-’Aqabah?’ The people said to him: ‘Tell him, because he is asking you.’ He said: ‘We were told that there were fourteen, and if you were one of them then there were fifteen. I bear witness

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[1] Al-’Aqabah - what is mentioned here is not Al-’Aqabah located in Minâ, where the Muslims from Al-Madînah swore allegiance (Bay’ah) to the Prophet prior to the Hijrah; rather refers to Al-’Aqabah which was on the road to Tabûk, and was a place where the hypocrites gathered to plot their betrayal against the Prophet ﷺ at Tabûk.
by Allâh that twelve of them were enemies of Allâh and His Messenger in this life, and on the Day when the witnesses will stand forth, and three were excused. They will say: “We did not hear the caller of the Messenger of Allâh and we did not know what the people intended.” He was in a lava field (Harrah) and he walked and said: “There is little water; no one should go to it before me.” But he found that some people had gone to it before him, and he cursed them on that day.”

[7038] 12 - (2780) It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh said: ‘Whoever climbs the mountain pass, the pass of Al-Murâr, his sins will be erased as they were erased from the Children of Israel.’

“The first ones to climb it were our horsemen, the horsemen of Banû Al-Khazraj, then the rest of the people came. The Messenger of Allâh said: ‘All of you are forgiven, except the owner of the red camel.’ We came to him and said: ‘Come, the Messenger of Allâh will pray for forgiveness for you.’ He said: ‘By Allâh, finding my lost camel is dearer to me than your companion praying for forgiveness for me.’”

He said: “He was a man who was looking for his lost camel.”
[7039] 13 - (...) It was narrated that Jâbir bin ‘Abdullâh said: (the Messenger of Allâh ﷺ said):
“Whoever climbs the pass of Al-Murâr – or Al-Marâr...” a Hadîth like that of Mu‘âdh (no. 7039), except that he said: “He was a Bedouin who had come looking for his lost camel.”

[7040] 14 - (2781) It was narrated that Anas bin Mâlik said: “Among us there was a man from Banû Al-Najjâr who had read Al-Baqarah and Al ‘Imrân, and he used to write for the Messenger of Allâh ﷺ. He ran away and joined the people of the Book, and they held him in high regard, and they said: ‘This man used to write for Muhammad, and they liked him.’ Before long, Allâh caused him to die among them, and they dug a grave for him and buried him. The next morning the earth had thrown him out, so they dug a grave and buried him again. The next day the earth had thrown him out, so they dug a grave and buried him again. The next day the earth had thrown him out. So they left him unburied.”

[7041] 15 - (2782) It was narrated from Jâbir that the Messenger of Allâh ﷺ came
from a journey, and when he was close to Al-Madinah there came a wind that was so strong that a rider could almost be buried in the sand. He said that the Messenger of Allāh ﷺ said: “This wind has been sent because of the death of a hypocrite.” When he came to Al-Madinah, they found out that one of the greatest of hypocrites had died.

[7042] 16 - (2783) Iyās said: “My father said: ‘We went with the Messenger of Allāh ﷺ to visit a man who had a fever. I put my hand on him and said: ‘By Allāh, I have never seen a man who is hotter than this.’ The Prophet of Allāh ﷺ said: ‘Shall I not tell you of one who will be hotter than him on the Day of Resurrection?’ These two men who were riding with their backs towards the Prophet ﷺ (heading away from him)” – referring to two men who were among his companions at that time.[1]

[7043] 17 - (2784) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “The likeness of the hypocrite is that of a sheep that is confused and roams

[1] They were described as his companions because they made an outward show of being Muslim and being among his Companions, but they were not among those who attained the virtue of being his Companions.
between two flocks, going to one and then to the other.”

[7044] (...) A similar report (as Hadith no. 7043) was narrated from Ibn ‘Umar, from the Prophet س، except that he said: “It joins one, and then the other.”

Chapter... The Description Of The Resurrection, And Paradise And Hell

[7045] 18 - (2785) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “A huge fat man will come on the Day of Resurrection, but he will weigh no more than a gnat’s wing before Allāh. Recite: ‘...And on the Day of Resurrection, We shall assign no weight for them.’”[1]

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[7046] 19 - (2786) It was narrated that ‘Abdullâh bin Mas’ûd said: “A Jewish scholar came to the Messenger of Allâh ﷺ and said: ‘O Muhammad, or O Abul-Qâsim – on the Day of Resurrection Allâh will carry the heavens on one finger, the earths on one finger, the mountains and trees on one finger, the water and soil on one finger, and the rest of creation on one finger, then He will shake them and will say: “I am the Sovereign, I am the Sovereign.” The Messenger of Allâh ﷺ smiled, liking what the Jewish scholar said and confirming it. Then he recited: ‘They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and Exalted is He above all that they associate as partners with Him!’”[1]

[7047] 20 - (...) It was narrated from Mansûr with this chain of narrators. He said: “A Jewish scholar came to the Messenger of Allâh ﷺ...” a Hadîth like that of Fudail (no. 7046), but he did not mention (the words) “Then He will shake them.”

He said: “And I saw the Messenger

of Allâh smiling so broadly that his molars could be seen, liking what he said and confirming it. Then the Messenger of Allâh said “They made not a just estimate of Allâh such as is due to Him” and recited the Verse.

[7048] 21 - (...) ‘Abdullâh said: A man from among the people of the Book came to the Messenger of Allâh and said: “O Abul-Qâsim, Allâh will take hold of the heavens on one finger, and the earths on one finger, and the trees and soil on one finger, and the creation on one finger, then He will say: “I am the Sovereign, I am the Sovereign.” He said: “And I saw the Prophet smiling so broadly that his molars could be seen, then he said: ‘They made not a just estimate of Allâh such as is due to Him.’”

[7049] 22 - (...) It was narrated from Al-A'mash with this chain of narrators in (a narration similar to no. 7048), except that their Hadith it says: “The trees on one finger, the soil on one finger.” In the Hadith of Jarîr it does not say: “And the creation on one finger,” but in his Hadith it says: “The mountains on one finger.” In the Hadith of Jarîr it adds: “Confirming it and liking what he said.”
Abü Hurairah used to say: “The Messenger of Allah ﷺ said: ‘On the Day of Resurrection, Allah, Blessed and Exalted is He, will roll up the heavens in His Right Hand, then He will say: ‘I am the Sovereign, where are the kings of the earth?’”

‘Abdullâh bin ‘Umar said: “The Messenger of Allah ﷺ said: ‘On the Day of Resurrection, Allah, Glorified and Exalted is He, will roll up the heavens and hold them in His Right Hand, then He will say: ‘I am the Sovereign, where are the tyrants? Where are the arrogant?’ Then He will roll up the earth in His Left Hand and he will say: ‘I am the Sovereign, where are the tyrants? Where are the arrogant?’”
Chapter 1. The Beginning Of Creation And The Creation Of Adam, (Peace Be Upon Him)

[7054] 27 - (2789) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ took my hand and said: ‘Allāh, (Glorified and Exalted is He,) created the earth on Saturday, and...
over it He created the mountains on Sunday. He created the trees on Monday, He created things entailing labor on Tuesday, He created light on Wednesday, He scattered the animals in it on Thursday, and He created Adam, peace be upon him, after 'Asr on Friday, the last of creation in the last hour of Friday, between 'Asr and nightfall.'"

Chapter 2. The Resurrection
And Description Of The Earth
On The Day Of Resurrection

[7055] 28 - (2790) It was narrated that Sahl bin Sa'd said: "The Messenger of Allah ﷺ said: 'On the Day of Resurrection, the people will be gathered on an earth that is white with a reddish
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tinge, like a loaf of pure-wheat flatbread, on which there is no landmark for anyone.”

[7056] 29 - (2791) It was narrated that ‘Aishah said: “I asked the Messenger of Allâh ﷺ about the Verse: ‘On the Day when the earth will be changed to another earth and so will be the heavens,...’”[1] – where will the people be on that Day, O Messenger of Allâh?” He said: “On the Sirât.”

Chapter 3. The Welcoming Feast Of The People Of Paradise

[7057] 30 - (2792) It was narrated from Abû Sa’eed Al-Khudrî that the Messenger of Allâh ﷺ said: “On the Day of Resurrection the earth will be like a single loaf of flatbread, which Al-Jabbâr will turn in His Hand as one of you turns his bread when he is traveling, a welcoming feast for the people of Paradise.” A Jewish man came and said: “May the Most Merciful bless you, Abul-Qâsim. Shall I not tell you of the welcoming feast for the people of Paradise on the Day of Resurrection?” He said: “Yes.” He said: “The earth will be

like a single loaf of flatbread” – as the Messenger of Allâh ﷺ said. The Messenger of Allâh ﷺ looked at us and smiled so broadly that his molars could be seen. (The Jewish man) said: “Shall I not tell you of their seasoning?” He said: “Yes.” He said: “Their seasoning will be Bâlâm and fish.” They said: “What is this?” He said: “An ox and fish; seventy thousand will eat from the caudate lobe of their livers.”

Chapter 4. The Jews’ Asking
The Prophet ﷺ About The Soul, And The Words Of Allâh: “And They Ask You Concerning The Rûh (The Spirit)”[1]

[7058] 31 - (2793) It was narrated that Abû Hurairah said: “The Prophet ﷺ said: “If ten of the Jews follow me, there will be no Jew left but he will become Muslim.”

[7059] 32 - (2794) It was narrated that ‘Abdullâh said: “While I was walking with the Prophet ﷺ in a field, and he was

leaning on a palm branch, he passed by a group of Jews. They said to one another: ‘Ask him about the soul.’ They said: ‘Why do you want to ask him about it? He may give an answer that you dislike.’ They said: ‘Ask him.’ So one of them stood up and asked him about the soul. The Prophet remained silent and did not give any answer, and I knew that Revelation was coming to him. I stayed where I was, and when the Revelation ended, he (ﷺ) said: ‘And they ask you concerning the Râh (the spirit). Say: ‘The Râh is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.’’”[1]

[7060] 33 - (...) It was narrated that ‘Abdullâh said: “I was walking with the Prophet in a field in Al-Madinah...” a Hadîth like that of Hafs (no. 7059).

[7061] 34 - (...) It was narrated that ‘Abdullâh said: “The Prophet ﷺ was among the date palms, leaning on a palm branch...” then he mentioned a Hadîth like the Hadîth narrated from Al-A‘mash (no. 7059).

[7062] 35 - (2795) It was narrated that Khabbâb said: “I was owed a debt by Al-‘Âs bin Wâ’il, so I went to him and asked for it. He said to me: ‘I will never repay you until you disbelieve in Muḥammad.’ I said to him: ‘I will never disbelieve in Muḥammad until you die and are resurrected.’ He said: ‘Will I be resurrected after I die? I will repay you after I am resurrected, if I get wealth and children.’”

Wâkî said: “This is how Al-A‘mash said it. And these Verses were revealed: ‘Have you seen him who disbelieved in Our Ayât and said: I shall certainly be given wealth and children [if I will be alive (again)]’ up to His saying: ‘...and he shall come to Us alone.”[1]

A Ḥadīth like that of Wākī (no. 7062) was narrated from Al-A‘mash with this chain of narrators, and in the Ḥadīth of Jarir it says: “I was a blacksmith during the Jâhiliyyah, and I did some work for Al-‘Aṣ bin Wâ’il, and I came to him to ask him to pay me.”


[7064] 37 - (2796) Anas bin Mâlik said: Abû Jahl said: “O Allâh, if this is Truth from You, rain down stones upon us from heaven, or inflict upon us a painful torment.” Then this was revealed: “And Allâh would not punish them while you are amongst them, nor will He punish them while they seek (Allâh’s) forgiveness. And why should not Allâh punish them

while they hinder (men) from Al-Masjid Al-Ḥarâm.”[1]

Chapter 6. The Words Of Allah:
“Verily, Man Does Transgress Because He Considers Himself Self-Sufficient”[2]

[7065] 38 - (2797) It was narrated that Abū Hurairah said: “Abū Jahi said: ‘Does Muḥammad put his face on the ground (i.e., prostrate) among you?’ It was said: ‘Yes.’ He said: ‘By Al-Lât and Al-‘Uzza, if I see him doing that, I will stomp on his neck or smear his face with dust.’ He came to the Messenger of Allah ﷺ when he was praying, and he wanted to stomp on his neck, but suddenly they saw him turning upon his heels, trying to shield himself with his hands. It was said to him: ‘What is the matter with you?’ He said: ‘Between him and I there is a ditch filled with fire, terror and wings.’

“The Messenger of Allah ﷺ said: ‘If he had come near me, the angels would have torn him limb from limb.”

Then Allâh, Glorified and Exalted is He, revealed—and we do not know if this is the Hadîth of Abû Hurairah or something that he conveyed:

“‘Nay! Verily, man does transgress. Because he considers himself self-sufficient. Surely, to your Lord is the return. Have you seen him who prevents. A slave when he prays? Have you seen if he (Muhammad ﷺ) is on the guidance (of Allâh). Or enjoins piety? Have you seen if he denies and turns away?” — meaning Abû Jahl — “Knows he not, that Allâh does see (what he does)? Nay! If he ceases not, We will catch him by the forelock — A lying, sinful forelock! Then let him call upon his council (of helpers). We will call out the guards of Hell (to deal with him)! Nay! (O Muḥammad) Do not obey him.”[1]

Chapter 7. The Smoke (Ad-Dukhân)

[7066] 39 - (2798) It was narrated that Masrûq said: “We were sitting with ‘Abdullâh and he was lying down among us, when a man came to him and said: ‘O Abû ‘Abdur-Rahmân,
there is a storyteller by the gates of Kindah who is telling stories. He claims that the sign of Ad-Dukhân (the smoke) is about to appear, and it will take the souls of the disbelievers, and it will afflict the believers with something like a cold.'

‘Abdollâh sat up angrily and said: ‘O people, fear Allâh! Whoever among you knows something, let him say what he knows, and whoever does not know, let him say: “Allâh knows best,” for it is more knowledgeable for one of you to say, when he does not know, “Allâh knows best.” Allâh, Glorified and Exalted is He, said to His Prophet ﷺ:

“Say: No wage do I ask of you for this (the Qur'ân), nor am I one of the Mutakallijin (those who pretend and fabricate things which do not exist).”[1]

When the Messenger of Allâh ﷺ saw the people ignoring him, he said: “O Allâh, seven like the seven (years of famine) of Yûsuf.” Then they were afflicted with a famine which forced them to eat anything, even animal skins and dead meat, because of hunger. One of them would look at the sky and see something like smoke. Then Abû Sufyân came to him and said: “O Muhammad, you have come enjoining us to obey Allâh and uphold ties of kinship. Your people are dying; pray to Allâh for

[Footnote 1: Sâd 38:86.]
them.” Allâh, Glorified and Exalted is He, said: "Then wait you for the Day when the sky will bring forth a visible smoke. Covering the people, this is a painful torment."[1] up to His saying: “Verily, you will revert (to disbelief)”

“He said: ‘Can the punishment of the Hereafter be averted? ‘On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution.’”[2] The “greatest seizure” was the Day of Badr, so the sign of the smoke has come to pass, as have the greatest seizure, Al-Lizâm (the inevitable punishment) and the Verses of Ar-Rûm.”[3]

It was narrated that Masrûq said: “A man came to ‘Abdullâh and said: ‘I have left a man in the Masjid who was interpreting the Qur’ân according to his own opinion. He interpreted this Verse: ‘The Day when the sky will bring forth a visible smoke’ by saying: ‘On the Day of Resurrection a smoke will come to the people which they will inhale and they will get something like a cold.’ ‘Abdullâh said: ‘Whoever knows something, let him speak of it, and whoever does not know, let him say: “Allâh knows best.” It is a part of a man’s understanding of religion when he has no knowledge of it, to say: “Allâh knows best.”

[7067] 40 - (...) 

[3] This refers to the Verses at the beginning of Sûrat Ar-Rûm which said that Persians had defeated the Byzantines, and the Byzantines would shortly defeat the Persians.
“This (Verse) was revealed because when the Quraish disobeyed the Prophet ﷺ, he prayed against them, and prayed for a famine like the famine of Yūsuf, and they were so afflicted by severe drought and famine that a man would look at the sky and see something like smoke between him and it, because of hunger. They even ate bones. Then a man came to the Messenger of Allāh ﷺ and said: “O Messenger of Allāh, pray to Allāh for forgiveness for Muḍar, for they are dying.” He said: “For Muḍar? You are indeed audacious.” So he prayed to Allāh for them, and Allāh, Glorified and Exalted is He, revealed: “Verily, We shall remove the torment for a while. Verily, you will revert (to disbelief).”[1]

Then it rained, and when relief reached them, they reverted to their former ways. Then Allāh, Glorified and Exalted is He, revealed:

“Then wait you for the Day when the sky will bring forth a visible smoke. Covering the people, this is a painful torment.”[2] “On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution.”[3] He said: “This refers to the Day of Badr.”

[7068] 41 - (...) It was narrated that ‘Abdullâh said: “There are five signs that have come to pass: The smoke, Al-Lizâm (the inevitable punishment), the Verses of Ar-Rûm, the greatest seizure, and the moon.”

[7069] (...) Al-‘Amash narrated a similar report (as no. 7068) with this chain of narrators.

[7070] 42 - (2799) It was narrated that ‘Ubayy bin Ka’b said, concerning the saying of Allâh, the Mighty and Sublime:

“And verily, We will make them taste of the near torment prior to the supreme torment (in the Hereafter)...”[1]

“(The near torment are) the calamities of this world, the Byzantines, the great seizure, or the smoke” – Shu’bah was not sure about the great seizure or the smoke.

Chapter 8. The Splitting Of The Moon

[7071] 43 - (2800) It was narrated that 'Abdulâh said: “The moon was split in half during the time of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ said: ‘Bear witness.’”

[7072] 44 - (...) It was narrated that ‘Abdulâh bin Mas’ûd said: “While we were with the Messenger of Allâh ﷺ in Minâ, the moon split in two; one half was behind the mountain, and the other in front of it, and the Messenger of Allâh ﷺ said: ‘Bear witness.’”

[7073] 45 - (...) It was narrated
that ‘Abdollâh bin Mas‘ûd said: “The moon split in half during the time of the Messenger of Allah ﷺ; the mountain covered one half, and one half was above the mountain, and the Messenger of Allah ﷺ said: ‘O Allâh, bear witness.’”

[7074] (2801) A similar report (as Hadîth no. 7073) was narrated from Ibn ‘Umar, from the Prophet ﷺ.

[7075] (...) A similar Hadîth (as no. 7073) was narrated from Shu’bah, but in the Hadîth of Ibn ‘Adiyy it says: “And he said: ‘Bear witness, bear witness.’”

[7076] 46 - (2802) It was narrated from Anas that the people of Makkah asked the Messenger of Allâh ﷺ to show them a sign, and he showed them the splitting of the moon, twice.

[7077] (...) A Hadîth like that of
Shaibân (no. 7076) was narrated from Anas.

[7078] 47 - (...) It was narrated that Anas said: “The Moon was split twice.”

According to the Hadîth of Abû Dâwûd: “The moon was split during the time of the Messenger of Allah ﷺ.”

[7079] 48 - (2803) It was narrated that Ibn ‘Abbâs said: “The moon was split during the time of the Messenger of Allah ﷺ.”

Chapter 9. The Disbelievers

[7080] 49 - (2804) It was narrated that Abû Mûsâ said: “The Messenger of Allah ﷺ said: ‘No one is more patient in bearing offensive things that he hears than Allâh, Glorified and Exalted is
He; others are associated with Him, a son is attributed to Him, but He still grants them health and provision.”

[7081] (...) A similar report (asHadīth no. 7080) was narrated from Abū Mūsā from the Prophet  السَّلاَمِ, except the words, “...a son is attributed to Him,” which he did not mention.

[7082] 50 - (...) ‘Abdullâh bin Qais said: “The Messenger of Allâh  السَّلاَمِ said: ‘There is no one who is more patient in bearing offensive things that he hears than Allâh, Exalted is He. They ascribe equals to Him and attribute a son to Him, yet despite that, He grants them provision and health and gives to them.”

Chapter 10. The Disbeliever Seeking Ransom With An Earthful Of Gold

[7083] 51 - (2805) It was narrated from Anas bin Mâlik that the Prophet  السَّلاَمِ said: “Allâh, Glorified and Exalted is He, will say to the least severely punished...
person in Hell: ‘If you had the world and everything in it, would you ransom yourself with it?’ He will say: ‘Yes.’ He will say: ‘I asked you for something less than that when you were in the loins of Adam: (I asked you) not to associate anything with Me’” – I think he said – “and I would not cause you to enter the Fire, but you insisted on Shirk (associating others with Allâh).”

[7084] (...) Anas bin Mâlik narrated a similar report (as Hadîth no. 7083) from the Prophet ﷺ, except the words: “And I would not cause you to enter the Fire,” which he did not say.

[7085] 52 - (...) Anas bin Mâlik narrated that the Prophet ﷺ said: “It will be said to the disbeliever on the Day of Resurrection: ‘Do you think that if you had an earthful of gold, you would ransom yourself with it?’ He will say: ‘Yes.’ It will be said to him: ‘You were asked for something easier than that.’”

[7086] 53 - (...) A similar
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report (as Hadith no. 7086) was narrated from Anas, from the Prophet ﷺ, except that he said: “It will be said to him: ‘You are lying; you were asked for something that was easier than that.’”

Chapter 11. The Disbeliever Will Be Driven Upon His Face

[7087] 54 - (2806) Anas bin Mâlik narrated that a man said: “O Messenger of Allâh, how will the disbeliever be driven upon his face on the Day of Resurrection?” He said: “Is not the One Who caused him to walk on his legs in this world able to cause him to walk on his face on the Day of Resurrection?” Qatâdah said: “Yes, by the Might of our Lord.”

Chapter 12. The Most Affluent Of People In This World Will Be Dipped In The Fire, And The Most Destitute Will Be Dipped In Paradise

[7088] 55 - (2807) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘The most affluent of the people in this world, of the inhabitants of the Fire, (who will...
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...will be brought on the Day of Resurrection and dipped once in the Fire. Then it will be said: ‘O son of Ādam, did you ever see anything good? Did you ever have any pleasure?’ He will say: ‘No, by Allāh, O Lord.’ Then the most destitute of the people in this world, (who will be) of the inhabitants of Paradise, will be brought and dipped once in Paradise, and it will be said to him: ‘O son of Ādam, did you ever see anything bad? Did you ever experience any hardship?’ He will say: ‘No, by Allāh, O Lord. I never saw anything bad and I never experienced any hardship.’

Chapter 13. The Believer Is Rewarded For His Good Deeds In This World, And In The Hereafter; And The Disbeliever Is Rewarded For His Good Deeds In This World

[7089] 56 - (2808) It was narrated that Anas bin Mālik said: “The Messenger of Allāh ﷺ said: ‘Allāh does not treat the believer unjustly with regard to his good deeds. He blesses him because of them in this world and He will reward him for them in the Hereafter. As for the disbeliever, he is fed because of the good deeds that he does for the sake of Allāh in this world, then when he passes on into the Hereafter, he will have no good deeds left for which to be rewarded.’”

(المعجم 13) - (باب جزاء المؤمن بحسناته في الدنيا والآخرة، وتعجيل حسنات الكافر في الدنيا) (الحتنة 27)
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[7090] 57 - (....) It was narrated from Anas bin Mâlik from the Messenger of Allâh ﷺ: "If the disbeliever does a good deed, he is fed because of it in this world. As for the believer, Allâh stores up his good deeds for him in the Hereafter, and grants him provision in accordance with his obedience in this world."

[7091] (....) A similar Hadîth (as no. 7090) was narrated from Anas, from the Prophet ﷺ.

Chapter 14. The Believer Is Like A Plant /And The Hypocrite And The Disbeliever Are Like Cedars

[7092] 58 - (2809) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: ‘The likeness of the believer is that of a plant which the wind continually causes to sway, and the believer continues to be stricken with calamity. The likeness of the hypocrite is that of a cedar tree, which does not move until it is cut down.’"
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[7093] (...) It was narrated from Az-Zuhrî with this chain of narrators (a Hadîth similar to no. 7092).

[7094] 59 - (2810) Ka‘b bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘The likeness of the believer is that of a fresh, tender plant, which is bent by the wind; the wind bends it flat sometimes and pushes it upright sometimes, until his appointed time comes. And the likeness of the disbeliever is that of a stiff cedar, not shaken by anything, until it is uprooted in one go.’”

[7095] 60 - (...) It was narrated from ‘Abdur-Rahmân bin Ka‘b bin Mâlik that his father said: “The Messenger of Allâh ﷺ said: ‘The likeness of the believer is that of a fresh, tender plant which is bent by the wind; the wind bends it flat sometimes and...
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pushes it upright sometimes, until his appointed time comes. And the likeness of the hypocrite is that of a stiff cedar which is not affected by anything, until it is uprooted in one go.”

[7096] 61 - (...) It was narrated from ‘Abdullāh bin Ka‘b bin Mālik from his father from the Prophet ﷺ (a Hadith similar to no. 7095), except that Mahmūd said in his report from Bishr: “The likeness of the disbeliever is that of a cedar,” and Ibn Ḥātim said: “The likeness of the hypocrite,” as Zuhair said.

[7097] 62 - (...) It was narrated from ‘Abdullāh bin Ka‘b bin Mālik, and Ibn Bash-shār: “It was narrated from the son of Ka‘b bin Mālik, from his father, from the Prophet ﷺ – a similar Hadith (as no. 7095). They both said in their Hadith from Yahya: “The likeness of the disbeliever is that of a cedar.”
Chapter 15. The Likeness Of The Believer Is That Of A Date Palm

[7098] 63 - (2811) ‘Abdullâh bin ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Among the trees is one whose leaves do not fall, and it is like the Muslim. Tell me what it is.’ The people started to name trees of the desert.”

‘Abdullâh said: “It occurred to me that it was the date palm, but I felt too shy (to speak). Then they said: ‘Tell us what it is, O Messenger of Allâh.’ He said: ‘It is the date palm.’

“I mentioned that to ‘Umar and he said: ‘If you had said, “it is the date palm,” that would have been dearer to me than such and such.”

[7099] 64 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said to his Companions one day: ‘Tell me about a tree that is like the believer.’ The people started to mention various desert trees.”

Ibn ‘Umar said: “It occurred to me that it was the date palm, and I wanted to say it, but because the people were so much older than...
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me, I felt shy to speak. When they fell silent, the Messenger of Allâh ﷺ said: ‘It is the date palm.’

[7100] (...) It was narrated that Mujâhid said: “I went to Al-Madînah with Ibn ‘Umar, and I did not hear him narrate any Ḥadîth from the Messenger of Allâh ﷺ except one. He said: ‘We were with the Prophet ﷺ and some heart of palm was brought to him...’” and he mentioned a similar report (as Ḥadîth no. 7099).

[7101] (...) Mujâhid said: “I heard Ibn ‘Umar say: ‘Some heart of palm was brought to the Messenger of Allâh ﷺ...’” and he mentioned a similar Ḥadîth (as no. 7099).

[7102] (...) It was narrated that Ibn ‘Umar said: “We were with the Messenger of Allâh ﷺ and he said: ‘Tell me of a tree which is like a Muslim: Its leaves do not wither.’”

Ibrâhîm[1] said: “Perhaps (Imâm) Muslim said: ‘It constantly bears fruit.’ But I also found that someone else said: ‘It does not constantly bear fruit.’”

[1] Ibrâhîm bin Muḥammad bin Sufyân, who reported the text from Imâm Muslim.
Ibn 'Umar said: “It occurred to me that it was the date palm, but I saw Abü Bakr and 'Umar not saying anything so I did not want to say anything. Then 'Umar said: ‘If you had said it, that would be dearer to me than such and such.'”

Chapter 16. The Mischief Of The Shaitân And How He Sends His Troops To Tempt People, And With Every Person There Is A Qarîn (Companion From Among The Jinn)

[7103] 65 - (2812) It was narrated that Jâbir said: “I heard the Prophet \(\text{SAW}\) say: ‘The Shaitân has despaired of being worshipped in the Arabian Peninsula, but he will sow seeds of discord among them.”

[7104] (...) It was narrated from Al-A‘mash with this chain of narrators (a Hadîth similar to no. 7103).
It was narrated that Jâbir said: I heard the Prophet ﷺ say: “The throne of Iblîs is upon the sea, and he sends out his troops to tempt the people, and the greatest of them in his view is the one who causes the greatest amount of Fitnah (tribulation or temptation).”

It was narrated that Jâbir said: “The Messenger of Allah ﷺ said: ‘Iblîs places his throne over the water, then he sends out his troops, and the one who is closest in status to him is the one who causes the greatest amount of Fitnah (tribulation or temptation). One of them comes and says: ‘I have done such and such,’ and he says: ‘You have not done anything.’ Then one of them comes and says: ‘I did not leave him until I separated him and his wife.’ Then he draws him close to him and says: ‘How good you are.’”

Al-A’mash said: “I think he (ﷺ) said: ‘And he embraces him.’”

It was narrated from Jâbir that he heard the Prophet ﷺ say: “The Shaitân sends out his troops and they tempt the people, and the greatest of them in status with him is the one who causes the greatest...
amount of *Fitnah* (tribulation or temptation).


[7108] 69 - (2814) It was narrated that ‘Abdullâh bin Mas’ûd said: “The Messenger of Allah ﷺ said: ‘There is no one among you but Allah has appointed a companion for him from among the jinn.’ They said: ‘Even you, O Messenger of Allâh?’ He said: ‘Even me, but Allâh helped me with him, and he became Muslim, so he only tells me to do good.’


[7109] (…) A similar Hadîth (as no. 7108) was narrated from Mansûr with the chain of Jarîr, but in the Hadîth of Sufyân it says: “There is appointed over him his companion from among the jinn and his companion from among the angels.”


[7110] 70 - (2815) It was narrated from ‘Urwah that ‘Âishah, the wife of the Prophet ﷺ, told him that the Messenger of Allâh ﷺ left her house one night. She said: “I felt jealous about him, then he came and saw...”
what I was doing.” He said: “What is the matter with you, O ‘Aishah? Are you jealous?” I said: “Why wouldn’t one such as me feel jealous about one such as you?” The Messenger of Allâh ﷺ said: “Has your devil come to you?” I said: “O Messenger of Allâh, is there a devil with me?” He said: “Yes.” I said: “Is there a devil with every person?” He said: “Yes.” I said: “Even with you, O Messenger of Allâh?” He said: “Yes, but my Lord helped me with him until he became Muslim.”

Chapter 17. No One Will Enter Paradise By Virtue Of His Deeds, Rather By The Mercy Of Allâh, Exalted is He

[7111] 71 - (2816) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “None of you will ever enter Paradise by virtue of his deeds.” A man said: “Not even you, O Messenger of Allâh?” He said: “Not even me, unless Allâh encompasses me with His mercy. But aim to do good.”

[7112] (...) It was narrated from Bukair bin Al-Ashajj with this chain (a Hadîth similar to no. 7111), except that he said: “... with His mercy and grace.” And he did not mention (the words): “But aim to do good.”
[7113] 72 - (...) It was narrated from Abū Hurairah that the Prophet ﷺ said: "There is no one whose deeds will gain him admittance to Paradise." It was said: "Not even you, O Messenger of Allâh?" He said: "Not even me, unless my Lord encompasses me with His mercy."

[7114] 73 - (...) It was narrated that Abū Hurairah said: "The Prophet ﷺ said: 'There is no one among you whose deeds will save him.' They said: 'Not even you, O Messenger of Allâh?' He said: 'Not even me, unless Allâh encompasses me with His forgiveness and mercy.'"

Ibn 'Awn (a sub narrator) gestured with his hand like this, and pointed to his head: "Not even me, unless Allâh encompasses me with His forgiveness and mercy."

[7115] 74 - (...) It was narrated that Abū Hurairah said: "The Messenger of Allâh ﷺ said: 'No one will be saved by virtue of his deeds.' They said: 'Not even you, O Messenger of Allâh?' He said: 'Not even me, unless Allâh saves me with mercy.'"
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[7116] 75 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘There is no one among you whose deeds will earn him admittance to Paradise.’ They said: ‘Not even you, O Messenger of Allah?’ He said: ‘Not even me, unless Allah encompasses me with grace and mercy from Him.”

[7117] 76 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘Be moderate and aim to do good, and understand that none of you will be saved by virtue of his deeds.’” They said: ‘O Messenger of Allah, not even you?’ He said: ‘Not even me, unless Allah encompasses me with His mercy and grace.”

[7118] (2817) A similar report (as Hadîth no. 7177) was narrated from Jâbir, from the Prophet ﷺ.

[7119] (...) A report like that of Ibn Numair was narrated from Al-A‘mash with both chain of narrators (no. 7117,7118).
[7120] (2816) A similar report (as Hadith no. 7117) was narrated from Abū Hurairah, from the Prophet ﷺ. And he added: “And be of good cheer.”

[7121] 77 - (2817) It was narrated that Jâbir said: “I heard the Prophet ﷺ say: ‘None of you will be admitted to Paradise or saved from the Fire by virtue of his deeds, not even me, except by mercy (from) Allāh.’”

[7122] 78 - (2818) It was narrated that ‘Âishah, the wife of the Prophet ﷺ, said: “The Messenger of Allâh ﷺ said: ‘Aim to do good and be moderate, and be of good cheer, for none of you will be admitted to Paradise by virtue of his deeds.’ They said: ‘Not even you, O Messenger of Allâh?’ He said: ‘Not even me, unless Allâh encompasses me with His mercy. And remember that the most beloved of deeds to Allâh is that which is done with regularity, even if it is small.’”
[7123] (...) It was narrated from a Hadith similar to no. 7112) Musa bin 'Uqbah with this chain of narrators, but he did not mention (the phrase) “And be of good cheer.”

Chapter 18. Doing A Lot Of Good Deeds And Striving Hard In Worship

[7124] 79 - (2819) It was narrated from Al-Mughirah bin Shubah that the Prophet ﷺ prayed until his feet became swollen, and it was said to him: “Why do you burden yourself when Allah has forgiven your past and future sins?” He said: “Should I not be a thankful slave?”

[7125] 80 - (…) Al-Mughirah bin Shubah said: “The Prophet ﷺ stood in prayer until his feet became swollen and they said: ‘Allah has forgiven your past and future sins.’ He said: ‘Should I not be a thankful slave?’”

[7126] 81 - (2820) It was narrated that 'Aishah said: “When the Messenger of Allah ﷺ prayed, he would stand for so long that his feet became swollen.” 'Aishah said: “O Messenger of Allah, are...
you doing this when Allâh has forgiven your past and future sins?” He said: “O ‘Aishah, should I not be a thankful slave?”

Chapter 19. Moderation In Preaching

[7127] 82 - (2821) It was narrated that Shaqîq said: “We were sitting at ‘Abdullâh’s door, waiting for him, when Yazîd bin Mu‘âwiyyah An-Nakha’î passed by us. We said: ‘Tell him that we are here.’ He entered upon him, and soon ‘Abdullâh came out to us, and he said: ‘I was told that you are here, but nothing prevented me from coming out to you except the fact that I did not want to burden you. The Messenger of Allâh used to choose the right to time address us, for fear of burdening us.’”

[7128] (...) A similar report (as Hadith no. 7127) was narrated from Al-A’mash with this chain of narrators.
It was narrated that Shaqiq bin Abi Wâ'il said: “Abdullâh used to give us a talk every Thursday, and a man said to him: ‘O Abu ‘Abdur-Rahmân, we love your talks, and we wish that you would give us a talk every day.’ He said: ‘Nothing prevents me from doing so except the fact that I do not want to burden you. The Messenger of Allah used to choose the right time to address us, for fear of burdening us.’”
51. The Book Of Paradise
And Description Of Its
Delights And Its People

Chapter... The Description Of
Paradise

[7130] 1 - (2822) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘Paradise is surrounded with hardships and Hell is surrounded with desires.’”

[7131] (2823) A similar report (as Hadîth no. 7130) was narrated from Abû Hurairah, from the Prophet ﷺ.

[7132] 2 - (2824) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Allâh, Glorified and Exalted is He, said: ‘I have prepared for My righteous slaves that which no eye has seen, no ear has heard, nor has it ever crossed the mind of man.’”

This is confirmed in the Book of Allâh: “No person knows what is kept hidden for them of joy as a reward for what they used to do.”[1]

It was narrated from Abū Hurairah that the Prophet ﷺ said: “Allāh, Glorified and Exalted is He, said: ‘I have prepared for My righteous slaves that which no eye has seen, no ear has heard, nor has it ever crossed the mind of man,’ apart from that of which Allāh has informed you.”

Then he recited: “No person knows what is kept hidden for them of joy...”[1]

Sahi bin Sa'd As-Sâ'idî said: “I was present with the Messenger of Allah ﷺ in a gathering where he described Paradise, and at the end of his talk he said: ‘There is in it that which no eye has seen, no ear has heard, nor has it ever crossed the heart of man.’ Then he recited these Verses:

“Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allâh’s Cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do.”[1]

Chapter 1. In Paradise There Is A Tree In Whose Shade A Rider Could Travel For One Hundred Years And Still Not Cross It

[7136] 6 - (2826) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “In Paradise there is a tree in whose shade a rider could travel for one hundred years.”

7137] 7 - (...) A similar report (as Hadith no. 7136) was narrated from Abū Hurairah from the Prophet ﷺ, and he added: "...and still not cross it."

7138] 8 - (2827) It was narrated from Sahl bin Sa'd that the Messenger of Allāh ﷺ said: "In Paradise there is a tree in whose shade a rider could travel for one hundred years, and still not cross it."

7139] (2828) Abū Sa'eed Al-Khudrī narrated that the Prophet ﷺ said: "In Paradise there is a tree in whose shade a rider could travel on a fine, swift-footed horse for one hundred years, and still not cross it."

Chapter 2. Bestowal Of Divine Pleasure On The People Of Paradise, And Allāh Will Never Be Angry With Them

7140] 9 - (2829) It was narrated from Abū Sa'eed Al-Khudrī that the Prophet ﷺ said: "Allāh, Glorified and Exalted is He, will say to the people of Paradise: 'O people of Paradise!'
They will say: ‘Here we are at Your service, our Lord, all goodness is in Your Hand.’ He will say: ‘Are you pleased?’ They will say: ‘How could we not be pleased, O Lord, when You have given us that which You have not given to anyone else among Your creation?’ He will say: ‘Shall I not give you something even better than that?’ They will say: ‘O Lord, what can be better than that?’ He will say: ‘I bestow My pleasure upon you, and I will never be angry with you.’

Chapter 3. The Inhabitants Of Paradise Will See The People In The Highest Place In Paradise As Planets Are Seen In The Sky

[7141] 10 - (2830) It was narrated from Sahl bin Sa’d that the Messenger of Allâh ﷺ said: “The inhabitants of Paradise will see the highest place in Paradise as you see the planets in the sky.”

[7142] (2831) Abû Sa’eed (in his Hadith) said: “As you see a brilliant star in the eastern or western horizon.”
Had I liked that of Ya'qūb (no. 7141) was narrated from Abū Ḥâzim with both chain of narrators.

A Ḥadīth like that of Ya'qūb (no. 7141) was narrated from Abū Ḥāzim with both chain of narrators.

It was narrated from Abū Sa'eed Al-Khudrī that the Messenger of Allāh ﷺ said: “The inhabitants of Paradise will see the people of the highest place in Paradise above them, as you see the brilliant star far away on the horizon in the east, or the west, because of the difference in status between them.” They said: “O Messenger of Allāh, is that the status of the Prophets that no one else will attain?” He said: “No, by the One in Whose Hand is my soul. They are men who believed in Allāh and believed in the Messengers.”
Chapter 4. One Who Would Love To Have Seen The Prophet Even If That Was At The Expense Of His Family And His Wealth

[7145] 12 - (2832) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Among the most beloved of my Ummah to me are people who will come after me, one of whom would wish to have seen me, even if that was at the expense of his family and his wealth.”

Chapter 5. The Market Of Paradise, And What They Will Get There Of Delight And Beauty

[7146] 13 - (2833) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “In Paradise there is a market to which they will come every Friday. Then the north wind will blow and will blow on their faces and garments, and increase them in beauty and elegance. Then they will return to their families having increased in beauty and elegance and their families will say to them: ‘By Allâh, you have increased in beauty and elegance,’ and they will say: ‘By Allâh, you too have increased in beauty and elegance.’”
Chapter 6. The First Group To Enter Paradise Will Look Like The Moon When It Is Full; Their Attributes And Their Spouses

[7147] 14 - (2834) It was narrated that Muhammad said: "They either boasted or discussed whether there would be more men or women in Paradise. Abū Hurairah said: ‘Did not Abul-Qâsim say: The first group to enter Paradise will look like the moon when it is full, then those who follow them will look like the most brilliant planet in the sky. Each man among them will have two wives whose marrow can be seen beneath their flesh, and there will be no one in Paradise who is unmarried.’"

[7148] (…) It was narrated that Ibn Sirîn said: “Men and women disputed as to which of them would form the majority in Paradise. They asked Abû Hurairah and he said: ‘Abul-Qâsim said:…”’ a Hadîth like that of Ibn ‘Ulayyah (no. 7147).

[7149] 15 - (…) It was narrated that Abû Hurairah said: “The Messenger of Allâh said: ‘The first group to enter Paradise will
look like the moon when it is full, and those who come after them will look like the most brilliant planet in the sky. They will not urinate, or defecate, or spit, or blow their noses. Their combs will be of gold and their sweat will be musk, and their incense burners will be of aloeswood. Their wives will be Al-Hûr Al-‘Iyn and their form will be as one man, the image of their father Âdam, sixty cubits tall.”

[7150] 16 - ( ... ) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The first group of my Ummah to enter Paradise will look like the moon when it is full, then those who come after them will be like the brightest stars in the sky, then there will come others of different status. They will not defecate, or urinate, or blow their noses, or spit. Their combs will be of gold, their incense burners will be of aloeswood and their sweat will be musk. Their form will be that of one man, the
height of their father Adam, sixty cubits."

Ibn Abi Shaibah said: "In the form (Khuluqi) of one man." Abu Kuraib said: "In the creation (Khulqi) of one man." Ibn Abi Shaibah said: "In the image of their father."

Chapter 7. The Attributes Of Paradise And Its People, And Their Glorifying Allah Every Morning And Evening

[7151] 17 - (...) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allah. And he mentioned a number of Ahadith, including the following: "The Messenger of Allah said: 'The first group to enter Paradise will look like the moon when it is full. They will not spit, or blow their noses, or defecate therein. Their vessels and combs will be of gold and silver, their incense burners will be of aloeswood, and their sweat will be musk. Each of them will have two wives, the marrow of whose calves will be visible from beneath the flesh because of their beauty. There will be no dissent or enmity among them, and their hearts will be as one, and they will glorify Allah morning and evening.'"
[7152] 18 - (2835) It was narrated that Jâbir said: “I heard the Prophet say: ‘The people of Paradise will eat and drink there, but they will not spit, or urinate, or defecate, or blow their noses.’ They said: ‘What about their digestion?’ He said: ‘It will be by means of burping and sweating like musk. And they will glorify and praise Allâh as easily as breathing.’”

[7153] (...) It was narrated from Al-A’mash with this chain of narrators (a Hadîth similar to no. 7152), as far as the words “…like musk.”

[7154] 19 -(...) Jâbir bin ‘Abdullâh said: “The Messenger of Allâh said: ‘The people of Paradise will eat and drink there, but they will not defecate, or blow their noses, or urinate. Rather their digestion will be by belching like musk, they will glorify and praise Allâh as easily as breathing.’”
Chapter 8. The Eternal Delight Of The People Of Paradise, And The Verse In Which Allâh Says: “And It Will Be Announced To Them: This Is The Paradise Which You Have Inherited For What You Used To Do”[1]

A similar report (as Hadîth no. 7154) was narrated from Jâbir from the Prophet ﷺ except that he said: “...And they will glorify and praise Allâh as easily as breathing.”

It was narrated from Abû Hurairah that the Prophet ﷺ said: “Whoever enters Paradise will enjoy bliss and will not be miserable, his clothes will not wear out, and his youth will not fade.”

It was narrated from Abû Sa'eed Al-Khudrî and Abû Hurairah that

the Prophet ﷺ said: “A caller will call out: ‘You are promised that you will be healthy and will never get sick, you will live and never die, you will remain young and never grow old, you will enjoy bliss and will never be miserable.’ This is what Allah, Glorified and Exalted is He, says: “And it will be announced to them: This is the Paradise which you have inherited for what you used to do.”[1]

Chapter 9. The Tents Of Paradise, And The Wives That The Believers Will Have In Them

[7158] 23 - (2838) It was narrated from Abū Bakr bin ‘Abdullâh bin Qais, from his father, that the Prophet ﷺ said: “In Paradise the believer will have a tent made from a single hollowed-out pearl, sixty miles high (or wide), in which the believer will have wives and he will go around among them, and they will not see one another.”

[7159] 24 - (...) It was narrated from Abū Bakr bin ‘Abdullâh bin Qais from his father that the

Messenger of Allâh ᵃˢ said: “In Paradise there is a tent made from a hollowed-out pearl, sixty miles wide. In each corner of it there is a wife who cannot see the others, and the believer will go around to them.”

[7160] 25 - (...) It was narrated from Abû Bakr bin Abi Müsâ bin Qais from his father that the Prophet ᵃˢ said: (In paradise there is a tent.) “The tent is a pearl, sixty miles high. In each corner of it there is a wife for the believer, whom the others will not see.”

Chapter 10. Rivers Of Paradise In This World

[7161] 26 - (2839) It was narrated that Abû Hurairah said: “The Messenger of Allâh ᵃˢ said: ‘Sayhân, Jayhân, Al-Furât (the Euphrates) and An-Nîl (the Nile) are all rivers of Paradise.’”
Chapter 11. People Will Enter Paradise Whose Hearts Are Like The Hearts Of Birds

[7162] 27 - (2840) It was narrated from Abû Hurairah that the Prophet ﷺ said: “People will enter Paradise whose hearts are like the hearts of birds.”

[7163] 28 - (2841) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ.” And he mentioned a number of Ahâdîth, including the following: “The Messenger of Allâh ﷺ said: ‘Allâh, Glorified and Exalted is He, created Adam in his image, (his height) sixty cubits tall. When He had created him he said: “Go and greet that group” – a group of the angels who were sitting – “and listen to the response they give, for it will be your greeting and the greeting of your descendants.” So he went and said: “As-Salâm ‘alaikum (peace be upon you)” and they said: “As-salâm ‘alaika wa Rahmatullâh (peace be upon you and the mercy of Allâh).” So they added (the words) wa
Rahmatullâh. Everyone who enters Paradise will be in the image of Ûdâm, sixty cubits tall. Mankind continued to diminish in size after him until now.”

Chapter 12. About Hell – May Allah Protect Us From It

[7164] 29 - (2842) It was narrated that ‘Abdullâh said: “The Messenger of Allah ﷺ said: ‘Hell will be brought on that Day (the Day of Resurrection) with seventy thousand reins, each rein being held by seventy thousand angels pulling it.’”

[7165] 30 - (2843) It was narrated from Abû Hurairah that the Prophet ﷺ said: “This fire of yours – that which is lit by the son of Adam – is one-seventieth part of the fire of Hell.” They said: “By Allah, if it was like this it would be sufficient, O Messenger of Allah.” He said: “But it is sixty-nine degrees more, each one of which is like it in heat.”

[7166] (…) A Hadîth like that of Abû Az-Zinnâd (no. 7165) was narrated from Abû Hurairah, from the Prophet ﷺ.
It was narrated that Abū Hurairah said: “We were with the Messenger of Allah when he heard a loud noise. The Prophet said: ‘Do you know what that was?’ We said: ‘Allah and His Messenger know best.’ He said: ‘It was a stone that was thrown into the Fire seventy years ago, and it has been falling through the Fire until now, when it reached the bottom of it.’”

It was narrated from Abū Hurairah with this chain of narrators (a Hadith similar to no. 7167), and he said: “...It has landed in the bottom of it, and you heard its sound.”

It was narrated from Samurah that he heard the Prophet of Allah say: “There are some whom the Fire will seize up to the ankles, and some whom it will seize up to the waist, and some whom it will seize up to the neck.”
It was narrated from Samurah bin Jundab that the Prophet of Allah ﷺ said: “Some of them will be seized by the Fire up to the ankles, some will be seized by the Fire up to the knees, some will be seized by the Fire up to the waist, and some will be seized by the Fire up to the collarbone.”

Sa'eed narrated it with this chain of narrators (a Hadith similar to no. 7170), but instead of “waist” he said “groin”.

Chapter 13. The Arrogant Will Enter The Fire, And The Humble Will Enter Paradise

It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘The Fire and Paradise argued. One said: “I will be entered by the arrogant and proud.” The other said: “I will be entered by the weak and poor.” Allah, Glorified and Exalted is He, said to the one: “You are My punishment, with which I will punish whomsoever I will.” – and perhaps He said: “which I will inflict upon whomsoever I

[7170] 33 - (...) It was narrated from Samurah bin Jundab that the Prophet of Allah ﷺ said: “Some of them will be seized by the Fire up to the ankles, some will be seized by the Fire up to the knees, some will be seized by the Fire up to the waist, and some will be seized by the Fire up to the collarbone.”

[7171] (...) Sa'eed narrated it with this chain of narrators (a Hadith similar to no. 7170), but instead of “waist” he said “groin”.

[7172] 34 - (2846) It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘The Fire and Paradise argued. One said: “I will be entered by the arrogant and proud.” The other said: “I will be entered by the weak and poor.” Allah, Glorified and Exalted is He, said to the one: “You are My punishment, with which I will punish whomsoever I will.” – and perhaps He said: “which I will inflict upon whomsoever I
will.” — and He said to the other: “You are My mercy, by which I will show mercy to whomsoever I will, and each of you will be full.”

[7173] 35 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “The Fire and Paradise disputed. The Fire said: ‘I have been favored with the arrogant and proud.’ Paradise said: ‘What is the matter with me, that no one will enter me except the weak, humble and downtrodden?’ Allâh, Glorified and Exalted is He, said to Paradise: ‘You are My mercy, by which I will show mercy to whomsoever I will of My slaves.’ And He said to the Fire: ‘You are My punishment, with which I will punish whomsoever I will of My slaves. And each of you will be full.’ As for the Fire, it will not be full until He puts His Foot on it and it says: ‘Enough, enough.’ Then it will be full, and all its parts will be integrated together.”

[7174] (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Paradise and Hell disputed...” and he narrated a Hadîth like that of Abû Az-Zinnâd (no. 7173).
It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ." And he mentioned a number of Ahâdîth, including the following: "The Messenger of Allâh ﷺ said: ‘The Fire and Paradise disputed, and Hell said: ‘I have been favored with the arrogant and proud.’ Paradise said: ‘What is the matter with me, that no one will enter me except the weak, humble and downtrodden?’ Allâh, Glorified and Exalted is He, said to Paradise: ‘You are My mercy, by which I will show mercy to whomsoever I will of My slaves.’ And He said to the Fire: ‘You are My punishment, with which I will punish whomsoever I will of My slaves. And each of you will be full.’ As for the Fire, it will not be full until Allâh, Blessed and Exalted is He, puts His Foot on it and it says: ‘Enough, enough.’ Then it will be full, and all its parts will be integrated together, and Allâh will not treat any of His creation unjustly. As for Paradise, Allâh will create a creation just for it.”

It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ said: ‘Paradise and the Fire disputed...’” and he mentioned a Hadîth like that of Abû Hurairah, up to the words: “And it is upon me to fill...”
both of you.” But he did not mention that additional material that came after that.

[7177] 37 - (2848) Anas bin Mâlik narrated that the Prophet of Allâh ﷺ said: “Hell will keep saying: ‘Are there any more (to come)?’ Until the Lord of Glory, Blessed and Exalted is He, puts His Foot in it, then it will say: ‘Enough, enough, by Your glory!’ And all its parts will be integrated together.”

[7178] (...). A Hadîth like that of Shaibân (no. 7177) was narrated from Anas, from the Prophet ﷺ.

[7179] 38 - (...) ‘Abdul-Wahhâb bin ‘Atâ’ narrated concerning the saying of Allâh, the Mighty and Sublime: ‘On the Day when We will say to Hell: ‘Are you filled?’ It will say: ‘Are there any more (to come)’?”,[1] – from Sa’eedd, from Qatâdah, from Anas bin Mâlik that the Prophet ﷺ said: “(Inhabitants) will continue to be thrown into Hell, and it will say:

'Are there any more to come?' Until the Lord of Glory places His Foot in it, then its parts will be integrated with one another and it will say: ‘Enough, enough, by Your glory and Your honor.’ And there will be extra space in Paradise, until Allah creates another creation to live in the extra space of Paradise.’

[7180] 39 - (...) Anas narrated that the Prophet ﷺ said: “There will be left in Paradise as much (space) as Allah wills should be left, then Allah will create another creation for it as He wills.”

[7181] 40 - (2849) It was narrated that Abu Sa’eed said: “The Messenger of Allah ﷺ said: ‘Death will be brought on the Day of Resurrection like a black and white ram’” – Abu Kuraib added: “and it will be made to stand between Paradise and the Fire.” The (narrators) agreed on the rest of the Hadith. – ‘and it will he said: “O people of Paradise, do you recognize this?” They will crane their necks and look, and will say: “Yes; this is death.” Then it will be said: “O people of the Fire, do you recognize this?” They will crane their necks and look, and will say: “Yes; this is death.” Then the command will be given for it to
be slaughtered. Then it will be said: “O people of Paradise, it is eternal, and there will be no death. O people of the Fire, it is eternal and there will be no death.” Then the Messenger of Allah ﷺ recited: “And warn them of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not”[1] and gestured with his hand indicating this world.”

[7182] 41 - (…) It was narrated that Abū Sa‘eed said: “The Messenger of Allah ﷺ said: ‘When the people of Paradise are admitted to Paradise, and the people of the Fire are admitted to the Fire, it will be said: O people of Paradise...’” then he narrated a Hadith like that of Abū Mu‘āwiyah (no. 7181), except that he said: “That is the words of the Glorified and the Exalted (Allah);” and he did not say: “Then the Messenger of Allah ﷺ recited.” And he did not say: “…and he gestured with his hand indicating this world.”

[7183] 42 - (2850) ‘Abdullâh said: “The Messenger of Allah ﷺ said: ‘Allâh will admit the people of Paradise to Paradise and the people of the Fire to the Fire, then an announcer will stand between them and will say: O people of Paradise, there is no

death. O people of the Fire, there is no death. Everyone will abide for eternity where he is.”

[7184] 43 - (…) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: “When the people of Paradise go to Paradise, and the people of the Fire go to the Fire, death will be brought and placed between Paradise and the Fire. Then it will be slaughtered, and a caller will call out: ‘O people of Paradise, there is no death; O people of the Fire, there is no death.’ Then the joy of the people of Paradise will increase, and the sorrow of the people of the Fire will increase.”

[7185] 44 - (2851) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The molar of the disbeliever’ – or ‘the eyetooth of the disbeliever – will be like Uhud (mountain), and the thickness of his skin will be the distance of three nights travel.”
[7186] 45 - (2852) It was narrated from Abü Hurairah, who attributed it to the Prophet ﷺ: “The distance between the shoulders of the disbeliever in Hell will be the distance of three nights travel for a swift rider.”

[7187] 46 - (2853) Hārithah bin Wahb said that he heard the Prophet ﷺ say: “Shall I not tell you about the people of Paradise?” They said: “Yes.” He said: “Every weak person who is regarded as insignificant, but if he were to beseech Allāh, He would respond to him.” Then he said: “Shall I not tell you about the people of the Fire?” They said: “Yes.” He said: “Every violent, haughty and arrogant person.”

[7188] (...) Shu‘bah narrated a similar report (as Ḥadīth no. 7187) with this chain of narrators.

[7189] 47 - (...) Hārithah bin Wahb Al-Khuzā‘i said: “The Messenger of Allāh ﷺ said: ‘Shall I not tell you about the people of Paradise? Every weak person who is regarded as insignificant, but if he were to beseech Allāh, He
would respond to him. Shall I not tell you about the people of the Fire? Every haughty, low-born and arrogant person.”

[7190] 48 - (2854) It was narrated from Abū Hurairah that the Messenger of Allâh ﷺ said: “There may be a dishevelled person who is driven away from the door, but if he were to urge Allâh, He would respond to him.”

[7191] 49 - (2855) It was narrated that ‘Abdullâh bin Zam‘ah said: “The Messenger of Allâh ﷺ delivered a Khutbah, and he mentioned the she-camel, and the one who slaughtered it. He said: ‘When the most wicked man among them went forth (to kill the she-camel).’ An evil and powerful man, who was of a high status among his people like Abū Zam‘ah. Then he mentioned women and exhorted (the men) with regard to them and said: ‘Why would one of you flog his wife’ – according to the report of Abū Bakr: ‘flog the slave woman.’ According to the report of Abū Kuraib: ‘flog the slave’ – ‘and then sleep with her at the end of the day?’ Then he spoke to them regarding their laughing upon breaking wind, and said:
‘Why would one of you laugh at something he himself does?’

[7192] 50 - (2856) It was narrated that Abü Hurairah said: ‘The Messenger of Allâh ﷺ said: ‘I saw ‘Amr bin Luhayy bin Qam’ah bin Khindif, the father of those of Banû Ka’b, dragging his intestines in the Fire.’

[7193] 51 - (...) Sa’eed bin Al-Musayyab said: ‘The Bahirah was a camel which it was forbidden to milk for the sake of their false gods, so no one among the people would milk it. The Sâ‘ibah was a camel which they let loose for the sake of their gods, so nothing was loaded onto it.

Ibn Al-Musayyab said: ‘Abû Hurairah said: ‘The Messenger of Allâh ﷺ said: ‘I saw ‘Amr bin ‘Amir Al-Khuza‘i dragging his intestines in the Fire. He was the first one to introduce the institution of the Sâ‘ibah.’’[1]

[7194] 52 - (2128) It was narrated that Abü Hurairah said: ‘The Messenger of Allâh ﷺ said: ‘There are two types of the people of the Fire whom I have...

[1] It is an explanation of Sûrat Al-Mâ'idah 5:103.
not seen, men with whips like the tails of cattle with which they strike the people; and women who are clothed yet naked, Mumîlâtun-mâ’ilât (walking with an enticing gait) with their heads like the humps of camels leaning to one side. They will not enter Paradise nor smell its fragrance, and its fragrance may be detected from such and such a distance.”

[7195] 53 - (2857) Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘Soon, if you live for a while, you will see people with something like the tails of cattle in their hands. They will go out in the morning under the wrath of Allah and they will come back in the evening under the wrath of Allah.’”

[7196] 54 - (... ) Abû Hurairah said: “I heard the Messenger of Allah ﷺ say: ‘If you live for a while, soon you will see people who will go out in the morning under the wrath of Allah and they will come back in the evening under His curse, with something like the tails of cattle in their hands.’”
Chapter 14. The Destruction (End) Of This World, And The Gathering On The Day Of Resurrection  

[7197] 55 - (2858) Mustawrid, the brother of Banû Fihr, said:  
“The Messenger of Allâh ﷺ said:  
‘By Allâh, this world in comparison to the Hereafter, is like one of you dipping this’ – and he pointed with his forefinger – ‘into the sea; let him see how much he brings back.’”

[7198] 56 - (2859) It was narrated that `Aishah said: “I heard the Messenger of Allâh ﷺ say: ‘The people will be gathered on the Day of Resurrection barefoot,  

(المعجم 14) - (باب فناء الدنيا، وبيان الحشر يوم القيامة) (التنحفة 15)  

[7197] 55 - (2858) حَدَّثَنَا أَبُو بَكْرٍ  
ابنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدِرْوِسٍ،  
وَحَدَّثَنَا ابنُ تَمْرِي: حَدَّثَنَا أَبُو وَمَحَمَّدٍ بْنُ بَيْشَرٍ؛  
وَحَدَّثَنَا بْحَيْشُي بنُ بُنَاحْيَةَ: أَخْبَرَنَا  
مُوسى بنٍ أَعْيُنَ، وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ;  
حَدَّثَنَا أبو أَسَامة، كَلَّمَهُ عَنْ إِسْمَاعِيلٍ بْنِ  
أَبِي خَالِدٍ، وَحَدَّثَنِي مُحَمَّدُ بْنُ خَاتِمٍ  
وَاللَّفَظُ لَهُ: حَدَّثَنَا بْحَيْشُي بنُ سَعْيَدٍ: حَدَّثَنَا  
إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: حَدَّثَنَا قَالَ:  
سَمَعْتُ مُسْتَهْرَدًا أَخَا بْنِي فَهْرٍ يَقُولُ: قَالَ  
رَسُولُ اللَّهِ ﷺ: )(وَاللَّهُ يَا أَيُّهَا النَّبِيُّ  
إِلَّا مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ إِضْعَافًا هَذِهِ  
وَأَشَارَ يَحْيَى بْنِ الْسَبْتَانَةَ: فِي الْيَمِّ، فَلْيَنْظُرُ  
[أخْبَرُكُم] يَمُّ يَا بْنِ يَحْيَى؟  
وَقَالَ  
سَمَعْتُ رَسُولَ اللَّهِ ﷺ بَيْنُ ذَكَ  
وَقَالَ حَدِيثُ أَبِي أَسَامة: عَنْ المُستَهْرَدِ  
ابنُ شَبَابُ أَحْمِي بْنِي فَهْرٍ، وَقَالَ حَدِيثُهُ أَيْضًا:  
قَالَ وَأَشَارَ إِسْمَاعِيلُ بِالإِلَهَامِ  
[7198] 56 - (2859) حَدَّثَنَا زُهَرٍ  
ابنُ حِرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعْيَدٍ عَنْ  
خَاتِمٍ بْنُ أَبِي صَفِيرَة: حَدَّثَنَا أَبُو يَحْيَى  
وَمَحَمَّدٍ بْنُ بَيْشَرٍ، وَحَدَّثَنِي مُحَمَّدٍ بْنُ رَافِعٍ;  
حَدَّثَنَا أَبُو وَمَحَمَّدٍ بْنُ بَيْشَرٍ،  
وَحَدَّثَنَا ابنُ تَمْرِي: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدِرْوِسٍ;  
ابنُ أَبِي شَيْبَةَ: حَدَّثَنَا
naked and uncircumcised.' I said: 'O Messenger of Allâh, men and women together, looking at one another?' He said: 'O 'Aishah, the matter will be too serious for them to look at one another.'"

[7199] (...) It was narrated from Ḥâtim bin Ābî Ṣaghîrah (a Hadîth similar to no. 7198) with this chain of narrators, but he did not mention "uncircumcised" in his Hadîth.

[7200] 57 - (2860) It was narrated that Ibn 'Abbâs heard the Prophet ﷺ delivering a speech and saying: “You will meet Allâh walking barefoot, naked and uncircumcised.”

[7201] 58 - (...) It was narrated that Ibn 'Abbâs said: “The Messenger of Allâh ﷺ stood before us and delivered a Khutbah,
and said: ‘O people, you will be gathered to Allâh (on the Day of Resurrection) barefoot, naked and uncircumcised: “As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.”’[1] The first of creation to be clothed will be Ibrâhîm. Behold! Then some men of my Ummah will be brought and taken to the left, and I will say: “O Lord, my Companions!” It will be said: “You do not know what they innovated after you were gone.” And I will say as the righteous slave (‘Eisâ) said: “…And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. If You punish them, they are Your slaves, and if You forgive them, verily, You, only You are the All-Mighty, the All-Wise.”[2]

In the Hadîth of Wakî and Mu’âdh it says: “And it will be said: ‘You do not know what they did after you were gone.’”

It was narrated from Abü Hurairah that the Prophet ﷺ said: “The people will be gathered in three groups, hoping (for Paradise) and fearing (Hell), two on a camel, three on a camel, four on a camel, ten on a camel. The rest of them will be gathered by a fire which will stay with them when they stop for the night, and it will rest with them when they take a rest, and will be with them morning and evening.”

Chapter 15. Description Of The Day Of Resurrection, May Allâh Save Us From Its Terrors

It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “The Day when (all) mankind will stand before the Lord of the Ālamīn (all that exists).”[1] Until one of them will be submerged in his own sweat halfway up his ears.”

A Hadîth like that of ‘Ubaidullâh from Nâfi‘ (no. 7203) was narrated from Ibn ‘Umar from the Prophet ﷺ.

But in the Hadîth of Mûsâ bin ‘Uqbah and Sâlih (it says): “Until one of them will disappear (submerged) in his sweat halfway up his ears.”

[7204] It was narrated from Abû Hurairah that the Messenger of Allah ﷺ said:

“On the Day of Resurrection, sweat will seep into the earth seventy fathoms, and it will reach up to the people’s mouths” or “ears.” Thawr (a narrator) was uncertain as to which of them he said.
Al-Miqdād bin Al-Aswad said: “I heard the Messenger of Allāh ﷺ say: ‘The sun will be brought near to the people on the Day of Resurrection, until it is one Mil away from them.’”

Sulaim bin ‘Āmir said: “By Allāh, I do not know what he meant by the word Mil – was it a measure of distance (mile) or the stick which is used to apply kohl to the eyes.”

“And he () said: ‘The people will be submerged in the sweat in accordance with their deeds; for some it will come up to their ankles, for some it will come up to their knees, for some it will come up to their waists and for some it will come up to their mouths.’

And the Messenger of Allāh ﷺ pointed with his hand to his mouth.

Chapter 16. Attributes By Which The People Of Paradise And The People Of The Fire May Be Recognized In This World

It was narrated from ‘Iyāḍ bin Ḥımār Al-Mujāshi’î that one day in his Khutbah, the Messenger of Allāh ﷺ said: “Behold! My Lord has...
commanded me to teach you that which you do not know of what He has taught me: 'On this day, all the wealth that I have bestowed upon a slave (of Allâh) is permissible. I have created all My slaves Hunafâ' (with the inclination to worship Allâh alone), but the devils come to them and turn them away from their religion (true path). They forbid to them that which I have permitted to them, and they tell them to associate others with Me for which I have not sent down any authority.' Allâh looked at the people of earth and hated them, Arabs and non-Arabs alike, except a remnant of the People of the Book. He said: 'I have only sent you to put you to trial, and to put others to trial through you, and I have revealed to you a Book that cannot be washed away with water, which you will recite when sleeping and when awake.' Allâh commanded me to severely strike the Quraish and I said: 'Lord, they will break my head like bread.' He said: 'Expel them as they expelled you; fight them and We will help you; spend, and you will be spent upon; send out an army, and We will send five like it; fight with the help of those who obey you against those who disobey you.'

He said: "And the people of Paradise are of three types: A man of authority who is fair and just,
who gives charity and does good; a man who is compassionate and kind to every relative, and Muslim; and a man who refrains from asking for help even though he has dependents.

“And the people of the Fire are of five types: A weak man who lacks the wisdom (to avoid evil); those who are your followers that do not have any care for family and wealth; one who is dishonest and is a miser even for a little; a man who will betray you morning and evening with regard to your family and your wealth” – and he mentioned miserliness or lying – “and the one whose language is obscene.” Abû Ghassân (a sub narrator) did not mention in his Hadîth the words “spend and you will be spent upon.”

[7208] (...) It was narrated from Qatâdah with this chain of narrators (a Hadîth similar to no. 7207), but he did not mention in his Hadîth (the words) “all the wealth that I have bestowed upon a slave (of Allâh) is permissible”.

[7209] (...) It was narrated from ‘Iyâd bin Himâr that the Messenger of Allâh ﷺ delivered a Khutbah one day... and he quoted the Hadîth (as no. 7207).
[7210] 64 - (…) It was narrated that ‘Iyād bin Himār, the brother of Banū Mujāshī said: “The Messenger of Allāh ﷺ stood up among us one day and delivered a speech, and said: ‘Allāh has commanded me...’” and he quoted a Hadīth like that of Hishām from Qatādah (no. 7207), and added: “Allāh revealed to me that you should be humble (towards one another) so that no one should boast to another, and no one should wrong another.” And he said in his Hadīth: “...they are those who follow you among you, who do not have any care for family and wealth.”

I said: “Does that really happen, O Abū ‘Abdullāh?” He said: “Yes, by Allāh. I saw them during the Jāhiliyyah, when a man would graze the sheep of a tribe in order to have his way with their slave girl.”

Chapter 17. The Deceased Is Shown His Place In Paradise Or The Fire; And Confirmation Of The Torment In The Grave – We Seek Refuge With Allāh From That
“When one of you dies, he is shown his place morning and evening. If he is one of the people of Paradise, then (he is shown his place) among the people of Paradise. If he is one of the people of the Fire, then (he is shown his place) among the people of the Fire. And it is said: ‘This is your place, until Allâh resurrects you to it on the Day of Resurrection.’”

[7212] 66 - (…) It was narrated that Ibn ‘Umar said: “The Prophet ﷺ said: ‘When a man dies, he is shown his place morning and evening. If he is one of the people of Paradise, then (he is shown his place) in Paradise, and if he is one of the people of the Fire, then (he is shown his place) in the Fire. Then it is said: This is your place to which you will be resurrected on the Day of Resurrection.’”

[7213] 67 - (2867) Abû Sa‘eed said: I did not hear it from the Messenger of Allâh ﷺ but Zaid bin Thâbit narrated it to me. He said: While the Prophet ﷺ was in a garden belonging to Banû An-Najjâr, on a mule of his, and we were with him, the mule was startled and nearly threw him off. There were six, or five, or four graves there – He said:1[1] This is how Al-Jurairî said it – and he (ﷺ) said:

[1] That is Ibn ‘Ulayyah, from whom multiple routes have been narrated by the author for it. And Al-Jurairî is Sa‘eed bin Iyâs.
“Who knows the occupants of these graves?” A man said: “I do.” He said: “When did these people die?” He said: “They died as idolaters.” He said: “This Ummah will be tested in their graves. Were it not that you would not bury one another, I would pray to Allâh to make you hear the torment of the grave that I can hear.” Then he turned to face us and said: “Seek refuge with Allâh from the torment of the Fire.” We said: “We seek refuge with Allâh from the torment of the Fire.” He said: “Seek refuge with Allâh from the torment of the grave.” We said: “We seek refuge with Allâh from the Fitan (tribulations), both visible and invisible.” We said: “We seek refuge with Allâh from Fitan (tribulations), both visible and invisible.” He said: “Seek refuge with Allâh from the Fitnah of Ad-Dajjâl.” We said: “We seek refuge with Allâh from the Fitnah of Ad-Dajjâl.”

[7214] 68 - (2868) It was narrated from Anas that the Prophet ﷺ said: “Were it not that you would not bury one another, I would have prayed to Allâh to let you hear the torment of the grave.”
It was narrated that Abū Ayyūb said: "The Messenger of Allāh ﷺ set out after the sun had set, and he heard a sound. He said: ‘Jews who are being tormented in their graves.’"

Anas bin Mālik said: "The Prophet of Allāh ﷺ said: ‘When a person is placed in his grave and his companions turn to leave, he hears the sound of their footsteps. Then two angels come to him and sit him up, and say to him: ‘What did you used to say about this man?’ As for the believer, he says: ‘I bear witness that he is the slave of Allāh, and His Messenger.’ Then it is said to him: ‘Look at your place in the Fire; Allāh has substituted it with a place in Paradise.’" The Prophet of Allāh ﷺ said: "He is shown them both."
Qatâdah said: “It was said to us that his grave is expanded seventy cubits for him, and it is filled with greenery until the Day they will be resurrected.”

[7217] 71 - (...) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘When the deceased is placed in his grave, he can hear the sound of their footsteps when they leave (after burying him).’”

[7218] 72 - (...) It was narrated from Anas bin Mâlik that the Prophet of Allâh ﷺ said: “When a person is placed in his grave, and his companions leave,” and he mentioned a Hadîth like that of Shaibân from Qatâdah (no. 7216).

[7219] 73 - (2871) It was narrated from Al-Barâ’ bin ‘Azib that the Prophet ﷺ said: “Allâh will keep firm those who believe, with the word that stands firm in this world.”[^1] This was revealed concerning the torment of the grave. It will be said to him (in the

Al-Îmârât: "Wâlan yîni 'llahân?" Wâlan yîni muhammâd?"
14:27. [Al-Badr bin 'Azib: "Allah will keep firm those who believe, with
the word that stands firm in this
world, and in the Hereafter."]

[7220] 74 - (...) It was narrated
from Al-Badr bin 'Azib: "Allah will
keep firm those who believe, with
the word that stands firm in this
world, and in the Hereafter."

This was revealed concerning the
torment of the grave.

[7221] 75 - (2872) It was
narrated that Abu Hurairah said:
"When the soul of the believer
departs, it is received by two
angels who take it up."

Hamâd said: "And he mentioned
its good fragrance and he mentioned
musk."

He said: "The people of heaven
say: 'A good soul that has come
from the earth. May Allah bless
you and the body in which you
used to reside.' Then it is taken
to its Lord, Glorified and Exalted
is He, then He says: 'Take it to
the Utmost Boundary.'"

He said: “When the soul of the disbeliever departs” – Hammâd said: “and he mentioned its foul stench, and he mentioned curses” – “the people of heaven say: ‘An evil soul that has come from the earth.’ It is said: ‘Take it to the Utmost Boundary.’”

Abû Hurairah said: “The Messenger of Allâh ﷺ held a thin cloth that he had with him over his nose, like this.”

[7222] 76 - (2873) It was narrated that Anas bin Mâlik said: “We were with ‘Umar between Makkah and Al-Madînah, and we looked for the crescent of the new moon. I was a man with keen eyesight, and I saw it, but no one else said that he had seen it. I said to ‘Umar: ‘Don’t you see it?’ But he did not see it. ‘Umar said: ‘I will see it when I am lying on my bed.’

“Then he started to tell us about the people of Badr. And he said: ‘The Messenger of Allâh ﷺ showed us, one day before, where the people of Badr (the Mushrikân) would fall. He said: ‘This is the place where so-and-so will fall tomorrow, if Allâh wills.”’ ‘Umar said: ‘By the One in Whose Hand is my soul, they did not miss the places that the Messenger of Allâh ﷺ had pointed out. They were put in a well on top of one another, then
the Messenger of Allah went to them and said: "O so-and-so son of so-and-so, and O so-and-so son of so-and-so, have you found what Allah and His Messenger promised to be true? For I have found what my Lord promised me to be true."

"Umar said: 'O Messenger of Allah, how can you speak to bodies in which there are no souls?' He said: 'You do not hear what I am saying more clearly than they do, but they cannot give me any reply.'"
they can, but they are not able to respond.” Then he ordered that they be dragged and thrown into the well of Badr.

[7224] 78 - (2875) It was narrated that Abū Talhāh said: “On the Day of Badr, when the Prophet of Allāh ﷺ prevailed against them (the Mushrikūn), he ordered that twenty-odd men” – in the Ḥadīth of Rawḥ it says: “Twenty-four men” – “of the bravest of the disbelievers be thrown into one of the wells of Badr...” and he quoted a Ḥadīth like that of Thâbit from Anas (no. 7223).

Chapter 18. The Surety Of Reckoning

[7225] 79 - (2876) It was narrated that ‘Āishah said: “The Messenger of Allāh ﷺ said: ‘Whoever is brought to account on the Day of Resurrection will be punished.’ I said: ‘Didn’t Allāh say: ‘He surely, will receive an easy reckoning’?’ I said: ‘That is not the actual reckoning; rather that is

the presentation of deeds. Whoever is examined thoroughly at the Reckoning will be punished.”

[7226] (...) Ayyûb narrated a similar report with this chain of narrators.

[7227] 80 - (...) It was narrated from ‘Aishah that the Prophet said: “No one is brought to account but he will be doomed.” I said: “O Messenger of Allah, didn’t Allah say ‘...an easy reckoning.’”? He said: “That is the presentation of deeds. Whoever is examined thoroughly at the Reckoning will be doomed.”

[7228] (...) It was narrated from ‘Aishah that the Prophet said: “Whoever is examined thoroughly at the Reckoning will be doomed.” Then he (the sub narrator) mentioned a Hadith like that of Abû Yûnus (no. 7227).

Chapter 19. The Command To Think Positively Of Allâh At The Time Of Death

[7229] 81 - (2877) It was narrated that Jâbir said: “I heard the Messenger of Allâh ﷺ say, three days before he died: ‘None of you should die except thinking positively of Allâh.’”

[7230] (...) A similar report (as Hadîth no. 7229) was narrated from Al-A‘mash with this chain of narrators.

[7231] 82 - (...) It was narrated that Jâbir bin ‘Abdullâh Al-Ansârî said: “I heard the Messenger of Allâh ﷺ say, three days before he died: ‘None of you should die except thinking positively of Allâh, (Glorified and Exalted is He).’”

[7232] 83 - (2878) It was narrated that Jâbir said: “I heard the Prophet ﷺ say: ‘Every slave...’
(of Allâh) will be raised in the state in which he died.”

[7233] (…) A similar report (as Hadîth no. 7232) was narrated from Al-A‘mash with this chain of narrators, and he said: The Prophet ﷺ said, but he did not say: “I heard.”

[7234] 84 - (2879) ‘Abdullâh bin ‘Umar said: “I heard the Messenger of Allâh ﷺ say: ‘When Allâh wants to punish a people, the punishment befalls everyone who is among them, then they will be raised according to their deeds.’”
52. The Book Of Tribulations And The Portents Of The Hour

Chapter 1. The Approach Of Tribulations And The Opening Of The Barrier Of Ya'jūj And Ma'jūj

[7235] 1 - (2880) It was narrated from Zainab bint Jahsh that the Prophet ﷺ awoke from sleep, saying: “None has the right to be worshipped but Allah, woe to the Arabs from an evil that has approached. Today (a hole) like this has been opened in the barrier of Ya'jūj and Ma'jūj.” And Sufyān gestured to indicate the size of the hole.

I said: “O Messenger of Allah, will we be destroyed even though there are righteous people among us?”

He said: “Yes, if evil prevails.”

[7236] (...) It was narrated from Az-Zuhri with this chain of narrators (a Hadith similar to no. 7235).
It was narrated that Zainab bint Jahsh, the wife of the Prophet ﷺ, said: “The Messenger of Allah ﷺ went out one day in a panic, red in the face, saying: ‘None has the right to be worshipped but Allah, woe to the Arabs from an evil that has approached. Today (a hole) like this has been opened in the barrier of Ya’jūj and Ma’jūj,’ and he made a circle with his thumb and forefinger.”

She said; “I said: ‘O Messenger of Allah! Will we be destroyed even though there are righteous people among us?’ He said: ‘Yes, if evil prevails.”

A Hadith like that of Yūnus from Az-Zuhārī (no. 7237) was narrated from Ibn Shihāb with this chain of narrators.

It was narrated from Abū Hurairah that the Prophet ﷺ said: “Today (a hole) like this has been opened in the barrier of Ya’jūj and Ma’jūj.”
Chapter 2. The Earth Swallowing Up The Army That Aims To Attack Al-Bait (The Ka'bah)

[7240] 4 - (2882) It was narrated that 'Ubaidullâh bin Al-Qibtiyyah said: Al-Hârith bin Abî Rabî'ah, ‘Abdullâh bin Šafwân and I entered upon Umm Salamah, the Mother of the Believers, and they asked her about the army which will be swallowed up by the earth. That was during the days of Ibn Az-Zubair. She said: The Messenger of Allâh ﷺ said: “Someone will seek refuge in the House (Ka'bah) and an army will be sent after him, then when they are on a plain they will be swallowed up by the earth.” I said: “O Messenger of Allâh, what about one who was forced (to join that army)?” He said: “He will be swallowed up with them, but on the Day of Resurrection he will be raised according to his intention.”

Abû Ja'far said: “It is the plain of Al-Madinah.”

[7241] 5 - (...) ‘Abdul-'Azîz bin Rufai' narrated it with this chain of narrators (a Hadîth similar to no. 7240), and in his Hadîth he
said: “I met Abû Ja’far and said: ‘Did she say: ‘A plain in some land?’ Abû Ja’far said: ‘No, by Allâh, it is the plain of Al-Madinah.’”

It was narrated that Umayyah bin Șafwân heard his grandfather ‘Abdullâh bin Șafwân say: Hafsah told me that she heard the Messenger of Allâh say: “An army will seek to attack this House, then when they are in a plain, the middle of them will be swallowed up by the earth, and the front (of the army) will call out to the back, then they will be swallowed up, and there will be no one left but one fugitive who will tell their story.”

A man said: “I bear witness that you are not telling a lie about Hafsah, and I bear witness that Hafsah did not tell a lie about the Prophet.”

‘Abdullâh bin Șafwân narrated from the Mother of the Believers that the Messenger of Allâh said: “Some people will seek refuge in this House, i.e., the Ka’bah, who do not have the strength, numbers or weapons (to protect themselves), and an army will be sent after them, then when they are in a plain, they will be swallowed up by the earth.”

Yûsuf said: “At that time the people of Ash-Shâm were marching...
towards Makkah. ‘Abdullâh bin Šafwân said: “By Allah, it is not this army.”

8 - (2884) It was narrated from ‘Abdullâh bin Az-Zubair that ‘Aishah said: “The Messenger of Allah was startled in his sleep, and we said: ‘O Messenger of Allah, you did something in your sleep that you did not do before.’ He said: ‘Strange it is, that some people of my Ummah will attack the House to kill a man of the Quraish who has sought refuge in the House. Then when they are in the plain, they will be swallowed up by the earth.’ We said: ‘O Messenger of Allah, there may be all sorts of people on the road.’ He said: ‘Yes, among them will be those who are there by choice, those who were forced to join and travelers. They will all be destroyed as one, but they will be
raised in different states; Allâh will raise them according to their intentions.’”

Chapter 3. Onset Of Tribulations Like Rainfall

[7245] 9 - (2885) It was narrated from Usâmah that the Prophet ﷺ looked out over one of the battlements of Al-Madinah and said: “Do you see what I see? I see the places of tribulation among your houses like the places where rain falls.”

[7246] (...) A similar report (as Hadîth no. 7245) was narrated from Az-Zuhrî with this chain of narrators.

[7247] 10 - (2886) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘There will be tribulations during that one who is sitting is better than one who is standing, and one who is standing is better than one who is walking, and one who is walking is better than one who is running. He who sees them will be drawn to them, and whoever find a refuge from..."
them, let him seek protection therein.”

[7248] 11 - (...) A Hadith like that of Abū Hurairah (no. 7247) was narrated from Nawfal bin Mu‘awiyah, but Abū Bakr (one of the narrators) added (the words): “Among the Salāt (prayers) there is one Salāt (prayer), whoever misses it, it is as if he was deprived of his family and his wealth.”

[7249] 12 - (...) It was narrated that Abū Hurairah said: “The Prophet ﷺ said: ‘There will be tribulation during that the one who sleeps will be better than the one who is awake, and the one who is awake will be better than the one who is standing, and the one who is standing will be better than the one who is running. Whoever finds a place of refuge, let him seek refuge therein.’”

[7250] 13 - (2887) ‘Uthmān Ash-Shah-hām said: Farqad As-Sabakhī and I went to Muslim bin
Abū Bakrah when he was in his land, and entered upon him. We said: ‘Did you hear your father narrate any Hadīth about tribulations?’ He said: Yes, I heard Abū Bakrah narrate that the Messenger of Allāh ﷺ said: “Verily there will be tribulations, then there will be tribulations during that one who is sitting will be better than one who is walking, and one who is walking is better than one who is running. During those tribulations, whoever has camels, let him stay with his camels, whoever has sheep, let him stay with his sheep, and whoever has land, let him stay on his land.”

A man said: “O Messenger of Allāh, what do you think if he does not have camels, or sheep, or land?” He said: “Let him go to his sword and make it blunt with a stone, then let him try to find a way of escape if he can. O Allāh, have I conveyed (the message)? O Allāh, have I conveyed (the message)? O Allāh, have I conveyed (the message)?” A man said: “O Messenger of Allāh, what if I am forced to join one of the two ranks, or one of the two groups, and a man strikes me with his sword, or an arrow comes and kills me?” He said: “He will bear the burden of his sin and your sin, and he will be one of the people of the Fire.”
The *Hadîth* of Ibn Abî ‘Adiyy, which is like the *Hadîth* of Hammâd up to the end, was narrated from ‘Uthmân Ash-Shah-hâm (no. 7250) with this chain of narrators. The *Hadîth* of Wakî ends with the words: “Then let him try to find a way of escape if he can,” and he did not mention what comes after that.

**Chapter 4. If Two Muslims Confront One Another With Their Swords**

It was narrated that Al-Alhaf bin Qais said: “I went out looking for this man, and I was met by Abû Bakrah who said: ‘Where are you going, O Ahnaf?’ I said: ‘I want to support the cousin of the Messenger of Allâh ﷺ,’ meaning ‘Ali. He said to me: ‘O Ahnaf, go back, for I heard the Messenger of Allâh ﷺ say: “When two Muslims confront one another with their swords, the slayer and the slain will both be in the Fire.”’ I said: – or it was said: – “O Messenger of Allâh, (we understand about) the slayer, but what about the slain?” He said: “He wanted to kill his companion.”
[7253] 15 - (...) It was narrated that Abū Bakrah said: “The Messenger of Allāh ﷺ said: ‘When two Muslims face one another with their swords, the slayer and the slain will both be in the Fire.’”

[7254] (...) A Ḥadīth like that of Abū Kāmil from Hammâd (no. 7252) was narrated from Ayyûb with this chain of narrators.

[7255] 16 - (...) It was narrated from Abū Bakrah that the Prophet ﷺ said: “When two Muslims, one of them bears arms against his brother, they are both on the brink of Hell, and if one of them kills the other, they will both enter it.”

[7256] 17 - (157) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allāh ﷺ. And he mentioned a number of Ḥadīth,
including the following: The Messenger of Allâh ﷺ said: “The Hour will not begin until two large groups (of Muslims) confront one another, and engage in a great and bloody battle, although the claim of both is the same.”

[7257] 18 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The Hour will not begin until there is a great deal of Harj.” They said: “What is Harj, O Messenger of Allâh?” He said: “Killing, killing.”

Chapter 5. (Parts of) This Ummah Will Destroy One Another

[7258] 19 - (2889) It was narrated that Thawbân said: The Messenger of Allâh ﷺ said: “Allâh drew the ends of the earth together for me to see, and I saw its eastern and western lands, and I saw that the dominion of my Ummah will reach as far as that which was drawn together for me to see. And I have been given two treasures, the red and the white. I asked my Lord not to let my Ummah be destroyed by a widespread famine, and not to let them be dominated by an enemy, that is not of them, that would destroy them utterly. My Lord said: ‘O Muhammad, when I decree something it cannot be altered.
have granted you that your *Ummah* will not be destroyed by a widespread famine, and it will not be dominated by an enemy, that is not of them, that would destroy them utterly, even if all people from all regions were to come together (to destroy them). But some of them will destroy others and some will take others captive."

[7259] (...) It was narrated from Thawbân that the Prophet of Allah ® said: "Allâh, Exalted is He, drew the ends of the earth together for me to see, and I saw its eastern and western lands. And I have been given two treasures, the red and the white" – then he mentioned a *Hadîth* like that of Ayyûb from Abû Qilâbah (no. 7258).

[7260] 20 - (2890) It was narrated from Thawbân that the Prophet of Allah ® came from Al-Âliyah one day, and when he came to the *Masjid* of Banû Mu'âwiyah, he entered and prayed two *Rak'ah*, and we prayed with him. He supplicated to his Lord
for a long time, then he turned to us and said: “I asked my Lord for three things, and He has given me two and withheld one. I asked my Lord not to let my Ummah be destroyed by famine, and He granted me that. I asked Him not to let my Ummah be destroyed by drowning, and He granted me that. And I asked him not to let their enmity among themselves be very great, and He withheld that from me.”

Chapter 6. The Prophet’s Foretelling Of What Will Happen Until The Hour Begins

[Hudhaifah bin Al-Yamân said: “By Allâh, I am the most knowledgeable of people about every tribulation that will happen between now and the Hour. That is not because the Messenger of Allâh ﷺ told me something in secret that he did not tell to anyone...”]

[2891] 21 - (2891) Hudhaifah bin Al-Yamân said: “By Allâh, I am the most knowledgeable of people about every tribulation that will happen between now and the Hour. That is not because the Messenger of Allâh ﷺ told me something in secret that he did not tell to anyone...”
else, rather the Messenger of Allāh ﷺ spoke about the tribulations, when he addressed a gathering in which I was present. The Messenger of Allāh ﷺ said, when he was listing the tribulations: ‘Among them are three which will hardly spare anything, and among them are tribulations like the summer winds, and among them are minor and major tribulations.’”

Ḥudhaifah said: “All of those people have gone (passed away) except me.”

[7263] 23 - (...) It was narrated that Ḥudhaifah said: “The Messenger of Allāh ﷺ stood before us, and he did not omit anything that will happen before the Hour begins, but he spoke of it. Those who memorized it, memorized it, and those who forgot it, forgot it. These companions of mine know it, and if they have forgotten anything, they will recognize it if they see it, just as a man recognizes the face of a man who has been away, then when he sees him he recognizes him.”

[7264] (...) It was narrated from Al-A‘mash with this chain of narrators (a Hadīth similar to no. 7263), up to the words: “...and those who forgot it, forgot it,” and he did not mention what came after that.
[7265] 24 - (...)

It was narrated from ‘Abdullâh bin Yazîd, that Hudâifah said: “The Messenger of Allâh ﷺ told me about what will happen until the Hour begins, and there is nothing of that which I did not ask him about, except that I did not ask him what would drive the people of Al-Madinah out of Al-Madinah.”

[7266] (...) Shu’bah narrated a similar report (as Hadîth no. 7266) with this chain of narrators.

[7267] 25 - (2892) Abû Zaid, (meaning, ‘Amr bin Akhtab) said: “The Messenger of Allâh ﷺ led us in Fajr prayers, then he ascended the Minbar and addressed us until the time for Zuhr came. Then he came down and offered prayers. Then he ascended the Minbar, and addressed us until the time for ‘Asr came. Then he came down and offered the (‘Asr) prayers. Then he ascended the Minbar and addressed us until the sun set. He told us about what had happened, and what would happen, and the ones who have the best knowledge of that are the ones who memorized the most of it.”
Chapter 7. The Tribulation That Will Come Like Waves Of The Ocean

[7268] 26 - (144) It was narrated from Shaqiq that Hudhaifah said: ‘We were with ‘Umar and he said: ‘Who amongst you remembers the Hadith of the Messenger of Allah about tribulation as he said it?’ I said: I do. He said: You are bold. What did he say? I said: I heard the Messenger of Allah say: “A man’s Fitan[1] (trial) because of his family, his wealth, his own self, his child and his neighbor, (these Fitan) may be expiated by As-Siyâm (fasting), As-Salât (prayer), As-Sadaqah (charity) and enjoining what is good and forbidding what is evil.” ‘Umar said: This is not what I meant. Rather I meant that which will come like waves of the ocean. I said: What have you to do with that, O Commander of the Believers? For between you and that there is a door and that is closed. He said: Will the door be broken or opened? I said: No, it will be broken. He said: Then it will never be closed again.

We said to Hudhaifah: “Did ‘Umar know who the door was?” He said: “Yes, just as he knew that before the morrow comes the night. I told him a Hadith in which there was nothing fabricated.”

[1] A man may be distracted from and fall short in his duties towards Allâh because of his family, wealth, etc.
We did not dare to ask Hudhaifah who the door was. We said to Masrûq: “Ask him.” So he asked him, and he said: “(It was) ‘Umar.”

[7269] 27 - (...) A Ḥadîth like that of Abû Mu‘âwiyah (no. 7268) was narrated from Al-A‘mash with this chain of narrators. In the Ḥadîth of ‘Eisâ from Al-A‘mash, from Shaqîq, it says: “He said: ‘I heard Hudhaifah say...’”

[7270] (...). It was narrated that Hudhaifah said: “‘Umar said: ‘Who will tell us about tribulation?’” And he narrated a similar Ḥadîth (as no. 7268).

[7271] 28 - (2893) It was narrated that Muhammad said: “Jundab said: ‘On the Day of Al-Ja‘rah I came and saw a man sitting there. I said: ‘There will certainly...”
be bloodshed here today.” That man said: “No, by Allâh.” I said: “Yes, by Allâh.” He said: “No, by Allâh.” I said: “Yes, by Allâh.” He said: “No, by Allâh. There is a Hadîth of the Messenger of Allâh ﷺ that he told to me.” I said: “What a bad companion you have been to me today. You heard me disagreeing with you when it was a Hadîth that you heard from the Messenger of Allâh ﷺ, but you did not stop me.” Then I said: “What is this anger?” And I turned to him to ask him, and the man was Hudhaifah.”

Chapter 8. The Hour Will Not Begin Until The Euphrates Uncovers A Mountain Of Gold

[7272] 29 - (2894) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The Hour will not begin until the Euphrates uncovers a mountain of gold, and the people fight for it. Out of every hundred, ninety-nine will be killed, and each man among them will say: ‘Perhaps I will be the one who will be saved.’”

[7273] (...) A similar report (as Hadîth no. 7272) was narrated from Suhail with this chain of
narrators, and he added: “My father said: ‘If you see it, do not go near it.’”

[7274] 30 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Soon the Euphrates will uncover a treasure of gold, but whoever is there should not take any of it.’”

[7275] 31 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Soon the Euphrates will uncover a mountain of gold, but whoever is there should not take any of it.’”

[7276] 32 - (2895) It was narrated that ‘Abdullâh bin Al-Hârîth bin Nawfal said: I was standing with Ubayy bin Ka‘b and he said: The leaders will continue to differ with regard to seeking worldly gain. I said: Yes. He said: ‘I heard the Messenger of Allâh ﷺ say: “Soon the Euphrates will uncover a mountain of gold, and when the people hear of it, they will hasten towards it, and those who are near it will say: ‘If we let
the people, they will take it all away.' So they will fight for it, and out of every hundred, ninety-nine will be killed.'"

Abû Kâmil said in his Hadîth: "Ubayy bin Ka'b and I stood in the shade of the battlement of Hassân.”

It was narrated that Abû Hurairah said: "The Messenger of Allah ﷺ said: ‘Al-'Irâq will withhold its Dirham and its Qafîz,[1] Ash-Shâm will withhold its Mudây and Dinâr, and Egypt will withhold its Irdâbb[2] and Dinâr, and you will return to where you started, you will return to where you started, you will return to where you started.' The flesh and blood of Abû Hurairah bear witness to that.”

[2] Each of these are measurements for grain and the like.
Chapter 9. The Conquest Of Constantinople, The Emergence Of Ad-Dajjal And The Descent Of 'Eisâ bin Mariam

[7278] 34 - (2897) It was narrated from Abü Hurairah that the Messenger of Allâh ﷺ said: "The Hour will not begin until the Byzantines camp at Al-A’mâq or Dâbiq,1 and an army composed of the best people on earth at that time will go out from Al-Madinah to meet them. When they arrange themselves in ranks, the Byzantines will say: ‘Do not stand between us and those who took prisoners from us; let us fight them.’ The Muslims will say: ‘No by Allâh, we will never let you reach our brothers.’ Then they will fight them, and one-third will flee, whose repentance will never be accepted by Allâh; one-third will be killed, and they are the best of martyrs before Allâh; and one-third will prevail and will never succumb to any Fitnah, and they will conquer Constantinople. While they are dividing the spoils, having hung their swords on the olive trees, the Shaitân will shout out among them: Al-Masîh has taken your place among your families. So they will march, but that will be false news. When they reach Ash-Shâm, he will emerge, and while they are still preparing for battle,
drawing up their ranks, the *Iqâmah* for prayer will be called, and ‘Eisâ bin Mariam will descend, and will lead them. When the enemy of Allâh sees him, he will melt as salt melts in water. If he left him alone, he would still melt until he was destroyed, but Allâh will kill him by his hand, and he will show them his blood on his lance.”

Chapter 10. The Hour Will Begin When The Byzantines Are The Most Prevalent Of People

[7279] 35 -(2898) Mûsâ bin ‘Ulayy narrated that his father said: In the presence of ‘Amr bin Al-Â’s, Al-Mustawrid Al-Qurashi said: I heard the Messenger of Allâh say: “The Hour will begin when the Byzantines are the most prevalent of people.” ‘Amr said to him: Watch what you are saying. He said: I say that which I heard from the Messenger of Allâh. He said: As you say that, indeed they have four qualities: They are the most patient of people at times of tribulation; they are the quickest to recover after a calamity; they are the quickest to regroup and attack after a defeat; and they are the best of them to the poor, orphans and weak. And a fifth good quality is that they are most resistant of the oppression of kings.

[7280] 36 - (...) Al-Mustawrid Al-Qurashi said: “I heard the Messenger of Allâh say: ‘The Hour will begin when the Byzantines are the
most prevalent of people.' News of that reached 'Amr bin Al-Ás, and he said: ‘What are these Ahadíth that it is said you narrate from the Messenger of Allâh?’” Al-Mustawrid said to him: “I say that which I heard from the Messenger of Allâh.” ‘Amr said: “As you say that, indeed they are the most patient of people at times of tribulation, and the quickest of people to recover from calamity, and the best of people to their poor and weak.”

Chapter 11. Fighting The Byzantines, And A Great Deal Of Killing When Ad-Dajjáł Emerges

[7281] 37 - (2899) It was narrated that Yusair bin Jâbir said: “A red wind blew in Al-Kúfah, and there came a man who had no concern except to say: ‘O ‘Abdullâh bin Mas’úd, the Hour has come.’ He sat up, as he had been reclining, and said: ‘The Hour will not begin until shares of inheritance are not distributed, and there is no rejoicing over spoils of war.’ Then he gestured with his hand like this, in the direction of Ash-Shám, and said:
‘An enemy will gather against the people of Islam, and the people of Islam will gather against them.’ I said: ‘Do you mean the Byzantines?’ He said: ‘Yes.’ He said: ‘Then there will be a retreat. The Muslims will send out a detachment to fight to the death and not return unless they are victorious. They will fight until night intervenes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out. Then the Muslims will send out a detachment to fight to the death and not return unless they are victorious. They will fight until night intervenes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out. Then the Muslims will send out a detachment to fight to the death and not return unless they are victorious. They will fight until evening comes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out.

“Then on the fourth day, the rest of the Muslims will set out to join them, and Allah will decree that the enemy be routed, and they will fight a battle the like of which has never been seen. If a bird were to fly over their flanks, it would not reach the end of them before falling down dead. Out of every group of one hundred relatives, you will find only one man left alive, so what joy can there be in spoils of war,
and what inheritance can be distributed? While they are like that, they will hear of an even greater calamity. The cry will reach them that Ad-Dajjâl has taken their place among their offspring. So they will throw aside whatever is in their hands and will go there, sending ten horsemen ahead of them as scouts.” The Messenger of Allâh ﷺ said: “I know their names, and the names of their fathers, and the colors of their horses. They will be the best horsemen on the face of the earth at that time, or, among the best horsemen on the face of the earth at that time.”

[7282] (…) It was narrated that Yusair bin Jâbir said: “I was in the house of Ibn Mas’ûd when a red wind blew…” and he quoted a similar Hadîth, but the Hadîth of Ibn ‘Ulayyah (as no. 7281) is more complete.

[7283] (…) It was narrated that Yusair bin Jâbir said: “We were in the house of ‘Abdullâh bin Mas’ûd, and the house was full. A red wind blew in Al-Kûfah…” and he mentioned a Hadîth like that of Ibn ‘Ulayyah (no. 7281).
Chapter 12. Conquests Of The Muslims Before The Appearance Of Ad-Dajjâl

[7284] 37 - (2900) It was narrated from Jábir bin Samurah, from Nâfi‘ bin ‘Utbah, who said: “We were with the Messenger of Allâh ﷺ on a campaign, and some people came to the Messenger of Allâh ﷺ from the west, wearing clothes of wool, and they met him by a hillock. They were standing, and the Messenger of Allâh ﷺ was sitting. I said to myself: ‘I shall go and stand between them and him, lest they assassinate him.’ Then I said: ‘Perhaps it is a private conversation between them.’ So I went and stood between them and him, and I memorized four words from him, which I can count on my fingers. He (ﷺ) said: ‘You will fight in the Arabian Peninsula, and Allâh will enable you to prevail over it, then (you will fight in) Persia, and Allâh will enable you to prevail over it, then you will fight in Byzantium and Allâh will enable you to prevail over it, then you will fight Ad-Dajjâl, and Allâh will enable you to prevail over him.’"

Nâfi‘ said: “O Jâbir, we did not think that the Ad-Dajjâl would appear until Byzantium was conquered.”
Chapter 13. The Signs Which Will Appear Before The Hour

[7285] 39 - (2901) It was narrated that Hudhaifah bin Asid Al-Ghifârî said: The Prophet looked out over us when we were talking and said: "What are you talking about?" They said: "We are talking about the Hour." He said: "It will never come until you see ten signs." He mentioned the Smoke, the Ad-Dajjâl, the Beast, the rising of the sun from its place of setting, the descent of ‘Eisâ bin Mariam, Ya’jûj and Ma’jûj, and three landslides: one in the east, one in the west and one in the Arabian Peninsula. And the last of that will be a fire which will emerge from Yemen and drive the people to their place of gathering.

[7286] 40 - (...) It was narrated that Abû Sarihah Hudhaifah bin Asid said: "The Prophet was in a room, and we were below him. He looked out over us and said: 'What are you talking about?' We said: 'The Hour.' He said: 'The Hour will not come until there have been ten signs: A collapse of the earth in the east, a collapse of the earth in the west, a collapse of the earth, a collapse of the earth in the east, a collapse of the earth in the west, a collapse..."
the earth in the Arabian Peninsula, the Smoke, *Ad-Dajjâl*, the Beast of the earth, Ya'jûj and Ma'jûj, the rising of the sun from its place of setting, and a fire which will emerge from the furthest part of ‘Aden and drive the people.’”

Shu‘bah said: “‘Abdul-‘Azîz bin Rufay‘ narrated a similar report to me from Abû Aţ-Tufail, from Abû Sarîhah, but he did not mention the Prophet ﷺ. One of them said that the tenth sign would be the descent of ‘Eisâ bin Mariam, and the other said it would be a wind that would throw the people into the sea.”

[7287] 41 - (…) It was narrated that Abû Sarîhah said: “The Messenger of Allâh ﷺ was in a room, and we were below it, talking…” and he quoted a similar Hadîth (as no. 7286).

Shu‘bah said: “I think he said: ‘It will halt with them when they halt, and it will stop with them when they rest.’”

Shu‘bah said: “A man narrated this Hadîth to me from Abû Aţ-Tufail, from Abû Sarîhah, but he did not attribute it to the Messenger of Allâh ﷺ. One of these two men said: ‘The descent of ‘Eisâ bin Mariam,’ and the other said: ‘A wind which will throw them into the sea.’”

[7288] (…) It was narrated that Abû Sarîhah said: “We were talking, and the Messenger of
Allāh ﷺ looked out over us...” a Hadīth like that of Mu‘ādh and Ibn Ja‘far (no. 7286, 7287).

Ibn Al-Muthanna said: “Abū An-Nu‘mān Al-Ḥakam bin Abdullāh narrated to us: ‘Shu‘bāh narrated to us from ‘Abdul-‘Azīz bin Rufai, from Abū At-Tufail, from Abū Sariḥah,” a similar report. He said: “And the tenth (sign) is the descent of ‘Īsā bin Mariam.” Shu‘bāh said: “‘Abdul-‘Azīz did not attribute it to the Prophet ﷺ.”

Chapter 14. The Hour Will Not Begin Until A Fire Emerges From The Land Of Al-Hijāz

[7289] 42 - (2902) It was narrated that Ibn Shihāb said: “Abū Hurairah told me that the Messenger of Allāh ﷺ said: ‘The Hour will not begin until a fire emerges from the land of the Hijāz which will illuminate the necks of the camels in Buṣra.’”
Chapter 15. The Inhabitants Of Al-Madinah And How Far It Will Be Developed Before The Hour

[7290] 43 - (2903) It was narrated that Abū Hurairah said: “The Messenger of Allah said: ‘The dwelling (of Al-Madinah) will reach Ihāb or Yahāb.’”

Zuhair said: “I said to Suhail: ‘How far is that from Al-Madinah?’ He said: ‘so-and-so many miles.’”

[7291] 44 - (2904) It was narrated from Abū Hurairah that the Messenger of Allah said: “Famine is not when it does not rain, rather famine is when it rains and rains but the earth does not produce anything.”

Chapter 16. Tribulation From The East, From Where The Horns Of The Shaitān Appear

[7292] 45 - (2905) It was narrated from Ibn ‘Umar that he heard the Messenger of Allāh say, while facing towards the east: “Indeed, tribulation is there, indeed, tribulation is there, from where the horns of the Shaitān appear.”
It was narrated from Ibn ‘Umar that the Messenger of Allah ﷺ stood at Ḥafṣah’s door and gestured with his hand towards the east: “Tribulation is there, from where the horns of the Shayṭān appear.” He said it two or three times.

‘Ubaidullāh bin Sa‘eed said in his report: “The Messenger of Allah ﷺ stood at ‘Aishah’s door.”

It was narrated from ‘Abdullāh bin Sa‘eed that the Messenger of Allah ﷺ said, while facing towards the east: “Oh, tribulation is there, oh, tribulation is there, oh, tribulation is there, from where the horns of the Shayṭān appear.”

It was narrated that Ibn ‘Umar said: “The Messenger of Allah ﷺ came out of ‘Aishah’s house and said: ‘The head of disbelief is there, where the horns of the Shayṭān appear,’” meaning the east.
Ibn ‘Umar said: “I heard the Messenger of Allah say, pointing towards the east with his hand: ‘Oh, tribulation is there, oh, tribulation is there,’ three times, ‘where the horns of the Shaitân appear,’ meaning the east.”

Sâlim bin ‘Abdullâh bin ‘Umar said: “O people of Al-‘Iraq, how often you ask about minor issues when you are committing major sins? I heard my father, ‘Abdullâh bin ‘Umar, say: I heard the Messenger of Allah say: ‘Tribulation will come from there,’ and he pointed with his hand towards the east, ‘where the horns of the Shaitân appear.’ You are striking one another’s necks, but Mûsâ killed the one whom he killed of Pharaoh’s people by mistake, and Allâh, Glorified and Exalted is He, said to him: ‘...Then you did kill a man, but We saved you from great distress and tried you with a heavy trial...’”[1]

Ahmâd bin ‘Umar said in his report: “from Sâlim,” he did not say: “I heard Sâlim.”

Chapter 17. The Hour Will Not Begin Until (The Tribe Of) Daws Worship Dhul-Khalaṣah

[7298] 51 - (2906) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘The Hour will not begin until the backsides of the women of (the tribe of) Daws wobble (as they go) around Dhul-Khalaṣah.’”

That was an idol that Daws used to worship in Tabālah during the Jāhiliyyah.

[7299] 52 - (2907) It was narrated that ‘Aishah said: ‘I heard the Messenger of Allāh ﷺ say: ‘Night and day will not cease until Al-Lât and Al-'Uzza are worshipped.’ I said: ‘O Messenger of Allāh, when Allāh revealed the words: It is He Who has sent His Messenger with guidance and the religion of truth to make it victorious over all (other) religions even though idolaters hate (it),’[1] I thought that this had been fulfilled, and would never be
undone.' He said: 'As much of that as Allâh wills will happen, then Allâh will send a pleasant wind which will cause everyone in whose heart is faith the size of a grain of mustard seed to die, then there will be left those in whom there is no good, and they will revert to the religion of their forefathers.'"

[7300] (...) ‘Abdul-Hamîd bin Ja'far narrated a similar report (as Hadîth no. 7299) with this chain of narrators.

Chapter 18. The Hour Will Not Begin Until A Man Passes By Another Man's Grave And Wishes That He Was In The Place Of The Deceased, Because Of Calamity

[7301] 53 - (157) It was narrated from Abû Hurairah that the Messenger of Allâh said: "The Hour will not begin until a man passes by the grave of another man and says: 'Would that I were in his place.'"

[7302] 54 - (...) It was narrated that Abû Hurairah said: "The
Messenger of Allah ﷺ said: ‘By the One in Whose Hand is my soul, this world will not cease to be until a man passes by a grave and throws himself on top of it and says: “Would that I were in the place of the occupant of this grave,” not because of religion, but because of calamity.’”

[7303] 55 - (2908) It was narrated that Abū Hurairah said: “The Messenger of Allah ﷺ said: ‘By the One in Whose Hand is my soul, there will come a time when the killer will not know for what he killed, and the slain will not know for what he was slain.’”

[7304] 56 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allah ﷺ said: ‘By the One in Whose Hand is my soul, this world will not cease to be until there comes a day when the killer will not know for what he killed, and the slain will not know for what he was slain.’ It was said: ‘How will that be?’ He said: (Because of) ‘Al-Harj (widespread killing). And the slayer and the slain will both be in the Fire.’"
Abü Hurairah said, (narrating) from the Prophet ﷺ: “Dhus-Suwaqtaín (the one with small calves) from Ethiopia will destroy the Ka’bah.”

It was narrated that Abü Hurairah said: “The Messenger of Allah ﷺ said: ‘Dhus-Suwaqtaín (the one with small calves) from Ethiopia will destroy the Ka’bah.’”

It was narrated from Abü Hurairah that the Messenger of Allah ﷺ said: “Dhus-Suwaqtaín (the one with small calves) from Ethiopia will destroy the House of Allah, Glorified and Exalted is He.”

It was narrated from Abü Hurairah that the Messenger of Allah ﷺ said:
“The Hour will not begin until a man emerges from Qahtân, driving the people with his stick.”

[7309] 61 - (2911) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Day and night will not cease until a man called Al-Jahjâh becomes king.”

Muslim said: They are four brothers: Sharîk, ‘Ubaidullâh, ‘Umair, and ‘Abdul-Kabîr, sons of ‘Abdul-Majîd.¹

[7310] 62 - (2912) It was narrated from Abû Hurairah that the Prophet ﷺ said: “The Hour will not begin until you fight a people with faces like hammered shields, and the Hour will not begin until you fight a people whose shoes are made of hair.”²

¹ 'Abdul-Kabîr is one of the narrators.
² They used to refer certain kinds of animal skins as “hair.”
Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘The Hour will not begin until you fight a nation whose shoes are made of hair, and whose faces are like hammered shields.’”

It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “The Hour will not begin until you fight a people whose shoes are made of hair, and the Hour will not begin until you fight a people with small eyes and flat, short noses.”

It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “The Hour will not begin until the Muslims fight the Turks, a people with faces like hammered shields, wearing clothes made from hair and shoes made from hair.”

It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘Before the Hour begins you will fight a people whose shoes are...”
made of hair and whose faces are like hammered shields, with red faces and small eyes.”

[7315] 67 - (2913) It was narrated from Al-Jurairî, that Abû Naḍrah said: “We were with Jâbir bin ‘Abdullâh and he said: ‘Soon the people of Al-’Irãq will not send them any Qaflz or Dirham.’ We said: ‘Why is that?’ He said: ‘Because of the non-Arabs.’ Then he said: ‘Soon the people of Ash-Shâm will not send them any Dinâr or Mudi.’ We said: ‘Why is that?’ He said: ‘Because of the Byzantines.’ Then he fell silent for a while, then he said: ‘The Messenger of Allah said: At the end of my Ummah there will be a Khâlifah who will give out handfuls of wealth without counting it.’”

He said: “I said to Abû Naḍrah and Abul-‘Ala’: “Do you think that that was ‘Umar bin ‘Abdul-‘Azîz?” They said: “No.”

[7316] (...) Sa’eed, meaning Al-Jurairî, narrated a similar report (as Hadîth no. 7315) with this chain of narrators.

[7317] 68 - (2914) It was narrated that Abû Sa’eed said: “The Messenger of Allâh said:
'Among your Khalifah will be a Khalifah who will give out handfuls of wealth without counting it.'

[7318] 69 - (2913/2914) It was narrated that Abû Sa'eed, and Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'At the end of time there will be a Khalifah who will distribute wealth without counting it.'"

[7319] (…) A similar report (as Hadîth no. 7318) was narrated from Abû Sa'eed, from the Prophet ﷺ.

[7320] 70 - (2915) It was narrated that Abû Sa'eed Al-Khudrî said: "One who is better than me told me that the Messenger of Allâh ﷺ said to 'Ammâr, when he was digging the ditch (before the battle of Al-Khandaq) he wiped his head and said: "You poor man, son of Sumayyah, a group of wrongdoers will kill you.'"
A similar report (as Hadith no. 7320) was narrated from Abu Maslamah with this chain of narrators, except that in the Hadith of An-Nadr it says: “One who is better than me, Abu Qatada” – and in the Hadith of Khalid bin Al-Harith it says: “I think he meant Abu Qatada.”

It was narrated from Umm Salamah that the Messenger of Allah said to Ammar: “You will be killed by the group who are in the wrong.”
[7323] (...) A similar report (as Hadîth no. 7322) was narrated from Umm Salamah, from the Prophet ﷺ.

[7324] 73 - (...) It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ said: "Ammâr will be killed by the group who are in the wrong."

[7325] 74 - (2917) It was narrated from Abû Hurairah that the Prophet ﷺ said: "This Ummah of mine will be destroyed by this tribe of Quraish." They said: "What do you command us to do?" He said: "Would that the people will keep away from them."

[7326] Shu'bah narrated a similar report (as Hadîth no. 7325) with this chain of narrators.

[7327] 75 - (2918) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said:
‘Chosroes has died and there will be no Chosroes after him. When Caesar dies there will be no Caesar after him. By the One in Whose Hand is my soul, you will spend their treasures in the cause of Allah.’

[7328] (...) A similar Hadith (as no. 7327) was narrated from Az-Zuhri with the chain of Sufyān.

[7329] 76 - (...) It was narrated that Hammām bin Munabbih said: This is what Abū Hurairah narrated to us from the Messenger of Allah ﷺ,” and he mentioned a number of Ahadith, including the following: “The Messenger of Allah ﷺ said: ‘Chosroes has died and there will be no Chosroes after him. Caesar will certainly die, and there will be no Caesar after him. And you will distribute their treasures in the cause of Allah.’”

[7330] 77 - (2919) It was narrated that Jābir bin Samurah said: “The Messenger of Allah ﷺ said: ‘When Chosroes dies, there will be no Chosroes after him” and he mentioned a Hadith like that of Abū Hurairah (no. 7329).
It was narrated that Jâbir bin Samurah said: “I heard the Messenger of Allâh ﷺ say: ‘A group of Muslims, or, of believers, will lay open the treasure of Chosroes which is in the white palace.’”
Qutaibah said: “...of Muslims,” and he was not uncertain.

Jâbir bin Samurah said: I heard the Messenger of Allâh ﷺ a Hadîth like that of Abû ‘Awânah (no. 7331).

It was narrated from Abû Hurairah that the Prophet ﷺ said: “Have you heard of a city, one side of which is on land and the other is in the sea?” They said: “Yes, O Messenger of Allâh.” He said: “The Hour will not begin until seventy thousand of Banû Ishâq attack it. When they come to it, they will halt and they will not fight with weapons nor will they shoot arrows. They will say: ‘None has the right to be worshipped but Allâh, and Allâh is most great,’ and one of its two sides will fall.”
Thawr said: “I do not know except he said: ‘The side that is
in the sea.” – “Then they will say a second time: ‘None has the right to be worshipped but Allâh, and Allâh is most great,’ and the other side will fall. Then they will say a third time: ‘None has the right to be worshipped but Allâh, and Allâh is most great,’ and it will be opened for them, and they will enter it and take the spoils of war. Then when they are distributing the spoils, a cry will come to them, saying Ad-Dajjâl has appeared, and they will leave everything and go back.”

[7334] (...) Thawr bin Zaid Ad-Daili narrated a similar report (as Hadîth no. 7333), with this chain of narrators.

[7335] 79 - (2921) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Most certainly you will fight the Jews, and you will fight them until a rock says: ‘O Muslim, here is a Jew, come and kill him.’”

[7336] (...) It was narrated from ‘Ubaidullâh with this chain of narrators (a Hadîth similar to no. 7335), and he said in his Hadîth: “Here is a Jew behind me.”
[7337] 80 - (... ) 'Abdullâh bin 'Umar narrated that the Messenger of Allâh ᵃˢ said: "You and the Jews will fight one another, until a rock says: 'O Muslim, here is a Jew behind me, come and kill him.'"

[7338] 81 - (... ) 'Abdullâh bin 'Umar narrated that the Messenger of Allâh ᵃˢ said: "The Jews will fight you, and you will prevail over them, until a rock will say: 'O Muslim, here is a Jew behind me, kill him.'"

[7339] 82 - (2922) It was narrated that Abu Hurairah said: "The Messenger of Allâh ᵃˢ said: 'The Hour will not begin until the Muslims fight the Jews, and the Muslims will kill them, until a Jew hides behind a rock or a tree, and the rock or tree will say: 'O Muslim, O slave of Allâh, there is a Jew behind me, come and kill him.' Except the Gharqad (a thorny tree), for it is one of the trees of the Jews.'"
(2923) It was narrated that Jâbir bin Samurah said: “I heard the Messenger of Allâh ﷺ say: ‘Before the Hour comes, there will be many liars.’”

In the Hadîth of Abul-Ahwaṣ it says: “He said: ‘I said to him (the sub narrator): “Did you hear that from the Messenger of Allâh ﷺ?” He said: “Yes.”

(2940) [7340] 83 - A similar report (as Hadîth no. 7340) was narrated from Simâk with this chain of narrators.

Simâk said: “I heard my brother say: ‘Jâbir said: “Be on your guard against them (the liars).”’

(157) It was narrated from Abû Hurairah that the Prophet ﷺ said: “The Hour will not begin until Dajiâlûn and liars have been appeared, nearly thirty, each of them claiming that he is a messenger of Allâh.”
Chapter 19. About Ibn Ṣayyâd

It was narrated that ‘Abdullâh said: “We were with the Messenger of Allâh س، and we passed by some boys among whom was Ibn Ṣayyâd. The boys went away and Ibn Ṣayyâd sat down. It was as if the Messenger of Allâh س did not like that. The Prophet س said to him: ‘May your hands be rubbed with dust. Do you bear witness that I am the Messenger of Allâh?’ He said: ‘No; rather you should bear witness that I am the messenger of Allâh.’ ‘Umar bin Al-Khattâb said: ‘O Messenger of Allâh, let me kill him.’ The Messenger of Allâh س said: ‘If he is who you think he is, you will never be able to kill him’”

It was narrated that ‘Abdullâh said: “We were walking with the Prophet س and we passed by Ibn Ṣayyâd. The Messenger of Allâh س said to him: ‘I have hidden something
for you in my mind.' He said: 'Dukh.' The Messenger of Allāh ﷺ said: 'Away with you. You cannot go beyond your rank.' Umar said: 'O Messenger of Allāh, let me strike his neck.' The Messenger of Allāh ﷺ said: 'Let him be, for if he is the one you fear, you will never be able to kill him.'"

[7346] 87 - (2925) It was narrated that Abū Sa'eed said: “The Messenger of Allāh ﷺ, Abū Bakr and Umar met him (meaning Ibn Ṣayyād) on one of the streets of Al-Madinah, and the Messenger of Allāh ﷺ said to him: ‘Do you bear witness that I am the Messenger of Allāh?’ He said: ‘Do you bear witness that I am the messenger of Allāh?’ The Messenger of Allāh ﷺ said: ‘I believe in Allāh and His Angels, and His Books. What do you see?’ He said: ‘I see a throne over the water.’ The Messenger of Allāh ﷺ said: ‘You are seeing the throne of Iblīs over the sea. What else do you see?’ He said: ‘I see two truth-tellers and one liar, or two liars and one truth-teller.’ The Messenger of Allāh ﷺ said: ‘He has been confounded. Leave him alone.’"

[7347] 88 - (2926) It was narrated that Jābir bin ‘Abdullāh said: “The Prophet of Allāh ﷺ
met Ibn Sā'īd, and Abū Bakr and 'Umar were with him, and Ibn Sā'īd was with the boys.” And he mentioned a Hadīth like that of Al-Jurairī (no. 7346).

[7348] 89 - (2927) It was narrated that Abū Sa'eed Al-Khudrī said: “I accompanied Ibn Sā'yād to Makkah, and he said to me: ‘I have met some people who say that I am the Dajjāl, but didn’t you hear the Messenger of Allāh say: “He will have no children”?’ I said: ‘Yes.’ He said: ‘But I have children. Didn’t you hear the Messenger of Allāh say: “He will not enter Al-Madīnah or Makkah”?’ I said: ‘Yes.’ He said: ‘I was born in Al-Madīnah and now I am heading for Makkah.’ Then the last thing he said was: ‘By Allāh, I know where he was born and I know where he is now.’” He (Abu Sa'eed) said: “He left me confused.”

[7349] 90 - (….) It was narrated that Abū Sa'eed Al-Khudrī said: “Ibn Sā'id said to me something that made me feel sorry for him: ‘I can excuse other people but what is the matter with you, O
Companions of Muhammad? Didn’t the Messenger of Allah say: “He (meaning Ad-Dajjâl) will be a Jew”? But I am a Muslim. Didn’t he say, “He will have no children”? But I have children. And he said: “Allâh has forbidden Makkah to him,” but I have performed Hajj.’

“And he carried on until I was nearly convinced by his words, then he said: ‘By Allâh, I know where he is now, and I know his father and mother.’ It was said to him: ‘Wouldn’t it please you to be that man?’ He said: ‘If it was offered to me I would not object.’”

[7350] 91 - (...) It was narrated that Abû Sa’eed Al-Khudrî said: “We set out for Hajj or ‘Umrah and Ibn Sâ‘îd was with us. We halted and the people scattered, and he and I were left (alone). I felt very uncomfortable with him because of what was being said about him. He brought his luggage and put it with my luggage. I said: ‘It is very hot, why don’t you put it beneath that tree?’ So he did that. Then there appeared before us a flock of sheep. He went and brought a cup of milk, and said: ‘Drink, Abû Sa’eed.’ I said: ‘It is very hot and the milk is hot.’ But the only reason was that I did not want to drink from his hand – or to take anything from his hand.’ He said: ‘O Abû Sa’eed, I was thinking...”
of taking a rope and hanging it from a tree, then strangling myself because of what the people are saying about me. O Abû Sa‘eed, some may be ignorant of the Hadîth of the Messenger of Allah ﷺ, but you the Anṣâr people are not. Who among the people has more knowledge of the Hadîth of the Messenger of Allah ﷺ than you? Aren’t you among the most knowledgeable of the Hadîth of the Messenger of Allah ﷺ? Didn’t the Messenger of Allah ﷺ say: “He is a disbeliever” (meaning the Dajjâl)? But I am a Muslim. Didn’t the Messenger of Allah ﷺ say: “He is sterile and will have no children”? But I have left my children behind in Al-Madinah. Didn’t the Messenger of Allah ﷺ say, “He will not enter Al-Madinah or Makkah?” But I have come from Al-Madinah and am heading for Makkah.”

Abû Sa‘eed Al-Khudrî said: “I was about to accept his excuse, then he said: ‘But, by Allah, I know him, and I know where he was born, and I know where he is now.”

He said: “I said to him: ‘May the rest of your day be ruined.’”

[7351] 92 - (2928) It was narrated that Abû Sa‘eed said: “The Messenger of Allah ﷺ said to Ibn Sa‘id: “What is the earth of Paradise?” He said: “A fine white flour, musk, O Abul-Qâsim.” He said: “You have spoken the truth.”
It was narrated from Abū Sa‘eed Al-Khudrī that Ibn Șayyâd asked the Prophet about the earth of Paradise. He said: “A fine white flour, pure musk.”

It was narrated that Muhammad bin Al-Munkadîr said: “I saw Jâbir bin ‘Abdullâh swearing by Allâh that Ibn Șâ‘id was the Dajjâl. I said: ‘Are you swearing by Allâh?’ He said: ‘I heard ‘Umar swearing to that effect in the presence of the Prophet, and the Prophet did not object to that.’”

It was narrated from ‘Abdullâh bin ‘Umar that ‘Umar bin Al-Khaṭṭâb accompanied the Messenger of Allâh and a group of men to Ibn Șayyâd. He found him playing with some boys by the battlement of Banû Maghâlah. At that time Ibn Șayyâd was approaching puberty. He did not notice anything until the Messenger of Allâh tapped him on the back with his hand. Then the Messenger of Allâh said to
Ibn Šayyād: “Do you bear witness that I am the Messenger of Allāh?”
Ibn Šayyād looked at him and said: “I bear witness that you are the Messenger of the unlettered.” Then Ibn Šayyād said to the Messenger of Allāh ﷺ: “Do you bear witness that I am the messenger of Allāh?”
The Messenger of Allāh ﷺ gave up on him and said: “I believe in Allāh and in His Messengers.”
Then the Messenger of Allāh ﷺ said to him: “What do you see?”
Ibn Šayyād said: “A truth-teller and a liar come to me.” The Messenger of Allāh ﷺ said: “You have been confounded.” Then the Messenger of Allāh ﷺ said to him: “I am hiding something in my mind for you.” Ibn Šayyād said: “It is Ad-Dukh.” The Messenger of Allāh ﷺ said: “May you be disgraced and dishonored, you will never go beyond your rank.”
‘Umar bin Al-Khaṭṭāb said: “O Messenger of Allāh, let me strike his neck.” The Messenger of Allāh ﷺ said: “If he is him (meaning the Dajjāl), you will never be able to overpower him, and if he is not him, there is no good for you in killing him.”

[7355] (2931) ‘Abdullāh bin ‘Umar (in continuation of the previous Hadīth) said: “After that the Messenger of Allāh ﷺ and Ubayy bin Ka‘b Al-Anṣārī went to the palm trees where Ibn Šayyād
When the Messenger of Allâh ﷺ entered the palm trees, he hid himself behind the trunks of the trees, hoping to hear something from Ibn ʾSâyâd before Ibn ʾSâyâd saw him. The Messenger of Allâh ﷺ saw him lying on a bed under a blanket, murmuring something. But the mother of Ibn ʾSâyâd saw the Messenger of Allâh ﷺ hiding among the trunks of the palm trees, and said to Ibn ʾSâyâd: ‘O ʾSâf’ – which was the name of Ibn ʾSâyâd – ‘here is Muhammad!’ Ibn ʾSâyâd jumped up and the Messenger of Allâh ﷺ said: ‘If she had left him the matter would have become clear.”

‘Abdullâh bin ʿUmar said: “The Messenger of Allâh ﷺ stood up among the people and praised Allâh as He deserves to be praised, then he mentioned the Dajjâl and said: ‘I am warning you against him. There is no Prophet who did not warn his people against him. Nûh warned his people against him. But I will tell you something about him that no Prophet said to his people: Know that he is one-eyed and that Allâh, Blessed and Exalted is He, is not one-eyed.”

Ibn Shihâb said: “Umar bin Thãbit Al-Ansârî told me that one of the Companions of the Messenger of Allâh ﷺ told him, that the Messenger of Allâh ﷺ said – on the day when he warned the
people about the Dajjâl: ‘Between his eyes is written (the word) disbeliever, which everyone who resents his deeds, or every believer, will read.’ And he said: ‘Know that none of you will ever see his Lord, Glorified and Exalted is He, until he dies.’”

[7357] 96 - (2930) ‘Abdullâh bin ‘Umar said: “The Messenger of Allah set out with a group of his Companions, among whom was ‘Umar bin Al-Khattâb, to find Ibn Šayyâd who was a young boy on the brink of adolescence, playing with the boys on the battlement of Banû Mu‘âwiyyah.” And he quoted a Ḥadîth like that of Yûnus (no. 7354), to the end of the Ḥadîth of ‘Umar bin Thâbit (no. 7356). In the Ḥadîth from Ya’qūb it says: “Ubayy said:” – concerning the words: “...if she had left him the matter would have become clear” “...if his mother had left him, his case would have become clear.”

[7358] 97 - (...) It was narrated from Ibn ‘Umar that the Messenger of Allâh passed by Ibn Šayyâd with a group of his Companions, and he was playing with some boys by the battlement of Banû Maghâlah, and he was a young boy. – A Ḥadîth like that of Yûnus (no. 7354) and Sâlih
(no. 7355), but ‘Abd bin Humaid did not mention the Hadith of Ibn ‘Umar about the Prophet going to the palm trees with Ubayy bin Ka‘b.

[7359] 98 - (2932) It was narrated that Nâfi‘ said: “Ibn ‘Umar met Ibn Şayyâd on one of the roads of Al-Madinah, and he said something to him that made him angry. He was so swollen with anger that the way was blocked. Ibn ‘Umar entered upon Ḥafṣah, who had already heard about it, and she said to him: ‘May Allah have mercy on you! What do you want from Ibn Şayyâd? Do you not know that the Messenger of Allah said: ‘He will emerge because of a single instance of anger’?”

[7360] 99 - (...) It was narrated that Nâfi‘ said: “Ibn ‘Umar said: ‘I met Ibn Şayyâd twice. I met him and I said to one of them: ‘Are you saying that he is the one (the Dajjâl)?’ He said: ‘No, by Allah.’ I said: ‘You are lying, by Allah. One of you told me that he would not die until he had the most wealth and children of any of you, and that is what the people are saying today.’” We talked, then I left him. He said:
‘And I met him again, when his eye had become swollen, and I said: “When did that happen to your eye?” He said: “I do not know.” I said: “You do not know and it is in your head?” He said: “If Allâh willed, He could create (an eye) in this staff of yours.” Then he brayed like the worst braying of a donkey I have ever heard. And one of my companions claimed that I struck him with a stick that I had with me, until it broke, but by Allâh, I am not aware of that.”

“Then he came and entered upon the Mother of the Believers and told her about that, and she said: ‘What do you want with him? Do you not know that he (ﷺ) said: The first thing that will send him to the people will be anger’”?

Chapter 20. Ad-Dajjâl

[7361] 100 - (169) It was narrated from Ibn ‘Umar that the Messenger of Allâh ﷺ mentioned the Dajjâl among the people and said: “Allâh, Blessed and Exalted is He, is not one-eyed, but the Dajjâl is blind in his right eye, as if his eye was a floating grape.”
[7362] (...) A similar report (as Hadīth no. 7361) was narrated from Nāfi‘, from Ibn ‘Umar, from the Prophet ﷺ.

[7363] 101 - (2933) Anas bin Mālik said: “The Messenger of Allah ﷺ said: ‘There is no Prophet who did not warn his people against the one-eyed liar. He is one-eyed, and your Lord, Glorified and Exalted is He, is not one-eyed, and written between his eyes is Kā, Fā, Rā.’”

[7364] 102 - (...) It was narrated from Qatādah that Anas bin Mālik narrated that the Prophet of Allah ﷺ said: “Between the Dājjāl’s eyes is written Kāf, Fā, Rā – meaning, disbeliever.”
It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'The Dajjâl is blind in one eye, and between his eyes is written, disbeliever.' Then he spelled it out, Kâf, Fâ, Râ, 'and every Muslim will read it.'"

It was narrated that Hudhaifah said: "The Messenger of Allâh ﷺ said: 'The Dajjâl is blind in his left eye and has thick hair. He has garden and fire with him, but his fire is a garden and his garden is fire.'"

It was narrated that Hudhaifah said: "The Messenger of Allâh ﷺ said: 'I know what the Dajjâl will have with him. He will have two flowing rivers, one that appears to the eye to be clear water, and one that appears to the eye to be flaming fire. If anyone sees that, let him go to the river which he thinks is fire and close his eyes, then lower his head and drink from it, for it is cool water. The Dajjâl has one blind eye, with a layer of thick skin over it, and between his eyes is written
disbeliever, which every believer will read, whether he is literate or illiterate.”

[7368] 106 - (...) It was narrated from Ḥudhaifah that the Prophet said concerning the Dajjāl: “He will have water and fire with him, but his fire is cool water and his water is fire, so do not destroy yourselves.”

[7370] 107 - (2934/2935) It was narrated that Rib‘î bin Hīrāsh said: “I went with ‘Uqbah bin ‘Amr Abū Mas‘ūd Al-Anṣāri to Ḥudhaifah bin Al-Yamān. ‘Uqbah said to him: ‘Tell me what you heard from the Messenger of Allāh about the Dajjāl.’ He said: (The Prophet said:) ‘The Dajjāl will emerge, and he will have with him water and fire. As for that which the people will think is water, it will be burning fire, and as for that which the people will think is fire, it will be sweet, cool water. Whoever among you sees that, let him plunge into that
which he thinks is fire, for it is sweet, cool water.”

‘Uqbah said: “I also heard it” – confirming what Hudhaifah said.

[7371] **108** - (...) It was narrated that Rib‘î bin Hirâsh said: “Hudhaifah and Abû Mas‘ûd met, and Hudhaifah said: ‘I am more knowledgeable about what the Dajjâl will have with him. He will have a river of water and a river of fire, but that which you think is fire is water, and that which you think is water is fire. Whoever among you sees that and wants the water, let him drink from that which he thinks is fire, for he will find it to be water.”

Abû Mas‘ûd said: “This is what I heard the Messenger of Allâh ﷺ say.”

[7372] **109** - (2936) It was narrated that Abû Salamah said: I heard Abû Hurairah say: The Messenger of Allâh ﷺ said: “Shall I not tell you about the Dajjâl, something which no Prophet told his people? He is one eyed, and he will bring with
him something like Paradise and the Fire, but the one which he says is Paradise will be the Fire. I warn you of him as (Prophet) Nûh warned his people of him."

[7373] 110 - (2937) It was narrated that An-Nawwâs bin Sam‘ân said: “The Messenger of Allah mentioned the Dajjâl one morning, sometimes describing him as insignificant and sometimes describing him as significant, until we thought that he was in the cluster of date palms. When we went to him in the evening, he could see that in our faces and he said: ‘What is the matter with you?’ We said: ‘O Messenger of Allah, you mentioned the Dajjâl this morning, sometimes describing him as insignificant, and sometimes describing him as significant, until we thought that he was in the cluster of date palms.’ He said: ‘It is something other than the Dajjâl that I fear most for you. If he emerges while I am among you, I will deal with him on your behalf, and if he emerges when I am not among you, then each man must deal with him on his own behalf. Allah will take care of every Muslim on my behalf.”

“He is a young man with curly hair, and his eye is blind. He most resembles ‘Abdul-‘Uzza bin Qa‘tan. Whoever among you sees him, let him recite the opening
Verses of Sūrat Al-Kahf over him. He will emerge in a place between Ash-Shām and Al-Īrāq, and will spread mischief right and left. O slaves of Allāh, be steadfast.

“We said: ‘O Messenger of Allāh, how long will he stay on earth?’ He said: ‘Forty days; a day like a year, a day like a month, a day like a week, and the rest of the days like your days.’ We said: ‘O Messenger of Allāh, on that day which is like a year, will the Salāt (prayers) of one day be sufficient for us?’ He said: ‘No. Calculate the time (for prayer).’

We said: ‘O Messenger of Allāh, how quickly will he travel through the land?’ He said: ‘Like a cloud driven by the wind. He will come to a people and call them, and they will believe in him, and respond to his call. Then he will command the sky, and it will rain, and he will command the earth, and it will bring forth produce. Their herds will come back to them in the evening with their humps as high as they ever were, and their udders full, and their flanks stretched.

‘Then he will come to another people and call them, and they will reject what he says, so he will leave them, and they will be afflicted with drought, with none of their wealth in their hands. He will pass by ruins and say: “Bring forth your treasure,” and its treasure will follow him like a
swarm of bees. Then he will call a man brimming with youth and strike him with a sword, cutting him in two. He will place the pieces as far apart as a target is from an archer, then he will call him, and he will come with his face gleaming and laughing.

"Then while he is like that, Allâh will send Al-Masîh the son of Mariam, peace be upon him" who will descend to the white minaret in the east of Damascus, wearing two Mahrûd garments, placing his hands on the wings of two angels. When he lowers his head it (water) will drip, and when he raises it, it will scatter drops like pearls. Every disbeliever whom his breath reaches will die, and his breath will reach as far as he can see.

"He will pursue him (the Dajjâl) until he catches him at the gate of Ludd (Lod), and kills him. Then some people whom Allâh has protected will come to ‘Eîsâ bin Mariam, and he will wipe their faces and inform them of their ranks in Paradise. While they are like that, Allâh will reveal to ‘Eîsâ, peace be upon him: ‘I have brought forth some slaves of Mine against whom no one will be able to fight; take My slaves to safety in At-Tûr.’"

"And Allâh will send Ya’jûj and Ma’jûj, who will swarm down from every slope. The first of them will pass by the Lake of..."
Tiberias and will drink what is in it, and the last of them will pass it and say: "There was once water here." Then 'Eisâ the Prophet of Allah and his companions will be besieged, until the head of the bull of one of them will seem better than one hundred Dinâr to one of you today. The Prophet of Allah, 'Eisâ and his companions will beseech [Allâh], and Allâh will send worms in their necks, and in the morning, they will all perish as one. Then the Prophet of Allah 'Eisâ and his companions will come down to the earth, and they will not find a spot the size of a handspan on earth that is not filled with their putrefaction and stench. The Prophet of Allah, 'Eisâ and his companions will beseech Allâh, and Allâh will send birds like the necks of Bactrian camels, which will carry them and throw them wherever Allâh wills. Then Allâh will send rain which will not be kept out by any house of clay or hair; it will wash the earth and leave it like a mirror. Then it will be said to the earth: "Bring forth your fruits and restore your blessing." On that day a group of people will eat from a pomegranate and shelter beneath its skin. Milk will be blessed until a milch camel will be sufficient for a crowd of people, and a milch cow will be sufficient for a tribe of people, and a milch sheep will be sufficient for a family of people.
Then while they are like that, Allâh will send a pleasant wind which will seize them beneath their armpits, taking the soul of every believer and every Muslim. The most evil of people will be left, and they will fornicate like donkeys, and upon them the Hour will come."

[7374] 111 - (...) It was narrated by 'Alî bin Hûjr As-Sâ'dî, a Hâdîth similar to the narration of 'Abdûr-Rahmân bin Yazîd bin Jâbir (no. 7373), with this chain of narrators. And after saying: "There was once water here" he added: "Then they will march until they come to the mountain of Khamar, which is the mountain of Bait Al-Maqdis, and they will say: 'We have killed those who are on earth; now let us kill those who are in heaven.' They will shoot their arrows into the sky, and Allâh will send their arrows back to them smeared with blood."

In the report of Ibn Hûjr it says: "I have sent down some slaves of Mine, against whom no one will dare to fight."

Chapter 21. Description Of Ad-Dajjâl; Al-Madinah Is Forbidden To Him; He Will Kill A Believer And Bring Him Back To Life

[7375] 112 - (2938) Abû Sa'eed Al-Khûdîrî said: "One day the
Messenger of Allah ﷺ spoke to us at length about the *Dajjâl*. Among what he told us he said: ‘He will come, but it will be forbidden to him to enter the mountain passes of Al-Madinah. So he will go to the barren tracts near Al-Madinah, and on that day, a man will go out to him who is the best of mankind, or one of the best of mankind, and he will say to him: “I bear witness that you are the *Dajjâl* of whom the Messenger of Allah ﷺ spoke.” The *Dajjâl* will say: “If I kill this man and bring him back to life, do you think that you will have any doubts about the matter?” They will say: “No.” So he will kill him then bring him back to life, and when he is brought back to life, he will say: “By Allâh, I was never more certain of you than I am now.”’ He said: ‘The *Dajjâl* will want to kill him but he will not be able to do so.’

[7376] (...) A similar report (as *Hadîth* no. 7375) was narrated from Az-Zuhri with this chain of narrators.
It was narrated that Abū Sa‘eed Al-Khudrī said: ‘The Dajjāl will emerge, and a man from among the believers will go towards him, and he will be met by armed men – the armed men of the Dajjāl. They will say to him: “Where are you going?” He will say: “I am going to this one who has emerged.” They will say to him: “Don’t you believe in our lord?” He will say: “There is nothing hidden about our Lord.” They will say: “Kill him.” They will say to one another: “Didn’t your lord forbid you to kill anyone without his consent?” So they will take him to the Dajjāl, and when the believer sees him, he will say: “O people, this is the Dajjāl whom the Messenger of Allāh mentioned.” The Dajjāl will order that he be made to lie on his stomach, on the ground. He will say: “Take him and strike him on the head,” and he will be beaten severely on his back and stomach. Then he will say: “Don’t you believe in me?” He will say: “You are the false Messiah.” Then it will be ordered that he be cut in two with a saw, from the middle of his head to between his legs. Then the Dajjāl will walk between the two pieces and will say to him: “Get up,” and he will stand up straight. Then he will say to him: “Do you
believe in me?” He will say: “It has only made me more certain about you.” Then he will say: “O people, he will not do it to anyone after me.” Then the Dajjâl will take hold of him to slaughter him, but the area between his neck and collar bone will be turned into copper, and he will not be able to harm him. Then he will take hold of his hands and feet, and throw him, and the people will think that he threw him into the Fire, but he will be thrown into Paradise.”

The Messenger of Allâh ﷺ said: “This will be the greatest of martyrs before the Lord of the Worlds.”

Chapter 22. Ad-Dajjâl Is Very Insignificant Before Allâh

[7378] 114 - (2939) It was narrated that Al-Mughîrah bin Shu’bah said: “No one asked the Prophet ﷺ about the Dajjâl more than I did. He (ﷺ) said: ‘Why are you worried about him? He will not harm you.’ I said: ‘O Messenger of Allâh, they say that he will have food and rivers with him.’ He said: ‘He is too insignificant before Allâh for that.’”
It was narrated that Al-Mughirah bin Shu‘bah said: “No one asked the Prophet about the Dajjâl more than I did. He (ﷺ) said: ‘Why do you keep asking?’ I said: ‘They say that he will have mountains of bread and meat, and a river of water.’ He said: ‘He is too insignificant before Allâh for that.’”

A Hadîth like that of Ibrâhim bin Humaid (no. 7378) was narrated from Ismâ‘îl with this chain of narrators.

Chapter 23. The Emergence Of Ad-Dajjâl And His Stay On Earth, And The Descent Of ‘Eisâ Who Will Kill Him. The Death Of The People Of Goodness And Faith, And The Survival Of The Worst Of People, And Their Idol-Worship. The Trumpet Blast, And The Resurrection Of Those Who Are In Their Graves

Ya‘qûb bin ‘Ašîm bin ‘Urwah bin Mas‘ûd Ath-Thaqafî said: “I heard
'Abdullâh bin ‘Amr, when a man came to him and said: ‘What is this Hadîth that you are narrating? You say that the Hour will begin when such and such happens.’ He said: ‘Subhân Allâh – or Lâ ilâha illallâh!’ – or similar words. ‘I have almost decided that I will never narrate anything to anyone. I only said that after a short time you will see a major event, the Ka’bah will be burned. And such and such will happen, and such and such will happen.’ Then he said: ‘The Messenger of Allâh ﷺ said: “The Dajjâl will appear among my Ummah, and he will stay for forty.” I do not know if it is forty days, or forty months, or forty years. “Then Allâh will send ‘Eisâ bin Mariam, who looks like ‘Urwah bin Mas’ûd, and he will pursue him and kill him. Then the people will remain for seven years, with no enmity between any two people. Then Allâh will send a cool wind from the direction of Ash-Shâm, and there will be no one left on the face of the earth in whose heart there is a speck goodness or faith, but it will grab him. Even if one of you were to enter the heart of a mountain, it would enter upon him unit it grabs him.”’

“He said: ‘I heard it from the Messenger of Allâh ﷺ, who said: “There will be left the most evil of people, who will be as careless as birds, and be as cruel as wild
animals. They will not acknowledge any good or denounce any evil. Then the Shaitān will appear to them and will say: ‘Will you not listen to me?’ They will say: ‘What do you command us to do?’ He will command them to worship idols, but despite that, they will have ample provision and a good life.

“Then the Trumpet will be blown, and no one will hear it but he will tilt his head to one side. The first one to hear it will be a man who is fixing the trough for his camels. He will swoon, and all the people will swoon. Then Allāh will send” – or send down – “rain like moisture or a shadow” – Nu‘mān (a sub narrator) is the one who was not sure – “and the bodies of the people will grow from it.

“Then it (the Trumpet) will be blown a second time, and they will be standing, and looking around. Then it will be said: ‘O people, go to your Lord; stop them, for they must be asked.’ Then it will be said: ‘Send forth those who are destined for the Fire.’ It will be said: ‘How many?’ It will be said: ‘Out of every thousand, nine hundred and ninety nine.’ That is the Day that will make the children grey-headed,[1] and that is the Day when the Shin shall be laid bare.”[2]

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Ya‘qûb bin ‘Asîm bin ‘Urwah bin Mas‘ûd said: I heard a man say to ‘Abdullâh bin ‘Amr: You say that the Hour will begin at such and such a time. He said: I almost decided never to narrate anything to you. All I said was that after a short while you will see a major event, which turned out to be the burning of the Ka‘bah. Shu‘bah (a sub narrator) said: “This, or something similar.” ‘Abdullâh bin ‘Amr said: The Messenger of Allâh ﷺ said: “The Dajjâl will emerge among my Ummah...” and he quoted a Hadîth like that of Mu‘âdh (no. 7381), and he said in his Hadîth: “There will be no one left on the face of the earth in whose heart there is faith the weight of a speck, but it will cause him to die.”

Muhammad bin Ja‘far said: “Shu‘bah narrated it to me with this chain of narrators several times, and I read it out to him.”

It was narrated that ‘Abdullâh bin ‘Amr said: “I memorized a Hadîth from the Messenger of Allâh ﷺ that I have not forgotten yet. I heard the Messenger of Allâh ﷺ say: ‘The first signs of the appearance (of the Dajjâl) will be the rising of the sun from its place of setting, and the emergence of the Beast to the people in the forenoon. Whichever of them appears first, the other will follow soon after.”
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[7384] (...) It was narrated that Abû Zur'ah said: “Three Muslim individuals sat before Marwân bin Al-Hakam in Al-Madinah, and they heard him say – concerning the signs – that the first of them would be the emergence of the Dajjâl. ‘Abdullâh bin ‘Amr said: ‘Marwân did not say anything (of merit). I memorized a Hadîth from the Messenger of Allâh that I have not forgotten yet. I heard the Messenger of Allâh say...’” and he mentioned a similar report (as Hadîth no. 7383).

[7385] (...) It was narrated that Abû Zur'ah said: “They discussed the Hour in the presence of Marwân, and ‘Abdullâh bin ‘Amr said: ‘I heard the Messenger of Allâh say...’” a similar Hadîth, (as no. 7383) but he did not mention forenoon.

Chapter 24. The Story Of Al-Jassâsah

[7386] 119 - (2942) ‘Amir bin Sharâhîl Ash-Sha'bî, a man from Hamdân narrated that he asked Fâtimah bint Qais, the sister of Ad-Dâh-hâk bin Qais, who was one of the earliest Muhâjîr women: “Tell..."
me a Hadith that you heard directly from the Messenger of Allâh ﷺ."
She said: "If you wish, I will do that." He said to her: "Yes, tell me." She said: "I married Ibn Al-Mughîrah, who was one of the best young men of the Quraish at that time, but he fell as a martyr at the beginning of Jihâd with the Messenger of Allâh ﷺ. When I became a widow, ‘Abdur-Rahmân bin ‘Awf proposed marriage to me, so did a group of the Companions of Muḥammad ﷺ, and the Messenger of Allâh ﷺ proposed to me on behalf of his freed slave Usâmah bin Zaid.

"I had been told that the Messenger of Allâh ﷺ had said: 'Whoever loves me, let him love Usâmah.' So when the Messenger of Allâh ﷺ spoke to me, I said: 'My affairs are in your hand. Marry me to whomever you wish.' He said: 'Go to Umm Sharîk.' Umm Sharîk was a rich lady of the Ansâr who spent a great deal in the cause of Allâh and entertained many guests. I said: 'I will do that.' He said: "Do not do that, for Umm Sharîk is a woman who has many guests, and I would not like your head cover to fall down or your calf to become uncovered by your garment, and the people to see something that you do not like them to see. Go instead to your cousin, ‘Abdullâh bin ‘Amr bin Umm Maktûm.’ He was a man from Banû Fîhr, Fîhr of Quraish,
and he was from the same clan as mine. So I went to him.

“When my ’Iddah ended, I heard the voice of the caller, the caller of the Messenger of Allāh (ﷺ), saying: ‘As-salātu jāmi‘ah (prayer is being gathered for),’ so I went out to the Masjid and I prayed with the Messenger of Allāh (ﷺ). I was in the women’s row that was closest to the people. When the Messenger of Allāh (ﷺ) had finished his prayer, he sat on the Minbar and he was smiling. He said: ‘Let each person stay in the place where he just prayed.’ Then he said: ‘Do you know why I called you together?’ They said: ‘Allāh and His Messenger know best.’

“He said: ‘By Allah, I did not call you together for something good, or for some alarming news. I have called you together because Tamīm Ad-Dārī who was a Christian, and he came and swore allegiance, and he became a Muslim. He told me something which agrees with what I was telling you about Al-Masīh Ad-Dajjāl.

‘He told me that he sailed in a ship with thirty men of (the tribe of) Lakhm and Judhām and they were tossed by the waves of the sea for a month. Then they came to an island at sunset. They sat in a small rowing boat and landed on that island. They were met by a beast with a great deal of hair,
and they could not distinguish his face from his back because he was so hairy. They said: "Woe to you, what are you?" It said: "I am Al-Jassâsah." They said: "What is Al-Jassâsah?" It said: "O people, go to this man in the monastery for he is keen to know about you." He said: When it named a man for us, we were afraid of it lest it be a devil. Then we set off, rushing, until we came to that monastery, where we found the largest man we had ever seen, bound strongly in chains with his hands tied to his neck, and his legs bound from the knees to the ankles with iron shackles. We said: "Woe to you, who are you?" He said: "You will soon find out about me; tell me who you are." They said: "We are people from Arabia who embarked on a ship, but the sea became wild, and the waves tossed us about for one month, then they brought us to this island of yours. We took to the rowing boats and landed on this island. We were met by a beast with a great deal of hair, and we could not tell his front from his back, because he was so hairy.

We said: 'Woe to you, what are you?' It said: 'I am Al-Jassâsah.' We said: 'What is Al-Jassâsah?' It said: 'Go to this man in the monastery for he is keen to know about you.' So we came rushing to you and we fled from it..."
because we could not be sure that it was not a devil.’”

“He (that chained person) said: Tell me about the date-palm trees of Baisän. We said: What do you want to know about them? He said: I am asking you whether these trees bear fruit. We said: Yes. He said: Soon they will not bear fruit. He said: Tell me about the lake of Ṭabariyyah (Tiberias). We said: What do you want to know about it? He said: Is there water in it? They said: There is a great deal of water in it. He said: Soon it will dry up. Then he said: Tell me about the spring of Zughar. They said: What do you want to know about it? He said: Is there water in the spring, and do the people grow crops with the water of the spring? We said to him: Yes, there is plenty of water in it, and the people grow crops with its water. He said: Tell me about the Prophet of the unlettered; what has he done? We said: He has left Makkah and has settled in Yathrib (Al-Madinah). He said: Do the Arabs fight against him? We said: Yes. He said: How did he deal with them? We told him that he had prevailed over the ‘Arabs in his vicinity, and they had shown obedience to him. He said to us: Has it really happened? We said: Yes.

“He said: If it is so, that is better for them, that they show allegiance to him.”
obedience to him. Now I will tell you about myself. I am Al-Masih Ad-Dajjâl, and soon I will be given permission to emerge. So I will come out and travel in the land, and will not spare any town but I will stay for forty nights, except Makkah and Taibah (Al-Madinah). They are both forbidden to me; every time I try to enter one of them, I will be met by an angel with a sword in his hand, who will bar my way, and on every route there will be angels guarding it."

She said: “Then the Messenger of Allah ﷺ struck the Minbar with his staff and said: ‘This is Taibah, this is Taibah, this is Taibah,’ meaning Al-Madinah. ‘Did I not tell you this before?’ The people said: ‘Yes.’ (The Prophet ﷺ said:) ‘I liked the story of Tamîm because it agrees with what I used to tell you about him, and about Makkah and Al-Madinah. But he is in the sea of Ash-Shâm or the Yemeni sea. No, rather he is in the east, he in the east, he is in the east,’ and he pointed towards the east with his hand.” She said: “I memorized this from the Messenger of Allah ﷺ.”

[7387] 120 - (...) Ash-Sha’bi said: “We entered upon Fâtimah bint Qais, and she offered us the kind of fresh dates that are called Ibn Ṭāb, and she gave us Sawiq Sult to drink. I asked her about
the woman who has been thrice divorced - where should she observe her 'Iddah? She said: 'My husband divorced me three times, and the Messenger of Allâh ﷺ gave me permission to observe my 'Iddah among my family. Then the call was given to the people: “Prayer is being gathered for,” so I went out with the people.’ She said: ‘I was in the front row of the women, the row that was nearest the back row of the men. I heard the Prophet ﷺ speaking from the Minbar. He said: “The cousins of Tamîm Ad-Dârî traveled by sea...” and he quoted the Hadîth (similar to no. 7387) and added: “It is as if I can see the Prophet ﷺ, pointing at the ground with his stick and saying: ‘This is Taibâh,’ meaning Al-Madînah.”

[7388] 121 - (...) It was narrated that Fâtimah bint Qais said: “Tamîm Ad-Dârî came to the Messenger of Allâh ﷺ, and he told the Messenger of Allâh ﷺ that he had traveled by sea, and the ship had lost its way, and landed at an island. He went out to it seeking water, and he met a person who was dragging his hair...” and he (the sub narrator) narrated the Hadîth (similar to no. 7387), and he said in it: “If permission is given to me to
emerge, I will cover the whole land, except Taibah.' The Messenger of Allah brought him out to the people and told them, and he said: 'This is Taibah, and that is the Dajjâl.'

[7389] 122 - (...) It was narrated from Fâtimah bint Qais that the Messenger of Allah sat on the Minbar and said: "O people, Tamîm Ad-Dârî told me that some of his people were on the sea, in a ship of theirs, and it capsized. Some of them rode on one of the planks of the ship and came to an island in the sea..." and he quoted the Hadith (similar to no. 7387).

[7390] 123 - (2943) Anas bin Mâlik said: "The Messenger of Allah said: 'There is no part of the land that the Dajjâl will not enter, except Makkah and Al-Madinah; there is no route into them but there are angels in ranks, guarding them. He will halt in a wasteland, and Al-Madinah will be shaken with three earthquakes, and every disbeliever and hypocrite will go out to him from it.'"
It was narrated from Anas that the Messenger of Allâh said... and he mentioned a similar report (as Hadîth no. 7390) except that he said: “He will come to the wasteland of Al-Juruf and pitch his tent.” And he said: “Every hypocrite, male and female, will go out to him.”

Chapter 25. The Rest Of The Ahadîth About The Dajjâl

It was narrated from Anas bin Mâlik that the Messenger of Allâh said: “Seventy thousand of the Jews of Isbahân will follow the Dajjâl, wearing Tayâlisahs (Persian shawls).”

Umm Sharîk narrated that she heard the Prophet say: “The people will flee from the Dajjâl in the mountains.” Umm Sharîk said: “O Messenger of Allâh, where will the Arabs be on that day?” He said: “They will be few in number.”
[7394] (...) It was narrated from Ibn Juraij with this chain of narrators.

[7395] 126 - (2946) It was narrated that a number of people, including Abū Ad-Dahmâ’ and Abū Qatadâh, said: We used to pass by Hishâm bin ‘Amîr on our way to ‘Imrân bin Huṣâin. He said one day: You pass by me to go to some men who did not spend more time in the presence of the Messenger of Allâh (SAW) than I, and they do not have more knowledge of his Hadîth than I. I heard the Messenger of Allâh (SAW) say: “Between the creation of Âdam and the onset of the Hour there is no creation that has more impact than the Dajjal.”

[7396] 127 - (...) It was narrated from Hûmaid bin Hilâl, that three of his people, including Abû Qatâdah, said: “We used to pass by Hishâm bin ‘Amîr on our way to ‘Imrân bin Huṣâin...” a Hadîth like that of ‘Abdul-‘Azîz bin Mukhtâr (no. 7395), except that he said: “a matter of greater impact than the Dajjal.”
It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said:

"Hasten to do good deeds before six things happen: The rising of the sun from its place of setting, the smoke, the Dajjâl, the Beast, the personal affair of one of you (i.e., death) and the general affair (i.e., the Day of Resurrection)."

[7398] 129 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Hasten to do good deeds before six things happen: The Dajjâl, the smoke, the Beast of the earth, the rising of the sun from its place of setting, the general affair (i.e., the Day of Resurrection) or the personal affair of one of you (i.e., death)."

A similar report (as no. 7398) was narrated from Qatâdah with this chain of narrators.

Chapter 26. The Virtue Of Worship At Times Of Turmoil

Ma‘qil bin Yasâr narrated that the Prophet ﷺ said: "Worship during Al-Harj (killing) is like emigrating (Hijrah) to me."
Hammâd narrated a similar report (as Hadith no. 7400) with this chain of narrators.

Chapter 27. The Approach Of The Hour

It was narrated from ‘Abdullâh that the Prophet ﷺ said: “The Hour will not come except upon the most evil of people.”

Sahl said: “I heard the Prophet ﷺ pointing with his finger that is next to the thumb and his middle finger, saying: ‘The Hour and I have been sent like this.’”
Anas bin Mâlik said: “The Messenger of Allah ﷺ said: ‘The Hour and I have been sent like these two.’”

Shu’bah said: “I heard Qatâdah and Abû At-Tayyâh narrate that they heard Anas narrate, that the Messenger of Allah ﷺ said: ‘The Hour and I have been sent like this,’” and Shu’bah held his forefinger and middle finger up together.

This was narrated from Anas from the Prophet ﷺ (a similar Hadîth as no. 7405).

A similar Hadîth (as no. 7405) was narrated from Anas, from the Prophet ﷺ.
[7408] 135 - (...) It was narrated that Anas said: “The Messenger of Allâh ﷺ said: ‘The Hour and I have been sent like these two,’ and he held his forefinger and middle finger together.”

[7409] 136 - (2952) It was narrated that ‘Aishah said: “When the Bedouin came to the Messenger of Allâh ﷺ, they would ask him about the Hour: ‘When will the Hour be?’ He looked at the youngest of them and said: ‘If this one lives, he will not grow very old before your Hour comes to you.’”

[7410] 137 - (2953) It was narrated from Anas that a man asked the Messenger of Allâh ﷺ: “When will the Hour begin?” And there was an Ansârî boy there, who was called Muhammad. The Messenger of Allâh ﷺ said: “If this boy lives, perhaps he will not grow old before the Hour comes.”

[7411] 138 - (...) It was narrated from Anas bin Mâlik that a man asked the Prophet ﷺ: “When will the Hour come?” The Messenger of Allâh ﷺ remained silent for a while, then...
he looked at a boy who was in front of him, from (the tribe of) Azd Shanù’ah, and said: “If he lives, he will not grow old before the Hour comes.”

Anas said: “That boy was of my age at that time.”

[7412] 139 - (…) It was narrated that Anas said: “A young boy of Al-Mughîrah bin Shu’bah passed by, who was of my age. The Prophet ﷺ said: “If he lives long, he will not grow old before the Hour comes.”

[7413] 140 - (2954) It was narrated from Abû Hurairah that the Prophet ﷺ said: “The Hour will come when a man is milking his she-camel, and the vessel will not reach his mouth before it comes, and two men will be bargaining over a garment, and their transaction will not be completed before the Hour comes, and a man will be fixing his water tank, and he will hardly have set it right before the Hour comes.”

Chapter 28. Between The Two Blasts (Of The Trumpet)

[7414] 141 - (2955) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said:
Between the two Trumpet blasts there will be forty.” They said: “O Abû Hurairah, forty days?” He said: “I cannot say.” They said: “Forty months?” He said: “I cannot say.” They said: “Forty years?” He said: “I cannot say. Then Allâh will send down water from the sky, and they will grow as herbs grow.”

He said: “There is no part of man that will not decay, except a single bone which is the tailbone. From it he will be recreated on the Day of Resurrection.”

[7415] 142 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “All of the son of Ådám will be consumed by the earth, except the tailbone. From it he was created and from it he will be recreated.”

[7416] 143 - (...) It was narrated that Hammâm bin Munabhîh said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ,” and he mentioned a number of Ahadîth including the following: “The Messenger of Allâh ﷺ said: ‘In man there is a bone which the earth will not consume, and from it he will be recreated on the Day of Resurrection.’ They said: ‘Which bone is it, O Messenger of Allâh?’ He said: ‘The tail bone.’”
Chapter... This World Is A Prison For The Believer And A Paradise For The Disbeliever

[7417] 1 - (2956) It was narrated that Abü Hurairah said: “The Messenger of Allâh ﷺ said: ‘This world is a prison for the believer and a paradise for the disbeliever.’”

[7418] 2 - (2957) It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ passed through the marketplace, coming in from part of Al-Âlíyah, and the people were around him. He passed by a dead lamb with very small ears, and he took hold of its ear and said: “Who among you would like to have this for a Dirham?” They said: “We would not like to have it for anything; what would we do with it?” He said: “Would you like to own it?” They said: “By Allâh, even if it were alive, it has a defect because its ears are too small, so how about if it is dead?” He said: “By Allâh, this world is more insignificant to Allâh than this is to you.”
A similar report (as Hadīth no. 7418) was narrated from Jābir, from the Prophet ﷺ, except that in the Hadīth of Ath-Thaqafī (it says): “Even if it were alive, the smallness of its ears is a defect.”

It was narrated from Muṭṭarīf that his father said: “I came to the Prophet ﷺ when he was reciting: “The mutual rivalry (for piling up of worldly things) diverts you”,[1] and he said: “The son of Ādām says: ‘My wealth, my wealth.’ He said: ‘O son of Ādām, do you have anything of your wealth but that which you consume and use up, or you wear and it wears out, or you give it in charity and send it forward?’”

It was narrated from Muṭṭarīf that his father said: “I came to the Prophet ﷺ...” and he narrated a Hadīth like that of Hammām (no. 7420).

It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “A man says: ‘My wealth, my wealth,’ but all he has of his wealth is three things: what he consumes and it is used up, what he wears and it wears out, and what he gives and it is stored up. As for everything else, he will depart and leave it for other people.”

Al-ʿAlā’ bin ʿAbdur-Rahmān narrated it with this chain of narrators (a Hadīth similar to no. 7422).

It was narrated that ʿAbdullāh bin Abī Bakr said: “I heard Anas bin Mālik say: ‘Three things follow the deceased; two of them return and one remains. He is followed by his family, his wealth and his deeds. Then his family and his wealth return and his deeds remain (with him).’”

[7422] 4 - (2959) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “A man says: ‘My wealth, my wealth,’ but all he has of his wealth is three things: what he consumes and it is used up, what he wears and it wears out, and what he gives and it is stored up. As for everything else, he will depart and leave it for other people.”

Al-ʿAlā’ bin ʿAbdur-Rahmān narrated it with this chain of narrators (a Hadīth similar to no. 7422).

[7423] (…) Al-ʿAlā’ bin ʿAbdur-Rahmān narrated it with this chain of narrators (a Hadīth similar to no. 7422).

[7424] 5 - (2960) It was narrated that ʿAbdullāh bin Abī Bakr said: “I heard Anas bin Mālik say: ‘Three things follow the deceased; two of them return and one remains. He is followed by his family, his wealth and his deeds. Then his family and his wealth return and his deeds remain (with him).’”

[7425] 6 - (2961) It was narrated that ‘Amr bin ‘Āwfi who was the ally of Banū ʿĀmir bin Luʿayy, and was present at (the battle of) Badr with the Messenger of Allāh ﷺ – said that the...
Messenger of Allâh ﷺ sent Abû ‘Ubaidah bin Al-Jarrâh to Bahrain to bring the Jizyah, as the Messenger of Allâh ﷺ had made a peace treaty with the people of Bahrain, and he appointed Al-‘Alâ’ bin Al-Hadramî as their governor. Abû ‘Ubaidah brought wealth from Bahrain, and the Ansâr heard that Abû ‘Ubaidah had arrived. They prayed Fajr with the Messenger of Allâh ﷺ, and when the Messenger of Allâh ﷺ finished his prayer, they came to him. The Messenger of Allâh ﷺ smiled when he saw them, then he said: “I think you have heard that Abû ‘Ubaidah has brought something from Bahrain.” They said: “Yes, O Messenger of Allâh.” He said: “Be of good cheer, and be hopeful of that which will make you happy. By Allâh, it is not poverty that I fear for you, rather what I fear for you is that worldly riches may be given to you as they were given to those who came before you, and you will compete for them with one another as they competed with one another, and you will be destroyed as they were destroyed.”

[7426] (...) A similar Hadîth (as no. 7425) was narrated from Az-Zuhrî with the chain of Yûnus, except that in the Hadîth of Sâlih it says: “...and it will destroy you as it destroyed them.”
It was narrated from ‘Abdullâh bin ‘Amr bin Al-‘Âs that the Messenger of Allâh ﷺ said: “When you prevail over the Persians and Byzantines, how will you be, O people?” ‘Abdur-Rahmân bin ‘Awf said: “We will say what Allâh has commanded us.” The Messenger of Allâh ﷺ said: “Or will you say something other than that. You will compete with one another, then feel jealous of one another, then forsake one another, then bear enmity against one another, and the like, then you will go to the poor among the Muhâjirûn and appoint some of them as leaders of others.”

It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “If one of you looks at someone who has been given more wealth and physical beauty than he has, let him then look at one who has been given less.”
A Hadith like that of Abû Az-Zinnâd (no. 7428) was narrated from Abû Hurairah from the Prophet ﷺ.:

Hadîth: "Hadîth of Abû Az-Zinnâd (no. 7428) was narrated from Abû Hurairah from the Prophet ﷺ.

9 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allah ﷺ said: 'Look at the one who is at a lower level than you, and do not look at the one who is above you, for that may keep you from scorning the blessing of Allah.’"

10 - (2964) Abû Hurairah narrated that he heard the Prophet ﷺ say: “There were three men of the Children of Israel, a leper, a bald man and a blind man. Allâh wanted to test them so He sent an angel to them. He came to the leper and
said: ‘What thing is dearest to you?’ He said: ‘A beautiful color and beautiful skin, and to be rid of that which makes me detestable in people’s eyes.’ He touched him, and that which repelled people was cured, and he was given a beautiful color and beautiful skin. Then he said: ‘What kind of wealth is dearest to you?’ He said: ‘Camels’ – or ‘cows.’” – Ishāq (a sub narrator) was not sure, but either the leper or the bald man said camels, and the other said cows – “He was given a bulging pregnant she-camel, and he said: ‘May Allāh bless it for you.’ Then he went to the bald man and said: ‘What thing is dearest to you?’ He said: ‘Beautiful hair, and to be rid of that which makes me detestable in people’s eyes.’ He touched him and it was cured, and he was given beautiful hair. He said: ‘What kind of wealth is dearest to you?’ He said: ‘Cattle.’ So he was given a pregnant cow. He said: ‘May Allāh bless it for you.’ Then he came to the blind man and said: ‘What thing is dearest to you?’ He said: ‘For Allāh to restore my sight so that I may see the people.’ He touched him, and Allāh restored his sight. He said: ‘What kind of wealth is dearest to you?’ He said: ‘Sheep.’ So he was given a pregnant sheep. (Time passed and) the animals produced plenty of offspring, and
one had a valley full of camels,
one had a valley full of cattle and
one had a valley full of sheep.

"Then he (the angel) came to the
leper in his previous form and
said: 'I am a poor man and I have
lost my provisions and lost my way,
and there is no one to help me
reach my destination today except
Allâh, and then you. I am asking
you, by the One Who gave you this
beautiful color, beautiful skin, and
wealth – for a camel to carry me on
my journey.' He said: 'I have many
duties.' He said: 'It is as if I know
you. Were you not the leper whom
people regarded as detestable, a
poor man to whom Allâh gave
wealth?' He said: 'No; I inherited
this wealth from my great
forefathers.' He said: 'If you are
lying, then may Allâh put you back
as you were.'

"Then he came to the bald man
in his previous form, and said to
him what he had said to the
leper, and he replied as the leper
had replied. He said: 'If you are
lying, then may Allâh put you
back as you were.'

"Then he came to the blind man
in his previous form, and said: 'I
am a poor man, and a wayfarer. I
have lost my provisions and lost
my way, and there is no one to
help me reach my destination
today except Allâh, and then you.
I am asking you, by the One Who
restored to you your sight, for a
sheep that will help me on my
journey.’ He said: ‘I was blind, then Allâh restored to me my sight. Take whatever you want, and leave whatever you want, for by Allâh, I will not expect you to pay back anything that you take in the Name of Allâh.’ He said: ‘Keep your wealth, for you were being tested, and Allâh is pleased with you, and angry with your two companions.’

[7432] 11 - (2965) ‘Âmir bin Sa’d said: “Sa’d bin Abî Waqqâs was with his camels, when his son ‘Umar came to him. When Sa’d saw him, he said: ‘I seek refuge with Allâh from the evil of this rider.’ Then he dismounted, and said to him: ‘You are busy with your camels and sheep, and you have left the people contending with one another for kingship?’ Sa’d struck him on the chest, and said: ‘Be quiet! I heard the Messenger of Allâh ﷺ say: Allâh loves the slave who is pious, independent of means and hidden from the people.’”

[7433] 12 - (2966) Sa’d bin Abî Waqqâs said: “By Allâh, I was the first man among the Arabs to shoot an arrow in the cause of Allâh. We were on a campaign with the Messenger of Allâh ﷺ, and we had no food to eat but...
the leaves of *Al-Ḥublah* and this *As-Samur* (desert trees), and one of us would excrete stool like a sheep. And now Banû Asad are teaching me about my religion, in which case I must have been doomed and misguided. 

[7434] 13 - (...) It was narrated from Ismâ’îl bin Abî Khâlid with this chain (a *Hadîth* similar to no. 7433). He said: "...Until one of us would excrete stool like a goat, with nothing mixed in it..."

[7435] 14 - (2967) It was narrated that Khâlid bin ‘Umair Al-‘Adawî said: "Utbah bin Ghazwân addressed us. He praised and glorified Allâh, then he said: 'Soon this world will come to an end, and there is nothing left of it but a little, like leftover water in a vessel. You will move from it to a realm that has no end, so you should move with the best that you have. We were told that if a stone is thrown from the edge of Hell, it will fly through it for seventy years without reaching the bottom of it,
but by Allâh, it will be filled. Do you find it strange? And we were told that between two of the gateposts of Paradise is a distance of forty years, and there will come a time when that gate will be crowded with people. I remember when I was the seventh of seven with the Messenger of Allâh ﷺ. And we had no food but the leaves of trees, and the corners of our mouths were covered with ulcers. I found a Burdah and tore it in two between myself and Sa‘d bin Mâlik. I wrapped half of it around my waist, and Sa‘d wrapped the other half around his waist. And today there is no one among us who has not become the governor of a city. I seek refuge with Allâh lest I consider myself to be great but insignificant before Allâh. Prophethood does not remain forever; rather its impact fades, and eventually changes into kingship. You will soon come to know and experience those rulers who come after us.”

[7436] (…) It was narrated from Khâlid bin ‘Umair who had lived during the time of Jâhiliyyah. He said: “Utbah bin Ghazwân, who was the governor of Al-Basrah, addressed us,” and he mentioned a Hadîth like that of Shaibân (no. 7435).
It was narrated that Khâlid bin 'Umair said: “I heard 'Utbah bin Ghazwân say: ‘I remember when I was the seventh of seven with the Messenger of Allah ﷺ, and we had no food but the leaves of Al-Hubläh, until the corners of our mouths became covered with ulcers.’”

[7438] 16 - (2968) It was narrated that Abû Hurairah said: “They said: ‘O Messenger of Allah, will we see our Lord on the Day of Resurrection?’ He said: ‘Do you have any problem in seeing the sun at noon when there are no clouds?’ They said: ‘No.’ He said: ‘Do you have any problem in seeing the moon on the night when it is full, when there are no clouds?’ They said: ‘No.’ He said: ‘By the One in Whose Hand is my soul, you will not have any greater problem in seeing your Lord than you do in seeing either of them.

‘Allâh will meet His slave and will say: “O so-and-so, did I not honor you, make you a chief, give you a spouse, and subjugate horses and camels to you, and give you the opportunity to be a leader?” He will say: “Yes.” He will say: “Did you think that you would meet Me?” He will say: “No.” He will say: “Then I will forget you, as you forgot Me.”
“Then He will meet a second person and will say: “O so-and-so, did I not honor you, make you a chief, give you a spouse, and subjugate horses and camels to you, and give you the opportunity to be a leader?” He will say: “Yes, O Lord.” He will say: “Did you think that you would meet Me?” He will say: “No.” He will say: “Then I will forget you, as you forgot Me.”

“Then He will meet a third person and will say something similar to him, and he will say: “O Lord, I believed in You and in Your Book, and Your Messengers, and I prayed, and fasted, and gave charity,” and he will mention as many good things as he can. He will say: “Stop here.” Then it will be said to him: “Now We will send Our witnesses against you,” and he will think to himself: “Who can bear witness against me?” Then a seal will be placed on his mouth, and it will be said to his thigh, his flesh and his bones: “Speak.” His thigh, his flesh, and his bones, will speak of his deeds, so as to establish proof from himself.

“That is the hypocrite, that is the one with whom Allah will be angry.”

[7439] 17 - (2969) It was narrated that Anas bin Mâlik said: “We were with the Messenger of Allah and he smiled. He said: ‘Do you know why I am smiling?’ We said: [Allah's name]
‘Allâh and His Messenger know best.’ He said: ‘Because of the conversation that a slave will have with his Lord. He will say: “O Lord, did You not guarantee me protection from injustice?” He will say: “Yes.” He will say: “I do not deem valid any witness against me but my own self.” He will say: “Your own self will be sufficient as a witness against you this Day, and the witness of the two recording angels.” Then a seal will be placed on his mouth, and it will be said to his limbs: “Speak.” And they will speak of his deeds. Then he will be allowed to speak, and he will say (to his limbs): “Away with you and may the curse of Allâh be upon you! It was on your behalf that I contended.”

[7440] 18 - (1055) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘O Allâh, make the provision of the family of Muhammad that which is just sufficient.’”

[7441] 19 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘O Allâh, make the provision of the family of Muhammad that which is just sufficient.’”
It was narrated from ‘Umârah bin Al-Qa’qâ’ with this chain of narrators (a Hadith similar to no. 7441), and he said: "...that which is just adequate."

It was narrated that ‘Aishah said: “From the day he came to Al-Madinah, the family of Muḥammad never ate their fill of wheat for three days in a row, until he died.”

It was narrated that ‘Aishah said: “The family of Muḥammad never ate their fill of wheat bread for three days in a row, until he passed away.”

It was narrated that ‘Aishah said: “The family of Muḥammad never ate their fill of wheat for three days in a row, until he passed away.”
fill of barley bread two days in a row, until the Messenger of Allah ﷺ died.”

[7446] 23 - (...) It was narrated that ‘Āishah said: “The family of Muḥammad ﷺ never ate their fill of wheat bread for more than three days.”

[7447] 24 - (...) ‘Āishah said: “The family of Muḥammad ﷺ never ate their fill of wheat bread for three (days) until he passed away.”

[7448] 25 - (2971) It was narrated that ‘Āishah said: “The family of Muḥammad ﷺ never ate their fill of wheat bread for two days, but on one of them they only had dates.”

[7449] 26 - (2972) It was narrated that ‘Āishah said: “We, the family of Muḥammad ﷺ, would stay for a month with no fire being lit; it (our food) was only dates and water.”
It was narrated from Hishâm bin ‘Urwah with this chain of narrators (a Hadîth similar to no. 7449): “We would stay...” and he did not mention the family of Muhammad.

Abû Kuraib added in his Hadîth from Ibn Numair: “...but some meat was brought to us.”

It was narrated that ‘Aîshah said: “The Messenger of Allah ﷺ died when there was nothing on my shelf that a living being could eat except a handful of barley on a shelf of mine. I ate from it for a long time, then I measured it and it ran out.”

It was narrated from ‘Urwah that ‘Aîshah used to say: “By Allah, O son of my sister, we used to look at the crescent moon, then the crescent moon, then the crescent moon, three crescent moons in two months. And no fire would be lit in the houses of the Messenger of Allah ﷺ.” I said: “O aunt, what did you live on?” She said: “The two black ones, dates and water,
It was narrated from ‘Urwah bin Az-Zubair that ‘Aishah, the wife of the Prophet ﷺ said: “When the Messenger of Allah ﷺ died, he had not eaten his fill of bread and oil twice in one day.”

[7453] 29 - (2974) It was narrated from ‘Urwah bin Az-Zubair that ‘Aishah, the wife of the Prophet ﷺ said: “When the Messenger of Allah ﷺ died, he had not eaten his fill of bread and oil twice in one day.”

[7454] 30 - (2975) It was narrated that ‘Aishah said: “The Messenger of Allah ﷺ died, the people were starting to have their fill of the two black ones, dates and water.”
31 - (...) It was narrated that 'Aishah said: “The Messenger of Allah died when we started to have our fill of the two black ones: water and dates.”

(...) It was narrated from Sufyân with this chain of narrators (a Hadîth similar to no. 7455, and the sub narrators Abû Kuraib and others narrated:) “We did not have our fill of the two black ones.”

32 - (2976) It was narrated that Abû Hurairah said: “By the One in Whose Hand is my soul” — Ibn ‘Abbâd said: “By the One in Whose Hand is the soul of Abû Hurairah” — “the Messenger of Allah did not give his family their fill of wheat bread for three days in a row, until he departed from this world.”

33 - (...) Abû Hâzîm said: “I saw Abû Hurairah pointing with his finger several times and saying: ‘By the One in Whose Hand is the soul of Abû Hurairah, the Prophet of Allah and his family did not eat their fill of wheat bread three
days in a row, until he departed from this world.”"

[7459] 34 - (2977) It was narrated that Simâk said: “I heard An-Nu'mân bin Bashîr say: ‘Do you not eat and drink whatever you want? I saw your Prophet ﷺ when he could not even find enough Daqa'il[1] to fill his stomach.’”

[7460] 35 - (...) A similar report (as Hadîth no. 7459) was narrated from Simâk with this chain of narrators, and in the Hadîth of Zuhair it adds: “And you are not satisfied unless you have a variety of dates and butter.”

[7461] 36 - (2978) It was narrated that Simâk bin Harb said: “I heard An-Nu'mân delivering a Khutbah and he said: ‘Umar mentioned what people had got of worldly gains and he said: I saw the Messenger of Allâh ﷺ spending the whole day suffering because of hunger, and he could not even find inferior quality dates with which to fill his stomach.’”

Abū ‘Abdur-Rahmān Al-Hubulī said: “I heard ‘Abdullāh bin ‘Amr bin Al-‘Āṣ, when a man asked him: ‘Are we not among the poor of the Muhājirīn?’ ‘Abdullāh said to him: ‘Do you not have a wife with whom you find comfort?’ He said: ‘Yes.’ He said: ‘Do you not have a house in which you live?’ He said: ‘Yes.’ He said: ‘Then you are among the rich (independent of means).’ He said: ‘I have a servant.’ He said: ‘Then you are among the kings.’”

Abū ‘Abdur-Rahmān said: “Three people came to ‘Abdullāh bin ‘Amr bin Al-‘Āṣ when I was with him, and they said: ‘O Abū Muḥammad, by Allāh we do not have anything, no provisions, no riding beasts and no wealth.’ He said to them: ‘Whatever you wish. If you wish, you can come back to us and we will give you whatever Allāh makes available for you, or if you wish we can refer your matter to the ruler, or if you wish you can be patient, for I heard the Messenger of Allāh ﷺ say: “On the Day of Resurrection, the poor of the Muhājirīn will precede the rich into Paradise by forty years.”’ They said: ‘We will be patient and will not ask for anything.’”
Chapter 1. The Prohibition Of Entering Upon The People Of Al-Ḥijr\(^{[1]}\) (The Rocky Tract)
Unless One Enters Weeping

[7464] 38 - (2980) ‘Abdullâh bin Dînâr narrated that he heard ‘Abdullâh bin ‘Umar say: “The Messenger of Allâh ﷺ said concerning the people of Al-Ḥijr (the rocky tract): ‘Do not enter upon these people who are being punished, unless you are weeping. If you are not weeping then do not enter upon them, lest there befal you the like of what befell them.’”

[7465] 39 - (…) It was narrated from Ibn Shihâb, when he was speaking of Al-Ḥijr, the habitation of the Thamûd: “Sâlim bin ‘Abdullâh said that ‘Abdullâh bin ‘Umar said: ‘We passed by Al-Ḥijr with the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ said to us: “Do not enter the dwellings of those who wronged themselves unless you are weeping, lest there befal you something like that which befell them.” Then he urged his mount to move on quickly until he left the place behind.””

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\(^{[1]}\) Al-Ḥijr: An area north of Al-Madinah, the dwelling of the people of Thamûd.
[7466] 40 - (2981) It was narrated from Nâfi‘ that ‘Abdullâh bin ‘Umar told him that the people stopped at Al-}lijr, the land of Thamüd, with the Messenger of Allâh ﷺ, and they drew water from its wells and made dough with it. The Messenger of Allâh ﷺ told them to throw away the water they had drawn, and to feed the dough to the camels, and he told them to draw water from the well to which the she-camel used to come.

[7467] (...) ‘Ubaidullâh narrated it with this chain of narrators (a Hadith similar to no. 7466), except that he said: “Draw water from its well and make dough with it.”

Chapter 2. The Virtue Of Treating Widows, The Poor And Orphans Kindly

[7468] 41 - (2982) It was narrated from Abû Hurairah that the Prophet ﷺ said: “The one who strives to help widows and the poor is like the one who strives in Jihâd in the cause of Allâh” — and I think he said — “like the one who prays at night without ceasing and the one who fasts without breaking his fast.”
It was narrated that Abū Hurairah said: "The Messenger of Allâh ﷺ said: 'The one who sponsors an orphan, whether it is a relative of his or not, he and I will be like these two in Paradise.'" and Mâlik (a sub narrator) pointed with his forefinger and middle finger.

Chapter 3. The Virtue Of Building Masâjid

‘Ubaidullâh Al-Khawlânî said that he heard ‘Uthmân bin ‘Affân say – when the people spoke about him when he rebuilt the Masjid of the Messenger ﷺ: "You speak about it a great deal, but I heard the Messenger of Allâh ﷺ say: 'Whoever builds a Masjid’" – Bukair said: "I think he said: 'seeking thereby the Face of Allâh’" – "Allâh will build something similar for him in Paradise."

According to the report of Hârûn: "Allâh will build for him a house in Paradise."
[7471] 44 - (...) It was narrated from Maḥmūd bin Labīd that ‘Uthmān bin ‘Affān wanted to rebuild the Masjid but the people disliked that, and they wanted to leave it as it was. He said: “I heard the Messenger of Allāh ﷺ say: ‘Whoever builds a Masjid for the sake of Allāh, Allāh will build something similar for him in Paradise.’”

[7472] (...) It was narrated from ʿAbdul-Ḥamīd bin Jaʿfar with this chain of narrators (a Hadīth similar to no. 7471), except that in their Hadīth it says: “Allāh will build for him a house in Paradise.”

Chapter 4. The Virtue Of Spending On The Poor And Wayfarers

[7473] 45 - (2984) It was narrated from Abū Hurairah that the Prophet ﷺ said: “While a man was in the wilderness, he heard a voice in a cloud (saying): ‘Irrigate the garden of so-and-so.’ The cloud moved and sent its water onto stony ground, where
there was one of these channels that absorbed all of that water. He followed the water, and found a man standing in his garden, and diverting that water with his shovel. He said to him: ‘O slave of Allâh, what is your name?’ He said: ‘So-and-so’ - the same name that he had heard from the cloud. He said to him: ‘O slave of Allâh, why did you ask me about my name?’ He said: ‘I heard a voice in the cloud from which this water came, saying: “Irrigate the garden of so-and-so,” and it was your name. What will you do with it?’ He said: ‘As you have said this, I look at what it produces, and I give one-third in charity, my family and I eat one-third, and I use one-third as seeds for the next crop.”

[7474] (...) Wahb bin Kaisân narrated it with this chain of narrators (a Hadîth similar to no. 7473), except that he said: “...And I give one-third of it to the poor, beggars and wayfarers.”
Chapter 5. The Prohibition On Showing Off

[7475] 46 - (2985) It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Allāh, Blessed and Exalted is He, said: 'I am the least in need of a partner. Whoever does any deed in which he associates someone else with Me, I will reject him and his deed.'"

[7476] 47 - (2986) It was narrated that Ibn ‘Abbâs said: "The Messenger of Allāh ﷺ said: 'Whoever wants to be heard of, Allāh will make him heard of, and whoever wants to be seen, Allāh will display him.'"

[7477] 48 - (2987) Jundab Al-‘Alaqī said: "The Messenger of Allāh ﷺ said: 'Whoever wants to be heard of, Allāh will make him heard of, and whoever wants to be seen, Allāh will display him.'"

[7478] (...) Sufyân narrated it with this chain of narrators (a Ḥadīth similar to no. 7477) and
added: “I did not hear anyone else say: ‘The Messenger of Allâh ﷺ said.’”


[7480] (...) Sufyân narrated: “The truthful and trustworthy one, Al-Walîd bin Harb, narrated it with this chain (a Hadîth similar to no. 7478).”

Chapter 6. Guarding The Tongue

[7481] 49 - (2988) It was narrated from Abû Hurairah that he heard the Messenger of Allâh ﷺ say: “A person may say a word for which he will be sent down into the Fire, further than the distance between the east and the west.”

[7482] 50 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “A person may say a word, not
realizing its repercussions, for which he will be thrown down into the Fire, further than the distance between the east and the west.”

Chapter 7. About The One Who Enjoins Good But Does Not Do It, And Forbids Evil But Does It

[7483] 51 - (2989) It was narrated that it was said to Usâmah bin Zaid: “Why don’t you enter upon ‘Uthmân and speak to him?” He said: “Do you think that I do not speak to him unless you are there? By Allah, I spoke to him privately, and I will not divulge something that I would not like to be the first one to divulge, and I will not say of one who may be in a position of command over me that he is the best of people, after I heard the Messenger of Allah ﷺ say: ‘A man will be brought on the Day of Resurrection and thrown into the Fire; his intestines will spill forth, and he will go around them as a donkey goes around the millstone. The people of the Fire will gather around him and will say: ‘O so-and-so, what is the matter with you? Did you not enjoin what is good and forbid what is evil?’” He will say: “Yes, but I used to enjoin good and not...
do it, and I used to forbid evil and do it myself.”

[7484] (...) It was narrated that Abû Wâ’il said: “We were with Usâmah bin Zaid and a man said: ‘What is preventing you from entering upon ‘Uthmân and speaking to him about what he is doing?’...” and he quoted a similar Hadîth (as no. 7483).

Chapter 8. The Prohibition Against Disclosing One’s Own Sins

[7485] 52 - (2990) The nephew of Ibn Shihâb narrated that his paternal uncle said: Sâlim said: I heard Abû Hurairah say: “I heard the Messenger of Allâh ﷺ say: ‘All of my Ummah will be fine except those who commit sin openly, and it is part of committing sin openly for a man to do something at night, then in the morning when his Lord has concealed him he says: ‘O so-and-so, I did such and such last night,’ when his Lord had concealed him all night, but in the morning he discloses that which Allâh had concealed for him.’”
Chapter 9. Saying: “May Allâh Have Mercy On You” To One Who Sneezes, And Yawning Is Disliked

[7486] 53 - (2991) It was narrated that Anas bin Mâlik said: “Two men sneezed in the presence of the Prophet ﷺ, and he said: ‘Yarhamuk Allâh’ to one of them, and not to the other. The one to whom he did not say it, said: ‘So-and-so sneezed and you said: “Yarhamuk Allâh” to him, but you did not say it to me.’ He said: ‘He praised Allâh (said Al-Hamdu Lillâh) but you did not praise Allâh.’"

[7487] (...) A similar report (as Hadîth no. 7486) was narrated from Anas, from the Prophet ﷺ.

[7488] 54 - (2992) It was narrated that Abû Burdah said: “I entered upon Abû Mûsâ when he was in the house of the daughter of Al-Faḍl bin ‘Abbâs, and I sneezed but he did not say Yarhamuk Allâh (may Allâh have mercy on you) to me, but she sneezed and he said it to her. I went back to my mother and told her. When he came to her she said: ‘My son sneezed in your presence and you did not say Yarhamuk Allâh, but she sneezed
and you said it to her.’ He said: ‘Your son sneezed but he did not praise Allâh, so I did not say Yarhamuk Allâh to him. She sneezed and she did praise Allâh, so I said Yarhamuk Allâh to her. I heard the Messenger of Allâh ﷺ say: “When one of you sneezes and praises Allâh, then say Yarhamuk Allâh (may Allâh have mercy on you) to him, but if he does not praise Allâh, then do not say it to him.”

[7489] 55 - (2993) Iyâs bin Salamah bin Al-Akwa narrated that his father told him that he heard the Prophet ﷺ say, when a man sneezed in his presence: “Yarhamuk Allâh (may Allâh have mercy on you).” Then he sneezed again and the Messenger of Allâh ﷺ said: “The man has a cold.”

[7490] 56 - (2994) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Yawning comes from the Shaitân, so if one of you feels the urge to yawn, let him suppress it as much as he can.”
Suhail bin Abi Sâlih said: I heard a son of Abû Sa'eed Al-Khudrî telling my father, that his father said: The Messenger of Allâh ﷺ said: “When one of you yawns, let him put his hand on his mouth, lest the Shaitân enters it.”

It was narrated from ‘Abdur-Rahmân bin Abi Sa'eed, from his father, that the Messenger of Allâh ﷺ said: “When one of you yawns, let him put his hand (over his mouth) lest the Shaitân enter it.”

It was narrated from the son of Abû Sa'eed Al-Khudrî that his father said: “The Messenger of Allâh ﷺ said: ‘If one of you yawns while he is in Aṣ-Ṣalât (prayers), let him suppress it as much as possible, lest the Shaitân enters.’”
It was narrated that Abū Sa‘eed said: “The Messenger of Allāh ﷺ said:”, – a Hadīth like that of Bishr and ‘Abdul-‘Azīz (no. 7491, 7492).

Chapter 10. Miscellaneous Hadīth

It was narrated that ‘Aishah said: “The Messenger of Allāh ﷺ said: ‘The angels were created from light, the jinn were created from smokeless flame, and Adām was created from that which has been described to you.’”

Chapter 11. Mice Are A Transformed Race

It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘A tribe of the Children of Israel disappeared and it was not known what happened to them, but I think that they became mice. Have you not seen that if camel milk is put down for them they do not drink it, but if sheep...”
milk is put down for them they drink it?”

Abû Hurairah said: “I narrated this Hadîth to Ka'b and he said: ‘Did you hear that from the Messenger of Allâh ﷺ?’ I said: ‘Yes.’ He said that several times. I said: ‘Shall I read the Torah?’”

Ishâq said in his report: “We do not know what happened to them.”

[7497] 62 - (...) It was narrated that Abû Hurairah said: “Mice are a transformed race, and the sign of that is that when sheep’s milk is put down for them they drink it, and when camel’s milk is put down for them they do not even taste it.” Ka'b said to him: “Did you hear this from the Messenger of Allâh ﷺ?” He said: “Was the Torah revealed to me?”

Chapter 12. A Believer Should Not Be Stung Twice From The Same Hole

[7498] 63 - (2998) It was narrated from Abû Hurairah that the Prophet ﷺ said: “A believer should not be stung twice from the same hole.”
A similar report (as Hadîth no. 7498) was narrated from Ibn Al-Musayyab, from Abû Hurairah, from the Prophet ﷺ.

Chapter 13. The Believer's Affair Is All Good

It was narrated that Suhaib said: "The Messenger of Allâh ﷺ said: 'How wonderful is the case of the believer, for all his affairs are good. If something good happens to him, he is thankful for it and that is good for him; if something bad happens to him, he bears it with patience, and that is good for him. This does not apply to anyone but the believer.'"

Chapter 14. The Prohibition Of Praising If It Involves Exaggeration And There Is The Fear That It May Be A Source Of Temptation (Fitnah) For The One Who Is Praised

It was narrated from 'Abdur-Rahmân bin Abî Bakrah that his father...
said: “A man praised another man in the presence of the Prophet ﷺ. He said: ‘Woe to you, you have cut your companion’s neck, woe to you, you have cut your companion’s neck,’ (and he, ﷺ said it) several times. (Then continued) ‘If one of you must praise his companion, let him say: “I think that so-and-so is such and such, but Allâh knows best and I do not confirm anyone’s good conduct before Allâh.”’

[7502] 66 - (…) It was narrated from ‘Abdur-Rahmân bin Abî Bakrah from his father that mention of a man was made in the presence of the Prophet ﷺ, and a man said: “O Messenger of Allâh, there is no man after the Messenger of Allâh ﷺ who is better than him with regard to such and such.” The Messenger of Allâh ﷺ said: “Woe to you, you have cut your companion’s neck,” and he said that several times. Then the Messenger of Allâh ﷺ said: “If one of you must praise his brother, let him say: “I think that so-and-so seems to be such and such, and I do not confirm anyone’s good conduct before Allâh.”

[7503] (…) AHadîth like that of Yazîd bin Zurai’ (no. 7501) was narrated from Shu‘bah with
this chain of narrators, but it does not say in their Hadîth: “There is no man after the Messenger of Allâh ﷺ who is better than the Messenger of Allâh ﷺ...”

[7504] 67 - (3001) It was narrated that Abû Mûsâ said: “The Prophet ﷺ heard a man praising another man, and going too far in praising him.” He said: “You have ruined, or you have broken, the man’s back.”

[7505] 68 - (3002) It was narrated that Abû Ma‘mar said: “A man started to praise a governor among the governors, and Al-Miqdâd started to throw dust on him, and he said: ‘The Messenger of Allâh ﷺ commanded us to throw dust in the faces of those who praise others.’”

[7506] 69 - (...) It was narrated from Hammâm bin Al-Hârith that a man started to praise ‘Uthmân and Al-Miqdâd went and knelt down, and he was a
large man, and he started to throw pebbles in his face. ‘Uthmân said to him: “What is the matter with you?” He said: “The Messenger of Allâh ﷺ said: ‘If you see those who praise others, throw dust in their faces.’”

[7507] (...) A similar report (as Hadîth no. 7506) was narrated from Al-Miqdâd, from the Prophet ﷺ.

Chapter 15. Showing Preference To The One Who Is Older

[7508] 70 - (3003) It was narrated from Nâfi‘ that ‘Abdullâh bin ‘Umar told him, that the Messenger of Allâh ﷺ said: “I saw myself in a dream, using a Siwâk, and two men were competing to take it, one of whom was older than the other. I gave the Siwâk to the younger one, and it was said to me: ‘Give it to the older one.’ So I gave it to the older one.”
Chapter 16. Verification Of Hadith And The Ruling On Writing Down Knowledge

[7509] 71 - (2493) It was narrated from Hishâm that his father said: “Abû Hurairah used to narrate Hadith and say: ‘Listen O lady of the apartment, listen O lady of the apartment,’ when ‘Āishah was praying. When she had finished her prayer, she said to ‘Urwah: ‘Did you not hear this man, and what he said just now? The Prophet ﷺ would speak, and if someone wanted to count the words, he could.”

[7510] 72 - (3004) It was narrated from Abû Sa’eed Al-Khudrî that the Messenger of Allah ﷺ said: “Do not write down what I say, and whoever has written down anything from me other than the Qur’ân, let him erase it. Narrate from me, and there is nothing wrong with that, but whoever tells a lie about me” – Hammâm (a sub narrator) said: “I think he said: ‘deliberately’” – “let him take his place in the Fire.”
Chapter 17. The Story Of The People Of The Ditch And The Magician, The Monk And The Boy

[7511] 73 - (3005) It was narrated from Suhaib that the Messenger of Allâh ﷺ said: “There was a king among those who came before you, and he had a magician. When he (the magician) grew old, he said to the king: ‘I have grown old; send me a boy to whom I can teach magic.’ He sent him a boy to teach, and when he (the boy) was on his way to the magician he met a monk, and he sat down and listened to what he said, and he liked it. Whenever he would go to the magician he passed by the monk, and he would sit with him, then when he came to the magician, he would beat him (for the delay). He complained about that to the monk, who said: ‘If you are afraid of the magician, say: “My family kept me,” and if you are afraid of your family, say: “The magician kept me.”’

“While this went on, he came to a huge beast that was blocking the way of the people, and he said: ‘Today I will find out if the magician is better or if the monk is better.’ He picked up a stone and said: ‘O Allâh, if the monk’s affair is dearer to You than that of the magician, then kill this beast, so that the people may move freely.’ He threw it and...
killed it, and the people were able to move freely. He came to the monk and told him, and the monk said to him: 'O my son, today you are better than me, and you have reached a stage where I think you will be tested. If you are tested, then do not tell anyone about me.'

'The boy started to heal the blind and lepers, and to cure the people of all kinds of sickness. A companion of the king who had gone blind heard of that, and he brought him many gifts and said: 'All of this is for you, if you will heal me.' He said: 'I do not heal anyone; rather it is Allâh Who heals.' If you believe in Allâh, I will pray to Allâh to heal you.' So he believed in Allâh, and Allâh healed him. He came to the king and sat with him as he used to do, and the king said to him: 'Who gave you back your sight?' He said: 'My Lord.' He said: 'Do you have a lord other than me?' He said: 'My Lord and your Lord is Allâh.' The king detained him and kept torturing him until he told him about the boy.

'The boy was brought and the king said to him: 'O my son, you have become so proficient in magic that you heal the blind and lepers, and you do such and such.' He said: 'I do not heal anyone; rather it is Allâh Who heals. The king detained him, and kept torturing him until he
told him about the monk.' The monk was brought and it was said to him: ‘Recant your faith,’ but he refused. The king called for a saw and placed the saw in the middle of his head, and cut him in two. Then the companion of the king was brought and it was said to him: ‘Recant your faith,’ but he refused. The saw was placed in the middle of his head, and he was cut in two. Then the boy was brought and it was said to him: ‘Recant your faith,’ but he refused.

“The king handed him over to a group of his companions and said: ‘Take him to such and such a mountain. Then take him up the mountain, and when you reach the top, if he recants his faith (let him go), otherwise throw him down.’ They took him there, and took him up the mountain, and he said: ‘O Allah, save me from them however You will.’ The mountain shook and they fell down, and the boy came walking back to the king. The king said to him: ‘What happened to your companions?’ He said: ‘Allah saved me from them.’ He handed him over to another group of his companions and said: ‘Take him out in a boat to the middle of the sea. Then if he recants his faith (let him go), otherwise throw him overboard.’ They took him, and the boy said: ‘O Allah, save me from them however You will.’ The boat capsized and they drowned, and
the boy came walking back to the king. The king said to him: ‘What happened to your companions?’ He said: ‘Allāh saved me from them.’ He said to the king: ‘You will not be able to kill me unless you do what I tell you to.’ He said: ‘What is it?’ He said: ‘Gather the people in one plain, and crucify me on the trunk of a tree, then take an arrow from my quiver and place the arrow in the bow, and say: “In the Name of Allāh, the Lord of the boy,” then shoot me. If you do that, you will kill me.’

“So he gathered the people in one plain and crucified him on the trunk of a tree. Then he took an arrow from his quiver, placed it in the bow and said: ‘In the Name of Allāh, the Lord of the boy,’ and he shot him. The arrow struck his temple and he put his hand to his temple, where the arrow had landed, and died. The people said: ‘We believe in the Lord of the boy, we believe in the Lord of the boy, we believe in the Lord of the boy.’ People went to the king and said to him: ‘Have you seen what you wanted to avert? By Allāh, that which you feared has happened to you: the people have believed (in Allāh).’ He ordered that ditches be dug at the beginning of each road, and fires be lit, and he said: ‘Whoever does not recant his faith, throw him into it,’ or it was said, ‘make him jump into it.’
“They did that until there came a woman with her infant son. She hesitated from jumping into it, but the child said to her: ‘O my mother, be patient (and jump into the fire), for you are following the truth.’"

Chapter 18. The Lengthy Hadith Of Jâbir And The Story Of Abû Al-Yasar

[7512] 74 - (3006) It was narrated that ’Ubâdah bin Al-Walid bin ’Ubâdah bin Aş-Ṣâmit said: “My father and I went out seeking knowledge among this group of the Anṣâr before they died. The first one whom we met was Abû Al-Yasar, the Companion of the Messenger of Allah ﷺ. A slave of his was with him, and he had a binding of (paper) sheets with him. Abû Al-Yasar was wearing a Burdah and a Ma’āfiri garment, and his slave was wearing a Burdah and a Ma’āfiri garment. My father said to him: ‘O uncle, I see signs of anger on your face.’ He said: ‘Yes; I was owed money by so-and-so the son of so-and-so Al-Harâm (from the tribe of Banû Harâm). I went to his family and greeted them with Salâm and said: “Is he there?” They said: “No.” Then a young son of his came out to me, and I said to him: “Where is your father?” He said: “He heard your voice and he hid behind my mother’s bed.” I said: “Come out to me, for I know where you are.” He came out, and I said: “What
made you hide from me?" He said: "By Allâh, I will tell you, and I will not lie to you. By Allâh, I was afraid that if I spoke to you I would lie to you, and if I made a promise to you I would break it. You were a Companion of the Messenger of Allâh ﷺ, and by Allâh I was in (financial) difficulty." I said: "Do you swear by Allâh?" He said: "I swear by Allâh." I said: "Do you swear by Allâh?" He said: "I swear by Allâh." I said: "Do you swear by Allâh?" He said: "I swear by Allâh." He brought me his promissory note and erased it with his own hand. He said: 'When you can afford it, pay it off, otherwise you are let off. I bear witness that these two eyes of mine saw — and he put his fingers on his eyes — 'and these two ears of mine heard, and my heart understood' — and he pointed to his heart — 'the Messenger of Allâh ﷺ when he said: Whoever waits for one who is in (financial) difficulty (to pay a debt) or waives it for him, Allâh will shade him in His shade.'"

[7513] (3007) He (i.e., 'Ubadah bin Al-Walid bin 'Ubadah bin As-Samit, narrating a Hadîth as no. 7512) said: "I said to him: 'O uncle, why don't you take the Burdah of your slave or give him your Ma'âfiri garment, or take his Ma'âfiri and give him your Burdah, then you will have a Hullah and he will have a Hullah?' He patted my head and said: 'O Allâh, bless him. O son of my brother, these
two eyes of mine saw, and these two ears of mine heard, and my heart understood the Messenger of Allah when he said: “Feed them (slaves) from that which you eat, and clothe them from that which you wear.” If I give him some worldly goods, that is easier for me than him taking some of my Ḥasanāt (good deeds) on the Day of Resurrection.”

[7514] (3008) (He continued) “Then we went on until we came to Jābir bin ‘Abdullāh in his Masjid, where he was praying in a single garment, wrapped up in it. I made my way through the people until I sat between him and the Qiblah, and I said: ‘May Allah have mercy on you. Are you praying in a single garment when your Ridā’ (upper garment) is beside you?’ He gestured towards my chest with his fingers like this, holding his fingers apart and bending them (and said): ‘I hoped that a fool like you would enter upon me and see what I am doing, and do likewise.

(Jābir bin Abdullah said:) “The Messenger of Allah came to us in this Masjid of ours, and in his hand was the branch of a palm tree. He saw some sputum in the Qiblah of the Masjid, so he scratched it with this branch, then he turned to us and said: “Who among you would like Allah to turn away from him?” We were afraid (to speak). Then he said: “Who among you would like Allah...
to turn away from him?” We were afraid (to speak). Then he said:

“Who among you would like Allâh to turn away from him?” We said:

“None of us, O Messenger of Allâh.” He said: “When one of you stands to pray, Allâh, Blessed and Exalted is He, is before him, so he should not spit in front of him or to his right; rather let him spit to his left, beneath his left foot, and if he needs to do that suddenly, then let him take his garment like this,” and he folded part of his garment over another part. Then he said: “Bring some ‘Abîr (a mixture of perfume).” A young man from that tribe leapt up and ran to his family, and he brought some Khalûq (a kind of perfume) in his palm. The Messenger of Allâh ﷺ took it, and put it at the tip of that branch, then he used it to touch the traces of that sputum.

“Jâbir said: ‘This is why you should put Khalûq in your Masâjid.’”

[7515] (3009) (Jabir continued:)

“We traveled with the Messenger of Allâh ﷺ on the campaign to Batn Buwât, and he was pursuing Al-Majdî bin ‘Amr Al-Juhanî. There were five, or six, or seven of us riding each she-camel. There came the turn of ‘Uqbah, an Ansârî man, to ride the she-camel. He made it kneel and mounted it, then he tried to make it stand up, but it would not stand. He rebuked it and said, “May Allâh curse you.”
The Messenger of Allâh ﷺ said: “Who is this who is cursing his camel?” He said: “It is me, O Messenger of Allâh.” He said: “Get down from it, for no cursed thing should accompany us. Do not pray against yourselves, do not pray against your children, and do not pray against your wealth, lest that coincide with an hour when Allâh is asked and He answers your prayers.”

[7516] (3010) (Jâbir bin ‘Abdullâh continued:) We traveled with the Messenger of Allâh ﷺ and when evening came we drew near one of the oasis’ of the Arabs. The Messenger of Allâh ﷺ said: “Who will go ahead and set up the water tank for us, and drink and draw water for us?” Jâbir said: ‘I stood up and said: “Here is your man, O Messenger of Allâh.” The Messenger of Allâh ﷺ said: “Who will go with Jâbir?” Jabbâr bin Sâhir stood up, and we went to the well and poured a bucket or two into the tank, then we plastered it with clay, then we poured water into it until we filled it. The first one who came to us was the Messenger of Allâh ﷺ and he said: “Will you permit me (to drink)?” We said: “Yes, O Messenger of Allâh.” He brought his she-camel and it drank, then he pulled on its reins and it stretched its legs and urinated. Then he took it aside and made it kneel down.

Then the Messenger of Allâh ﷺ
came to the water tank and performed *Wudū’* from it, then I got up and performed *Wudū’* from the left-over *Wudū’* water of the Messenger of Allāh ﷺ. Jabbâr bin ʿAkr went to relieve himself, and the Messenger of Allāh ﷺ stood up to pray. I was wearing a *Burdah* and it was not wide enough to go around me. It had fringes and I turned it upside down and held the ends under my chin. Then I came and stood to the left of the Messenger of Allāh ﷺ. He took me by the hand and brought me round to stand on his right. Then Jabbâr bin ʿAkr came and performed *Wudū’*, then he came and stood to the left of the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ took us both by the hand and pushed us back until we were standing behind him. The Messenger of Allāh ﷺ started to cast glances at me but I did not realize, then I noticed him. He gestured with his hand like this, telling me to pull up my loincloth. When the Messenger of Allāh ﷺ had finished [his prayer], he said: “O Jâbir!” I said: “Here I am, O Messenger of Allāh.” He said: “If it is big enough, tie its opposite ends, and if it is too small, tie it around your waist.”

[7517] (3011) (Jabir continued:)

We travelled with the Messenger of Allāh ﷺ and the food for each man among us, every day, was one date, which he would suck and
then wrap it in his garment. We would also knock down leaves with our bows and eat them, until the corners of our mouths were covered with ulcers. One day a man was overlooked when the dates were distributed, and we set out carrying him, and we bore witness that he had not been given his date, then he was given it, and he stood up and took it.

[7518] (3012) (Jâbir continued) "We traveled with the Messenger of Allâh  until we halted in a spacious valley. The Messenger of Allâh  went to relieve himself, and I followed him, bringing a bucket of water. The Messenger of Allâh  looked, but he did not see anything with which to conceal himself, then he saw two trees at the end of the valley. The Messenger of Allâh  went to one of them and took hold of one of its branches, and said: “Follow me, by Allâh’s Leave,” and it came with him like a camel with a nose ring that follows its driver. Then he went to the second tree and took hold of one of its branches and said: “Follow me, by Allâh’s Leave,” and it came with him in a similar manner. Then when he reached the middle of the space between them, he joined them together and said: “Come together and (conceal) me, by Allâh’s Leave,” and they joined together.

“Jâbir said: ‘I went away, lest the
Messenger of Allah \(\approx\) realize that I was nearby, and go even further away. I sat down, thinking to myself. Then I saw the Messenger of Allah \(\approx\) coming, and the two trees had parted and each one was standing in its own place. I saw the Messenger of Allah \(\approx\) stand still for a moment, then he did this with his head” – and Abû Ismâ’îl (a sub narrator) turned his head right and left – “then he came forward. When he reached me he said: “O Jâbir, did you see where I was standing?” I said: “Yes, O Messenger of Allah.” He said: “Go to the two trees and cut a branch from each one, and bring them here, then when you reach the place where I was standing, put one branch in your right hand and one in your left.”

“Jâbir said: ‘I got up, picked up a stone and broke it and sharpened it, then I went to the two trees and cut a branch from each one. Then I came, dragging them, until I reached the place where the Messenger of Allah \(\approx\) had stood. Then I held one branch in my right hand and one in my left. Then I caught up with him, and said: “I have done that, O Messenger of Allah; what was it for?” He said: “I passed by two graves (whose occupants) were being tormented, and I wanted to intercede so that the torment would be lessened for them so long as these branches remained fresh.”
[7519] (3013) (Jâbir said:) 

"Then we came to the camp, and the Messenger of Allâh ﷺ said: "O Jâbir, call (the people to perform) Wuḍū’." I said: "Come and perform Wuḍū’, come and perform Wuḍū’, come and perform Wuḍū’." I said: "O Messenger of Allâh, I cannot find a drop of water in the camp." But a man among the Anṣâr used to cool water for the Messenger of Allâh ﷺ in an old waterskin of his, that was hanging on a palm tree branch. He said to me: "Go to so-and-so the son of so-and-so, the Anṣârī, and see if there is anything in his waterskin." I went to him and looked in it, and I did not find anything but a drop of water on the mouth of the waterskin, and if I had poured it, it would have been absorbed. I came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, I did not find anything but a drop of water on the mouth of the waterskin, and if I had poured it, it would have been absorbed." He said: "Go and bring it to me." So I brought it, and he took it in his hand and started to say something that I did not understand, and he pressed it with his hand. Then he gave it to me and said: "O Jâbir, call for a tub." I called for the tub of the camp and it was brought to me, and I placed it in front of him. Then the Messenger of Allâh ﷺ put his hand in the tub like this, spreading out his fingers, then he
put it on the bottom of the tub and said: “O Jâbir, take (the waterskin) and pour it on me (i.e., hands), and say: ‘In the Name of Allâh.’” So I poured it onto him and said, “In the Name of Allâh,” and I saw the water gushing out between the fingers of the Messenger of Allâh ﷺ. Then the tub gushed water until it filled up. He said: “O Jâbir, call those who need water.” The people came and drank their fill, then I said: “Is there anyone left who needs it?” Then the Messenger of Allâh ﷺ lifted his hand from the tub and it was full.

[7520] (3014) (Jâbir said:) “The people complained to the Messenger of Allâh ﷺ of hunger, and he said: “May Allâh feed you.” We came to the sea shore, and the waves tossed about and threw out a large beast. We lit a fire beside it, and we cooked it and roasted it, and ate our fill.” Jâbir said: ‘Myself and some others’ – and he listed five people – ‘entered its eye socket and no one could see us until we came out. And we took one of its ribs and made an arch with it, then we called for the biggest man in the camp and the biggest camel in the camp, and he rode beneath it without having to lower his head.’
Chapter 19. The Ḥadîth Of The Hijrah

[7521] 75 - (2009) Al-Barâ’ bin ‘Ázib said: “Abû Bakr Aṣ-Ṣiddîq came to my father in his house, and bought a saddle from him. He said to ‘Ázib: ‘Send your son with me to carry it with me to my house.’ My father said to me: ‘Carry it,’ so I carried it, and my father came out with him to get its price. My father said to him: ‘O Abû Bakr, tell me what happened on the night when you set out on the journey (of Al-Hijrah from Makkah to Yathrib, Al-Madinah) with the Messenger of Allâh ﷺ.’

“He said: ‘Yes. We traveled all night, until it was noon. The road was empty and no one passed by, until we came to a big rock that cast a shadow, and the sun had not come to it yet. We stopped there, and I came to the rock and smoothed the sand with my hands so that the Prophet ﷺ could sleep in its shade. Then I spread out a blanket and said: “O Messenger of Allâh, go to sleep and I will keep watch around you.” He went to sleep and I went out to keep watch around him, and I saw a shepherd bringing his flock to the rock, wanting the same as we did. I met him and said: “To whom do you belong, O boy?” He said: “To a man from Al-Madinah.” I said: “Is
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there any milk in your sheep?” He said: “Yes.” I said: “Will you milk it for me?” He said: “Yes.” He took a sheep, and I said to him: “Clean the udder of hair and dust and dirt.” — He (the narrator) said: “I saw Al-Barâ striking one hand against the other, to demonstrate.” — ‘He milked it for me into a wooden cup, one squirt of milk. I had a bucket with which I would bring water to the Prophet to drink and perform Wudî’. I came to the Prophet and I did not like to wake him up from his sleep. But when I got there, he was already awake, and I poured some water onto the milk to cool it, and I said: “O Messenger of Allâh, drink some of this milk.” He drank until I was pleased, then he said: “Isn’t it time to move on now?” I said: “Yes.” So we moved on after the sun had passed its zenith. We were being followed by Surâqah bin Mâlik and we were on solid level ground. I said: “O Messenger of Allâh, someone is coming to us.” He said: “Do not worry, Allâh is with us.” The Messenger of Allâh prayed against him, and his horse sank up to its belly in the earth. He said: “I know that you have prayed against me. Pray for me, and by Allâh I promise that I will divert those who come after you.” So he (prayed) to Allâh and he was saved, and he went back, and he did not meet anyone but he said: “I have checked this
area for you.” He did not meet anyone but he turned him back, and he fulfilled his promise to us.”

[7522] (…) It was narrated that Al-Barā’ said: “Abū Bakr bought a saddle from my father for thirteen Dirham” – and he quoted a Hadīth like that of Zuhair from Abū Ishāq (no. 7521). And he said in his Hadīth, from the report of ‘Uthmān bin ‘Umar: “…When he (Surāqah bin Mālik) drew near, the Messenger of Allah prayed against him, and his horse sank up to its belly in the earth. He leapt from it and said: ‘O Muḥammad, I know that this is your doing. Pray to Allāh to save me from it, and I promise you that I will keep it secret from those who are behind me. Here is my bow, take an arrow from it, and you will find my camels and my slaves in such and such a place; take whatever you need of them.’ He said: ‘I have no need of your camels.’ And we came to Al-Madīnah at night, and they disputed as to which of them the Messenger of Allah would stay with. He (ﷺ) said: ‘I will go and stay with Banū An-Najjār, the maternal uncles of ‘Abdul-Muṭṭalib, and honor them thereby.’ The men and women climbed on top of the houses, and the children and servants scattered in the streets, calling out: ‘O Muḥammad, O Messenger of Allāh, O Muḥammad, O Messenger of Allāh!’”
Chapter... Interpretation Of Various Verses

[7523] 1 - (3015) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ,” and he mentioned a number of Ahâdîth including the following: “The Messenger of Allâh ﷺ said: ‘It was said to the Children of Israel: ‘Enter the gate (prostrating) and say: ‘Hûyatun’ (Remove from us the burden of our sin), and We will forgive you your sins.’ But they changed it, and entered the gate shuffling on their backsides and said: ‘Habbâtun fi shâ’rah (a grain in a hair).’”

[7524] 2 - (3016) Anas bin Mâlik narrated that Allâh, Glorified and Exalted is He, continued Revelation to the Messenger of Allâh ﷺ until he died, and the most Revelation came on the day that the Messenger of Allâh ﷺ died.
It was narrated from Ṭâriq bin Shihâb that the Jews said to ʿUmar: "You recite a Verse which, if it had been revealed among us, we would have taken that day as a (day of) festival." ʿUmar said: "I know where it was revealed, on what day it was revealed, and where the Messenger of Allâh ﷺ was when it was revealed. It was revealed in ʿArafât, when the Messenger of Allâh ﷺ was standing in ʿArafah."

Sufyân said: "I am not sure whether it was a Friday or not, meaning (the Verse): '...This day, I have perfected your religion for you, completed My Favor upon you..."[1]

It was narrated that Ṭâriq bin Shihâb said: "The Jews said to ʿUmar: 'If this Verse - "...This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion..."[2] had been revealed to us Jews, we would have taken

that day as a (day of) festival.’
‘Umar said: ‘I know the day on which it was revealed, and the hour, and where the Messenger of Allâh ﷺ was when it was revealed. It was revealed on the night of Friday, when we were with the Messenger of Allâh ﷺ in ‘Arafât.”

[7527] 5 - (...) It was narrated that Ĥâriq bin Shihâb said: “A Jewish man came to ‘Umar and said: ‘O Commander of the believers, there is a Verse in your Book which you recite; if it had been revealed to us Jews, we would have taken that day as a (day of) festival.’ He said: ‘Which Verse?’ He said: ‘...This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion...”[1]
‘Umar said: ‘I know the day on which it was revealed, and the place in which it was revealed. It was revealed to the Messenger of Allâh ﷺ in ‘Arafât, on a Friday.”

‘Urwah bin Az-Zubair narrated that he asked ‘Aishah about the Verse in which Allah, the Mighty and Sublime says: “And if you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice, two or three, or four...”[1] She said: “O son of my sister, that refers to an orphan girl who is in the care of her guardian, sharing his wealth and he admires her wealth and her beauty, and her guardian wants to marry her without giving her a fair dowry or giving her what someone else would give her. So they were forbidden to marry them (such orphans) unless they were fair to them, and gave them the full amount to which they were entitled for a dowry, and they were commanded to marry other women of their choice.”

‘Urwah said: “‘Aishah said: ‘Then after this verse (was revealed), the people began to ask the Messenger of Allah about them (orphan girls) and Allah, Glorified and Exalted is He, revealed the words: “They ask your legal instruction concerning women, say: Allah instructs you about them, and about what is recited to you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards dowry and...”

inheritance) and yet whom you desire to marry...[1] She said: 'What Allâh, Glorified and Exalted is He, said to you, is what is recited to you in the Book, the first Verse in which Allâh says: “And if you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice...”'[2]

'Ãishah said: 'And Allâh says in the second Verse: “...yet whom you desire to marry...”'[3] as you would not think of marrying an orphan girl in your care when she is lacking in wealth and beauty, so they were forbidden to marry orphan women whose wealth and beauty they desired, unless they did so fairly.”

[7529] (...) 'Urwah narrated that he asked 'Aishah about the Verse in which Allâh, Blessed and Exalted is He, said: “And if you fear that you shall not be able to deal justly with the orphan girls...”'[4] And he narrated a Hadîth like that of Yûnus from Az-Zuhri (no. 7528), at the end of which he added: “Because they

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would not like to marry them if they had little in the way of wealth and beauty."

[7530] 7 - (...) It was narrated from ‘Āishah concerning the Verse in which Allah, Glorified and Exalted is He, says: “And if you fear that you shall not be able to deal justly with the orphan girls...”[1] – that she said: “This was revealed concerning the man who has an orphan girl (in his care), and he is her guardian and her heir, and she has wealth but she does not have anyone to contend on her behalf. He does not want to arrange her marriage (to someone else) because of her wealth, so he harms her and mistreats her, so He said: “And if you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice...”[2] meaning: Those whom I have made permissible for you, and leave alone this one whom you are harming.”

[7531] 8 - (...) It was narrated from ‘Āishah concerning the Verse, “...And about what is recited unto you in the Book concerning the orphan girls

whom you give not the prescribed portions (as regards dowry and inheritance) and yet whom you desire to marry...”[1] - that she said: “It was revealed concerning an orphan girl who is in the care of a man, and she shares in his wealth, and he is reluctant to marry her himself, but he does not want to give her in marriage to someone else who will share his wealth. So he prevents her from marrying, and he does not marry her himself nor give her in marriage to someone else.”

[7532] 9 - (...) It was narrated from ‘Aishah concerning the Verse, “They ask your legal instruction concerning women, say: Allâh instructs you about them...”,”[2] that she said: “This refers to an orphan girl who is in the care of a man, and perhaps she shares his wealth, even the date palms, and he does not want to marry her, and he does not want to give her in marriage to a man who may share his wealth, so he prevents her from marrying.”

[7533] 10 - (3019) It was narrated from ‘Aishah concerning the Verse, “...But if he is poor, let him have for himself what is just and reasonable...”[3] that she said: “This was revealed concerning the

guardian of an orphan’s wealth, who looks after it; if he is in need he may eat from it.”

[7534] 11 - (…) It was narrated from ‘Aishah concerning the Verse, “…And whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable…”[1] that she said: “This was revealed concerning the guardian of an orphan’s wealth; if he is in need he may take some of his wealth, on a reasonable basis, according to the orphan’s share of the inheritance.”

[7535] (…) Hishâm narrated it with this chain (a Hadîth similar to no. 7534).

[7536] 12 - (3020) It was narrated from ‘Aishah concerning the Verse, “When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats…”[2] that she said: “That was the day of (the battle of) Al-Khandaq.”

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It was narrated from 'Aisah, may Allah be pleased with her, (concerning the Verse) “And if a woman fears cruelty or desertion on her husband’s part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allah is Ever Well-Acquainted with what you do”\(^{[1]}\) that she said: “This was revealed concerning a woman who is married to a man, and has been with him for a long time, then he wants to divorce her, and she says: ‘Do not divorce me; keep me and you have no obligation towards me.’ Then this Verse was revealed.”

It was narrated from 'Aisah (concerning the Verse) “And if a woman fears cruelty or desertion on her husband’s part...”\(^{[2]}\) that she said: “This was revealed concerning a woman who is married to a man, and he no longer wants to be intimate her, but she has been with him for so long and she has children with him, and she does not want him to leave her, so she says to him: ‘You have no obligation towards me.’”

\(^{[1]}\) An-Nisā’ 4:128.

\(^{[2]}\) An-Nisā’ 4:128.
[7539] 15 - (3022) It was narrated from Hishâm bin 'Urwah that his father said: 'Aîshah, may Allâh be pleased with her, said to me: "O son of my sister, they were commanded to pray for forgiveness for the Companions of the Prophet, but they reviled them."

[7540] (...) Hishâm narrated a similar report (as Hadîth no. 7539) with this chain of narrators.

[7541] 16 - (3023) It was narrated that Sa'eed bin Jubair, may Allâh be pleased with him, said: "The people of Al-Kûfah differed concerning this Verse: "And whoever kills a believer intentionally, his recompense is Hell..."[1] I traveled to see Ibn 'Abbâs and ask him about it and he said: 'It was the last of the Revelation to come, and it was not abrogated by anything.'"

[7542] 17 - (...) Shu'bah narrated it with this chain of narrators (a Hadîth similar to no. 7541).

It was narrated that Sa'd bin Jubair, may Allah be pleased with him, said: “Abdur-Rahmân bin Abza told me to ask Ibn ‘Abbâs for him about these two Verses: “And whoever kills a believer intentionally, his recompense is Hell to abide therein…”[1] I asked him, and he said: ‘It has not been abrogated by anything.’ And about this Verse: “And those who invoke not any other ilâh (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause…”[2] He said: ‘It was revealed concerning the people of Shirk.’”

[7543] 18 - (...) It was narrated that Sa’eed bin Jubair that Ibn ‘Abbâs said: “This Verse was revealed in Makkah: “And those who invoke not any other ilâh (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual

[7544] 19 - (...) It was narrated from Sa’eed bin Jubair that Ibn ‘Abbâs said: “This Verse was revealed in Makkah: “And those who invoke not any other ilâh (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual

intercourse – and whoever does this, shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace.”[1] The idolaters said: ‘Islam is of no avail for us, because we have ascribed peers to Allah, and we have killed those whom Allah has forbidden killing, and we have committed immoral deeds. Then Allah revealed: “Except those who repent and believe, and do righteous deeds; for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful.”[2]

He (Ibn ‘Abbâs) said: “As for the one who enters Islam and understands it, then kills someone, there is no repentance for him.”

[7545] 20 - (...) It was narrated that Sa’eed bin Jubair said: “I said to Ibn ‘Abbâs, may Allah be pleased with them: ‘Can one who killed a believer deliberately repent?’ He said: ‘No.’ I recited to him the Verse from Sûrat Al-Furqân: “And those who invoke not any other ilâh (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause…”, to the end of the Verse, and he said: ‘That is a Makkân Verse, which was abrogated by the Verse revealed in Al-Madinah:

“And whoever kills a believer intentionally, his recompense is Hell, to abide therein...”[1]

In the narration of Ibn Ḥāshim:
“So I recited to him these Verses from Al-Furfân: Except those who repent...”[2]

[7546] 21 - (3024) It was narrated that ‘Ubaidullâh bin ‘Abdullâh bin ‘Utbah said: “Ibn ‘Abbâs, may Allâh be pleased with them, said to me: ‘Do you know the last Sûrah of the Qur’ân to be revealed in full?’ I said: ‘Yes: “When there comes the Help of Allâh and the Conquest.”[3] He said: ‘You are right.’”

According to the report of Ibn Abî Shaybah: “Do you know which Sûrah,” not “the last Sûrah.”

[7547] (...) Abû ‘Umais narrated a similar report (as Hadîth no. 7546) with this chain of narrators, and said: “The last Sûrah...”

It was narrated that Ibn ‘Abbâs, may Allah be pleased with them, said: “Some Muslim people met a man with his small flock of sheep and he said: ‘As-salâmu ‘alaikum (peace be upon you).’ They took him and killed him, then they took that small flock of sheep. Then the Verse: ‘...And say not to anyone who greets you (by embracing Islam): ‘You are not a believer...’” was revealed.”

It was narrated that Abû Ishâq said: “I heard Al-Barâ’ say: ‘When the Ansâr performed Hajj and came back, they used to enter their houses only from the back. An Ansârî man came and entered his house through the door, and something was said to him about that. Then this Verse was revealed: It is not Al-Bîrr (piety, righteousness) that you enter the houses from the back...’”
Chapter 1. Allâh’s Saying: “Has Not The Time Come For The Hearts Of Those Who Believe To Be Affected By Allâh’s Reminder...”[1]

[7550] 24 - (3027) Ibn Mas‘ûd, may Allâh be pleased with him, said: “There was no more than four years between the time when we became Muslim, and the time when Allâh rebuked us with this Verse: Has not the time come for the hearts of those who believe to be affected by Allâh’s Reminder...”[2]

Chapter 2. Allâh’s Saying: “O Children Of Adam! Take Your Adornment While Praying”[3]

[7551] 25 - (3028) It was narrated that Ibn ‘Abbâs, may Allâh be pleased with them, said: “Women used to circumambulate the Ka‘bah naked, and they would say: ‘Who will give me a garment for Tawâf, so that she may cover her private part?’ And she would say:

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‘Today part of it or all of it is visible, But what is exposed of it I do not make it lawful.’

Then this Verse was revealed: O Children of Adam! Take your adornment while praying...”[1]

Chapter 3. Allâh’s Saying:

“...And Force Not Your Maids To Prostitution...”[2]

[7552] 26 - (3029) It was narrated that Jâbir, may Allâh be pleased with him, said: “Abdullâh bin Ubayy bin Salûl used to say to a slave woman of his: ‘Go and earn something for us (by means of prostitution).’ Then Allâh, Glorified and Exalted is He, revealed the words: “...And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allâh is” – regarding them— “Oft-Forgiving, Most Merciful.”[3]
[7553] 27 - (...) It was narrated from Jābir, may Allāh be pleased with him, that there was a slave woman of ‘Abdullāh bin Ubayy (bin Salūl) who was called Musaikah, and another who was called Umaimah, and he used to force them into prostitution. They complained about that to the Prophet ﷺ, and Allāh revealed: "...And force not your maids to prostitution, if they desire chastity" up to His saying: "Oft-Forgiving, Most Merciful."[1]

Chapter 4. Allāh’s Saying:
"Those Whom They Call Upon Desire (For Themselves) Means Of Access To Their Lord (Allāh)..."

[7554] 28 - (3030) It was narrated from Abū Ma’mar, from ‘Abdullāh concerning the Verse: "Those whom they call upon desire (for themselves) means of access to their Lord, as to which of them should be the nearest..."[2] he said: "A group of jinn had become Muslim, and they were being worshipped, and those who worshipped them continued to worship them, although a group of jinn had become Muslim."

[7555] 29 - (...) It was narrated from ‘Abdullāh (concerning the Verse): “Those whom they call upon desire (for themselves) means of access to their Lord...”[1] he said: “A group of humans used to worship a group of jinn, and the group of jinn became Muslims, but the humans persisted in worshipping them. Then it was revealed: “Those whom they call upon desire (for themselves) means of access to their Lord...”[2]

[7556] (...) It was narrated from Sulaimān with this chain of narrators (a Hadīth similar to no. 7555).

[7557] 30 - (...) It was narrated from ‘Abdullāh bin Mas‘ūd, may Allāh be pleased with him, (concerning the Verse): “Those whom they call upon desire (for themselves) means of access to their Lord...”[3] He said: “This was revealed concerning a group of Arabs who used to worship a group of jinn. The jinn became Muslims, but the humans who used to worship them were unaware of that. Then the words

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“Those whom they call upon desire (for themselves) means of access to their Lord...”[1] were revealed.

Chapter 5. Sûrat Barâ’ah (At-Tawbah), Al-Anfâl And Al-Hashr

[7558] 31 - (3031) It was narrated that Sa’eed bin Jubair said: “I said to Ibn ‘Abbâs, may Allâh be pleased with them: ‘Sûrat At-Tawbah?’ He said: ‘At-Tawbah? Rather it is Al-Fâdîyah (the exposers of the disbelievers and hypocrites). It is constantly revealed in it: ‘...and of them are some...’”, “...and of them are some...” – until they thought that there would be no one among them who would not be mentioned in it.’ I said: ‘Sûrat Al-Anfâl?’ He said: ‘That is the Sûrah of Badr.’ I said: ‘And Al-Hashr?’ He said: ‘It was revealed concerning Banû An-Nadir.’

Chapter 6. Revelation Of The Prohibition On Khamr

[7559] 32 - (3032) It was narrated that Ibn ‘Umar, may Allâh be pleased with him, said: “‘Umar, may Allâh be pleased with him, delivered a Khutbah from the Minbar of the Messenger of Allâh ﷺ. He praised and glorified Allâh, then he said: ‘When the prohi-

tion of *Khamr* was revealed, it was made from five things: wheat, barley, dates, raisins and honey, but *Khamr* is that which clouds the mind. And there are three things, *O* people, that I wish the Messenger of Allâh ḥayyân had explained in more detail: (laws pertaining to the inheritance of) the grandfather, *Al-Kalâlah* (when a person dies leaving no parents and no children) and some types of Ribâ.”

[7560] 33 - (...) It was narrated that Ibn ‘Umar said: “I heard ‘Umar bin Al-Khaṭṭâb, may Allâh be pleased with him, on the *Minbar* of the Messenger of Allâh ḥayyân, saying: ‘O people, when the prohibition of *Khamr* was revealed (in the Qur’ān), it was made from five things: grapes, dates, honey, wheat and barley, but *Khamr* is that which clouds the mind. And there are three things, *O* people, that I wish the Messenger of Allâh ḥayyân had explained in more detail: (laws pertaining to the inheritance of) the grandfather, *Al-Kalâlah* (when a person dies leaving no parents and no children) and some types of Ribâ.”

[7561] (...) A similar *Hadîth* (as no. 7560) was narrated from Abû Ḥayyân with this chain of narrators, except that in his *Hadîth* Ibn ‘Ulayyah says grapes, as Ibn Idrîs said, and in the *Hadîth* of ‘Eisâ it says raisins, as Ibn Mushîr said.
Chapter 7. Allâh’s saying:

“These Two Opponents Dispute With Each Other About Their Lord...”\(^1\)

\[7562\] 34 - (3033) It was narrated that Qais bin ‘Ubâd said: “I heard Abû Dharr, may Allâh be pleased with him, swearing that the Verse: “These two opponents dispute with each other about their Lord...”\(^2\) was revealed concerning those who came out for single combat on the Day of Badr: Hamzah, ‘Ali and ‘Ubaidah bin Al-Hârith (may Allâh be pleased with them), and ‘Utba and Shaibah the two sons of Rabî‘ah, and Al-Walîd bin ‘Utba.”

\[7563\] (…) It was narrated that Qais bin ‘Ubâd said: “I heard Abû Dharr, may Allâh be pleased with him, swearing that the Verse: “These two opponents...”\(^3\) was revealed...” a \textit{Hadith} like that of Hushaim (no. 7572).

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\(^1\) Al-Hâj 22:19.
\(^2\) Al-Hâj 22:19.
\(^3\) Al-Hâj 22:19.
Glossary of Islamic Terms

‘Abd: (العبد) Literally meaning ‘a male slave’. Also used as a prefix in many Muslim male names in conjunction with a Divine Attribute of Allâh, meaning servant or slave. Examples include Abdullah (‘Abd-Allâh—servant of Allâh), Abdur-Rahmân (‘Abd Ar-Rahmân—servant of the Most Merciful), and Abdul-Khâliq (‘Abd Al-Khâliq—servant of the Creator).

‘Abîd: (العباد) One who preoccupies himself with ‘Ibâdah (worship) and shows relatively less interest towards knowledge.

‘Abîr: (العبر) A mixture of saffron with other perfumes.

‘Abtah or Bathâ: (الأطحاب أو البضاح) (See Muhassab) Literally means earth of small pebbles. These are found usually on the course where water flows at times. Usually this word is used for the former valley between Safa and Marwah, and an open land between Makkah and Mina called Muhassab.

‘Abyâr ‘Alî: (أبيار علي) The name of a place where Shajarah Mosque is situated, 7 km outside of Al-Madinah.

‘Ad: (عاد) An ancient tribe or nation that lived after the Prophet Noah (ع). It was prosperous, but naughty and disobedient to Allâh, so Allâh destroyed it with violent destructive westerly wind.

Ad-Dabûr: (الدبور) Westerly wind.

‘Adâhî: (الأضحى) Sacrifices.

Âdam: (آدم) The first human being created by Allâh and the first Prophet sent on earth to establish monotheism as the original religion for mankind.

‘Adl: (العدل) Justice and equity. A fundamental value governing all social behavior, and forming the basis of all social dealings and legal framework in Islam.

‘Afdal: (الفضل) The best.


‘Ahâ bipolar: (الباحش) The settlers in the Makkan outskirts.


‘Ahd: (العهد) Literally means Covenant—a solemn agreement between two or more persons or groups.

‘Ahd ‘Alastu: (عهد آلست) (Covenant of ‘Alast) Before creating human beings, Allâh asked their souls: “Am I not (‘Alastu) your Lord?” And they all answered: “Yes! We testify!” At the Resurrection it will be determined whether each individual remained faithful to his original testimony. In other words, did his actions reflect his pre-creation acceptance of servanthood and Allâh’s Lordship? Or did his actions demonstrate that he lived the life of a denier—one whose life was a denial of the Covenant of ‘Alast? This Covenant is mentioned in Sûrat Ar-Ra’d (13:20) and Sûrat Yâ-Sîn (36:60). The Old Testament tells of the covenant the Jews made with Allâh.

‘Akhâm: (الأحكام) (Orders) According to Islamic Law, there are five kinds of orders: 1. Compulsory or obligatory (Wâjib الواجب), 2. Desirable or recommended, ordered without obligation (Mustahabb المستحب), 3. Lawful, legal, permissible, or allowed (Halâl الإحلال), 4. Undesirable but lawful or legal, disliked but not forbidden (Makrûh المكره), 5. Unlawful, forbidden, prohibited and punishable from the viewpoint of Islam. (Muharram or Harâm المحرم أو الحرام).


‘Ahlul-Bayt: (أهل البيت) (Ahlul-Bayt) Literally means ‘the people of the house’, a polite form of addressing the members of the family, including husband and wife. The words occur in the Noble Qur’ân when angels came to give glad tidings of a son to Prophet Ibrahim ﷺ at an old age. See Sûrat Hûd (11:73). Generally the term ‘Ahl-Bayt refers to the household of the Prophet ﷺ.


‘Ahlul-‘Arûd: (أهل العروض) and (‘Awâliyul-Madinah): (Ahlul-‘Arûd) Outskirts of Al-Madinah up to a distance of four or more miles. South-eastern part of Al-Madinah in the valleys of Mahzûr.
‘Ahlul-Kitāb: (أهل الكتاب) Literally meaning ‘People of the Scripture’. This term, found in the Qur’ān, describes adherents of divinely revealed religions that preceded Islam. Most commonly, the term refers to Jews and Christians, and confers upon these two groups a special status within Muslim society, owing to the monotheistic basis of their religions.

‘Ahlul-Kitāb was-Sunnah: (أهل الكتاب وال سنة) Literally means ‘the People of the Book (the Noble Qur’ān) and the Sunnah, i.e., the sayings and deeds of the Prophet Muhammad ﷺ.

‘Ahludh-Dhimmah: (أهل الدّمة) See Dhimmis.

‘Ahlul-Baqar: (أهل البقر) Those keeping cows.

‘Ahlul-Jabr: (أهل الجبر) See Jabriyyah.

‘Ahlul-Qadar: (أهل القدر) See Qadariyyah.


‘Ahlur-Rā'y: (أهل الرأي) Literally means ‘the people of opinion’. It refers to people highly learned in Islam that are consulted on Islamic matters.

‘Ahlus-Suffah: (أهل السفّة) People of the Platform. See ‘Ashâbus-Suffah.

‘Ahmad: (أحمد) Ahmad is another name of Muhammad ﷺ. See the Noble Qur’ān, Sūrat As-Saff (61:6). See Muhammad for more details.

‘Alayhis-Salim: (عليه السلام) See (Peace be upon him).

Al-‘Ahzāb: (الأحزاب) ‘Ahzāb means parties. This term is used to describe the different tribes that united together to fight the Muslims in the battle of the Ditch at Al-Madinah in 627 CE (5 AH).

‘Ayyāmü-Tashriq: (أيام التّشريق) 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Jamrât.

‘Ayyim: (الأيم) A woman who already has a sexual experience, she may be a widow or a divorced.

‘Aji: (العج) Raising the voice with Talbiyah during Hajj and ‘Umrah.

Al-‘Ajmā: (العجماء) Grazing livestock such as sheep, goats, cattle, camels and others.

‘Ajnād: (أجناد) ‘Ajnād stands for five regions of Syria—Palestine, Jordan, Damascus, Hima and Qansarin. (Nawawi)

‘Ajwah: (الأوجة) Pressed soft dates, also a kind of high quality dates.

Al-‘Akhirah: (الآخرة) This term refers to Afterlife, Hereafter, and the Next World and embraces the following ideas: That man is answerable to Allāh That the present order of existence will some day come to an end that when
that happens, Allâh will bring another order into being in which He will resurrect all human beings, gather them together and examine their conduct, and reward them with justice and mercy, That those who are reckoned good will be sent to Paradise whereas the evil-doers will be consigned to Hell. That the real measure of success or failure of a person is not the extent of his prosperity in the present life, but his success in the Afterlife.

‘Akhyâf: (أخياف) Uterine brother or sister. Born of the same mother but by a different father.

Al-Hamdu Lillâh: (الحمد لله) This is a part of the beginning Verse of the first Sûrah of the Noble Qur’ân. The meaning of it is ‘all praise is due to Allâh’. Other than being recited daily during prayers, a Muslim says this expression after almost every activity of his daily life to thank Allâh for His favors. A Muslim is grateful to Allâh for all His blessings, and it is a statement of thanks, appreciation, and gratitude from the creature to his Creator.

‘Aynul-Yaqîn: (عين اليقين) Assured knowledge, assured sight, that which one sees with the eye.

‘Alayhis-Salâm: (عليه السلام) Peace be upon him (pbuh).

‘Alîm: (المعلم) A Muslim religious scholar who has attained a considerable amount of Islamic knowledge.

Allâh: (الله) It is an Arabic word of rich and varied meaning, used as the proper name for God. Derives from the word ‘Ilâh which means ‘the One deserving all worship’. Muslims view Allâh as the Creator and Sustainer of everything in the universe, He is the Merciful, the Beneficent, the Magnificent, the Protector, the Provider, the Loving, the Wise, the Mighty, the Exalted, the Lord, the All-Knowing, the All-Hearing, the All-Seeing, the First, the Last, and the Eternal. Who is Supreme and Incomparable, has no physical form, and has no associates who share in His Divinity. It is exactly the same word as, in Hebrew, the Jews use for God (Eloh), the word which Jesus Christ used in Aramaic when he prayed to God. Allâh has an identical name in Judaism, Christianity and Islam; Allâh is the same God worshipped by Muslims, Christians and Jews. In the Qur’ân, Allâh is described as having at least ninety-nine Divine Names, which describe His Perfect Attributes. Unlike other Divine Names, Allâh is the Name which is invested with the sum of all the Divine Attributes. The name Allâh has no plural and no feminine form.

Allahu ‘Akbar: (الله أكبر) This phrase, known as the Takbîr (Magnification), means ‘Allâh is the Most Great’ and is said by Mus-
lims at various times. Most often it is pronounced during the daily calls for prayers, during prayers, when they are happy, and wish to express their approval of what they hear, when they slaughter an animal, and when they want to praise a speaker, they also use it to express surprise thankfulness or fear, thereby reinforcing their belief that all things come from Allâh. Actually it is the most said expression in the world.

‘Amah: (الأمة) A female slave.

‘A’mâl: (الأعمال) The acts of worship.

‘A’mâliq: (العماليق) A tribe from the progeny of Imlîq bin Laudh bin ‘Iram bin Sâm bin Nûh, between the period of Prophet Hud and Ibrâhîm, having big bodies, strong and of arrogant type.

Al-‘Amânah: (الأمانة) The trust, moral responsibility or honesty, and all the duties which Allâh has ordained.

Amber: (عبتر) It has been called ambergris and then amber in later times; named after the whale as it is a product that it regurgitates. It is not the same as as the sap from trees that hardens and is called ‘amber’.

‘A’mîn: (أمين) Custodian or guardian. Someone who is loyal or faithful.

A’îmin: (أمين) O Allâh, accept our invocation.

‘A’mîluq-Zakâh: (عاميل الزكاة) The Zakâh (obligatory charity) collector.

‘A’mîr: (أمير) ‘Amîr is used in Islam to mean leader or commander.

‘A’mîrul-Mu’minîn: (أمير المؤمنين) It means commander of the believers. This title was given to the caliphs after Prophet Muhammad ﷺ.

‘A’mîlah: (أملح) There is a difference over its description. Some say it is a black and white ram (male sheep), some say rams having more white color, some say it is pure white, while some say white and red, and some say black and red.

‘A’mmâ Ba’d: (أمس بعد) An expression used for separating an introductory from the main topics in a speech; the introductory being usually concerned with Allâh’s praises and glorification. Literally it means ‘whatever comes after’ or ‘then after’.

‘Anbijàniyyah: (الأنجلياندية) A plain thick woolen sheet or garment with no markings on it.

‘Ansâr: (الأنصار) Literally meaning helpers or supporters, ‘Ansâr were the Companions of the Prophet ﷺ from the inhabitants of Al-Madinah, who embraced Islam and supported it, and who received and entertained the Muhâjîrîn (sing. Muhâjîr) who were the Muslim emigrants from Makkah and other places.
Glossary of Islamic Terms

‘Anazah: (العنزة) A spear-headed stick.

‘Aqabah: (العقبة) A place just outside of Makkah, in Mina where the first Muslims from Yathrib (Al-Madinah) pledged allegiance to the Prophet in the year 621 CE. A similar meeting took place the next year when more Muslims from Yathrib pledged their allegiance to the Prophet.

‘Aqd: (العقد) A contract.

‘Aqd Sahih: (العقد الصحيح) A legal contract.


‘Aqilah: (العائلة) The near male relatives on the father’s side who are obliged to pay the Diyah (blood money) on behalf of any of the clan’s members who kills a person. (See also ‘Asabah and Ashâbul-Furûd.)

Al-‘Aqîq: (العقينة) A valley about seven kilometers west of Al-Madinah.

‘Aqîqah: (العیقۃ) It is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allâh.

‘Aqrâ’ Halqâ: (عقرى حلقى) Is just an exclamatory expression, the literal meaning of which is not meant always. It expresses disapproval.

‘Arafah: (عرفة) The ninth day of the last Islamic month Dhul-Hijjah.

‘Arafat: (عرفات) ‘Arafat is a pilgrimage site, a plain about 25 kilometers southeast of Makkah Al-Mukaramah. Standing on ‘Arafat on the 9th of Dhul-Hijjah and staying there from mid-day to sunset is the essence of the Hajj (the Pilgrimage). It is on this plain that humanity will be raised on the Day of Resurrection for questioning and Judgment.


‘Arâk: (الأراك) A tree from which Siwâk (tooth stick) is made.

‘Ariyyah: (العريء) (pl. ‘Arâyâ) A contract of barter in dates. When the fruits of a designated tree were given as a gift to another person, then the giver was troubled by the recipient’s coming again and again to his garden to gather the dates, so he was permitted to buy the fresh dates in return for dried dates. (See Bay’ul-‘Ariyyah)

‘Arkân: (الأركان) (sing. Rukn) The elements or essential ingredients of an act, without which the act is not legally valid.
Arkânul-Islam: A term referring to the Five Pillars of Islam that demonstrate a Muslim’s commitment to Allah in word and in deed. They are as follows: 1. To testify that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah. 2. To offer the prayers. 3. To observe fasts during the month of Ramadan. 4. To pay the Zakât (obligatory charity). 5. To perform Hajj (pilgrimage to Makkah).

Armageddon: The place where the final battle will be fought between the forces of good and evil (probably so called in reference to the battlefield of Megiddo). (Rev. 16:16)

Arsh: Compensation given in case of someone’s injury caused by another person.

Arsh: The Throne of Allah the Exalted.

Asabah: All male relatives of a deceased person or a killer, from the father’s side.

Asabiyyah: Tribal loyalty, nationalism.

Asb: A very coarse type of Yemenite cloth of cotton threads, some of them are dyed by means of knots before spinning with others that are not.

As-hâbul-'A'raf: These will be the people who are neither righteous enough to enter Paradise nor wicked enough to be cast into Hell.

As-hâbul-Furûd: These are the heirs who are the first responsibility holders to pay the Diyah or the blood money due towards a person. (These are said to be: Husband, wife, father, mother, grandfather, father’s father, mother, son’s daughter, granddaughter, daughter, real sister, uterine brother, uterine sister, stepbrother. These are the near male relatives on the father’s side like brother, nephew, father’s brother etc. In the absence of them, the ‘Asabah are the inheritors, in their absence the legacy or inheritance goes to Dhul-‘Arhâm, meaning the relatives through mother’s side like maternal uncle, mother’s sister and mother’s father etc.

As-hâbush-Shajarah: Those Companions of the Prophet who took oath to defend the religion against Quraysh at Hudaibiyah.

As-habus-Suffah: Some Muslims who had migrated from Makkah, had no place to live and they were very poor people. The Prophet of Islam built a large platform Suffah of bricks and clay in the mosque for these people to rest at night. He also built a canopy to
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Protect them from the heat of the sun during the day. The canopy was covered by date-palm leaves and branches. As the place was called Suffah, therefore the people who stayed there were called ‘As-hâbus-Suffah or ‘Ahlus-Suffah. They were about eighty men or more who used to stay and have religious teachings in the Prophet’s mosque in Al-Madinah. Whosoever belonged among them is today recognized as an eminent personality of Islam. Suffah, a place that was once the refuge of the poor and the shelterless, became the centre of learning and excellence. It was there the first University of Islam came into being.

‘As-hâbusSunan: (أصحاب السنن) The compilers of the Prophetic ‘Aḥâdith on Islamic jurisprudence.

Al-‘Ashhurul-Hurum: (الأشهر الحرم) The sacred months. The months of Dhul-Qa’dah, Dhul-Hijjah, Muharram and Rajab.

Al-‘Asharatul-Mubashsharah: (العشرات المبشرة) The ten Companions that were given the glad tidings of assurance of entering Paradise. They were Abu Bakr, ‘Umar, ‘Uthman, ‘Ali, ‘Abdur-Rahmân bin ‘Awf, Abu ‘Ubaidah bin Jarrah, Talhah bin ‘Ubaidullah, Zubair bin Awwâm, Sa’d bin Abu Waqqâs and Sa’eed bin Zaid.

Ash-Shâm: (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.

‘Ashûrâ’: (العاشوراء) The 10th of the month of Muharram (the first month of the Islamic calendar).

Al-‘Asmâ’ul-Husnâ: (الأسماء الحسنى) The term Al-‘Asmâ’ul-Husnâ, literally meaning the ‘most excellent names’ is used to express Allâh’s most Beautiful Names and His most Perfect Attributes. These are at least 99 in number.


‘Asr: (العصر) It is the afternoon prayer, the third obligatory prayer of the day. It can be offered between mid afternoon and a little before sunset. It is also the name of Sûrah 103 of the Noble Qur’ân.

As-Salâmu ‘Alaykum: (السلام عليكم) This is an expression Muslims say whenever they meet one another. It is a statement of greeting meaning ‘peace be upon you’. The appropriate response is Wa‘A laykumus-Salâm, meaning ‘and peace be upon you also’. The extended forms of it are As-Salâmu ‘Alaykum wa Rahmatullah meaning ‘peace be upon you and mercy of Allâh’ and As-Salâmu ‘Alaykum wa Rahmatullahi wa Barakâtuhu meaning ‘peace be upon you and mercy of Allâh and His blessings.’ The response will also be changed accordingly.
'Astaghfirullâh: (أستغفر الله) This is an expression used by a Muslim when he wants to ask Allah’s forgiveness. The meaning of it is ‘I ask Allah’s forgiveness’. A Muslim says this phrase many times, when he is talking to another person, when he abstains from doing wrong, or even when he wants to prove that he is innocent of an incident. After every payer, a Muslim says this statement three times.

Al-‘Awâfî: (الأواسف) Name of the area of Al-Madinah that Allah’s Messenger made sacred. (An-Nihâyah) Bayhaqi said it to be the wall around Al-Madinah. (Sunan Al-Kubrâ)

Âhîr: (الآثار) Sayings of the Sahâbah, the Companions of the Prophet. (Athdr):

‘Atîrah: (اليتهرة) A sacrifice offered during the month of Rajab (in Jâhiliyyah and it was canceled after Islam). It was also called Rajabiyyah.

‘Atûd: (العنود) A young sheep that is old enough (of about one year) to fend for itself and no longer needs its mother.

‘Arûdhu Billâhi minash-Shaytânir-Rajîm: (أعوذ بالله من الشيطان الرجيم) This is an expression and a statement that Muslims have to recite before reading the Qur’ân, before speaking, before doing any work, before a supplication, before doing ablution, before entering the washroom, and before doing many other daily activities. The meaning of this phrase is ‘I seek refuge in Allah from the outcast Satan’. Satan is the source of evil and he always tries to misguide and mislead people, so Muslims recite this expression to keep them safe from the whispering of Satan.

‘Awliyâ': (الأولياء) (pl. of Walî) Literally means friend. But in Islamic terminology it refers to the close friends of Allah.

‘Awrah: (العرة) Nakedness. Parts of the body that are not to be exposed to others. For men this is from the navel to the knee. For women it is all of her body except the hands, feet and face.

Al-‘Awâlî: (العوا렴) Villages surrounding Al-Madinah.

‘Awâliyul-Madinah: (عاوالي المدينة) See Ahlul-‘Arûd.

Al-‘Awâmîr: (العوارم) Snakes living in houses.

‘Awâq: (أوقات) (sing. Úqiyyah also called Waqîyyah) 5 ‘Awâq = 22 Silver Riyals of Yemen or 200 Silver Dirhams (i.e., 640 grams approx.; 12 Úqiyyah is equal to 40 tolas). [Úqiyyah is 40 dirhams, and 5 ‘Awâq is 200 dirhams. It may be less or more according to different countries. (Sindi)] [An ounce; for silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams.]

‘Awqâf: (الأوقاف) Property voluntarily transferred to a charity or trust to be used for public benefits.
Awaqq or Awwsq: See Wasq.

Awwbâb: This prayer's time is stated to be when the hooves of the young ones of camels begin to be scorched with the extremity of the heat. Obviously it is a little before the decline of the sun from its zenith.

Ayah: (pl. Ayât) Ayah means a proof, evidence, verse, lesson, sign, miracle, revelation, etc. The term is used to designate a Verse in the Qur'ân. There are over 6,600 Verses in the Qur'ân.

Ayyâm Bûd: The bright days or the moonlit days. The 13th, 14th and 15th of every lunar month when the moon is at its full.

Ayyâmul-Jahiliyyah: A term designating a state of ignorance and immorality. It is a combination of views, ideas, and practices that totally deny and reject the guidance sent down by God through His Prophets. This term is commonly used by Muslims to refer to the pre-Islamic era in Arabia. ‘Ayyâmul-Jâhiliyyah, or ‘the days of Ignorance’ in the books of history, indicate the period before the prophethood of Muhammad when immorality, oppression, and evil were rampant.

Ayyâmut-Tashrîq: 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Jamarât.


Azîr: A type of incense.

Azl: Coitus Interruptus. Coitus in which the penis is withdrawn prior to ejaculation.

Azlâm: Literally means ‘arrows’. Here it means arrows used to seek good luck or a decision, practiced by the Arabs of pre-Islamic period of Ignorance.

Bâbur-Rayyân: The name of one of the gates of Jannah (Paradise) through which the people who often observe fasting will enter on the Day of Judgment.

Bâbus-Salâm: It is one of the famous gates of the Sacred Mosque in Makkah.

Badanah: (pl. Budn) A camel driven to be offered as a sacrifice by the pilgrims at the sanctuary of Makkah.

Bádhaq or Bádhîq: An alcoholic drink made from the juice of grapes by slowly boiling it down until two-thirds of it has gone.

Bâdiyyah: (pl. Bawâdi) A desert or semi-arid environment.

Badr: A place about 150 kilometer to the south of Al-Madînah, where the first great battle in Islamic history took place between the
early Muslims and the infidels of Quraysh in the second year of Hijrah (624 CE). The Muslim army consisted of 313 men and the Quraysh had a total of about 1,000 soldiers, archers and horsemen. Eventhough the Muslims were outnumbered, the final result was to their favor. [See Sûrat Al-Anfâl (8:5-19, 42-48) and Sûrat Ál-Imrân (3:13).]

Bahîmah: (بالهمة) (pl. Bahâ’îm) signifies every quadruped animal (of which the beasts of prey are excluded). Bahîmah thus refers to goats, sheep and cows.

Al-Bahîrah: (البحره) A milking she-camel, whose milk used to be spared for idols and other false deities.

Bay: (البيع) Literally means sale. It is also taken to mean exchanging a commodity for another commodity. Commonly used as a prefix in referring to different types of sales.

Bay’ul-‘înah: (بيع العينة) One form of it is that suppose a person asks someone to lend him a certain amount of money, he refuses the money in cash, instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price, i.e., equal to his required money. In this way, he makes him indebted for the difference.

Bay’ul-‘Ariyyah: (بيع العريعة) (pl. ‘Ara Cyâ) It is a kind of sale by which the owner of an ‘Ariyyah is allowed to sell the fresh dates while they are still over the palms by means of estimation, for dried plucked dates because of the irritation of again and again coming of him whom the gift was given, so they give him from their stock. ‘Ariyyah is lawful for an amount of five Wasq while one Wasq is of sixty Sâ’. (See Sahîh Al-Bukhârî, Vol.3, Ahâdîth Nos. 389, 394 and 397).

Al-Bay’ul-Bâtt: (البيع الباطت) Absolute sale.

Al-Bay’ul-Bâtil: (البيع الباطل) Vain sale (that a Muslim sells unlawful things, e.g., wine, pigs).

Bay’ul-Gharar: (بيع الغرر) Uncertainty, hazard, chance or risk, ambiguity and uncertainty in transactions. Technically, selling something which has not yet been obtained, for example, selling eggs which have not yet been hatched, or an event where assurance or non-assurance is subject to chance and thus not known to parties of a transaction. Can also mean uncertainty or a hazard that is likely to lead to a dispute in a contract. Al-Gharar is also said to be selling goods that appear sound but contain some hidden fault or concerning which something is unclear.

Bay’u Habalîl-Habalah: (بيع حبل الحيلة) The sale of a pregnant animal. There were two forms of this trade, the example of the first form is that to buy an offspring of an animal which itself is yet to be born by
making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of transaction are prohibited.

**Bay'ul-Hasdt:** (بيع الحصاة) The sale of pebble. When the seller says to the buyer, “I sell you the goods that the pebble falls on with a certain sum of money.” It is forbidden in Islam. It was observed in three ways: (i) the seller throws pebbles onto the goods and gives the buyer whatever the pebbles land on; (ii) the seller sells land then tells the purchaser that he will get the land as far as a pebble thrown by the seller reaches; (iii) the seller tells the purchaser that he has the option to change his mind until he (the seller) throws a pebble, at which point the transaction becomes binding.

**Bay'ul-Istinsâ':** (بيع الاستصناع) This is a kind of sale, where a commodity is transacted before it comes into existence. It means to order a manufacturer to manufacture a specific commodity for the purchaser. If the manufacturer undertakes to manufacture the goods for him with material from the manufacturer, the transaction of Istinsâ‘ comes into existence. But it is necessary for the validity of Istinsâ‘ that the price is fixed with the consent of the parties and that necessary specification of the commodity (intended to be manufactured) is fully settled between them. This kind of sale, used as a mode of financing, is also called Parallel Istinsâ‘.

**Bay'ul-Khiyár:** (بيع الخيار) Optional sale.

**Bay'ul-Malâqîh:** (بيع الملاقح) A kind of sale practiced in the pre-Islamic period of Ignorance. One would pay the price of a she-camel that was not yet born.

**Bay'ul-Mu’awamah:** (بيع المعاوامة) Selling the produce of a tree for many years ahead.

**Bay'ul-Muhâqalah:** (بيع المحاقللة) It is the estimate of wheat in the harvest (corn ears) and selling them for the same amount in weight.

**Bay'ul-Mukhâbarah:** (بيع المخابرة) To lend the land or rent against a part of the produce like half or one third. It is forbidden because may be there no produce.

**Bay'ul-Mukhâdarah:** (بيع المخاضرة) The sale of grain or vegetables before it is ripe and that they are free from diseases and blights, and their benefit is evident.

**Bay'ul-Mulâmasah:** (بيع الملامسة) A sale in which the deal is completed if the buyer touches the item, without seeing or checking it properly. It is usually done in the night and two men trade garments with each other by feeling or touching the garments by hands.
Bay'ul-Munābadhah: A sale in which the deal is completed when the seller throws a thing to the buyer, giving him no opportunity to see, touch or check it. Usually two men trade garments with each other by throwing garments to another.

Bay'ul-Muqāyadah: (بيع المقابلة) Sale of things for things corresponding nearly with barter, but the 'thing' is here opposed to 'obligations', so it is properly an exchange of specific for specific things.

Bay'ul-Muzābanah: (بيع المزابنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees. This term is mostly used for fruits.

Bay'ul-Muzayadah: (بيع المزابدة) Public sale.

Bay'un-Najsh: (بيع النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

Bay'un-Nāțiz: (بيع الناجز) Final sale.

Bay'us-Salaf: (بيع السلف) A sale in which the price is paid at once for goods to be delivered later.

Bay'us-Salam (Bay'us-SalaJ): (بيع السلام أو بيع السلف) It is also called Bay'us-Salaf. This term refers to the advance payment for goods which are delivered later. Normally, no sale can be effected unless the goods are in existence at the time of the bargain. But this type of sale is the exception to the general rule provided the goods are defined and the date of delivery is fixed. The objects of this type of sale are mainly tangible but exclude gold or silver as these are regarded as having monetary value. Barring these, Bay'us-Salam covers almost all things which are capable of being definitely described as to quantity, quality and workmanship. One of the conditions of this type of contract is advance payment; the parties cannot reserve their option of rescinding it but the option of revoking it on account of a defect in the subject matter is allowed. It is also applied to a mode of financing adopted by Islamic banks. It is usually applied in the agricultural sector, where the bank advances money for various inputs to receive a share in the crop, which the bank sells in the market.

Bay'us-Sarf: (بيع الصرف) An exchange of obligations for obligations. The usual objects of this contract are dirhams and dinars, which being obligations; the definition is generally correct.

Bay'ut-Talji'ah: (بيع التلجئة) Simulated sale, protective sale.
Bay'ú-Tawliyah: (بيع التوليية) Released at cost price.

Bay'úth-Thunýâ or Bay'úl-Istithná: (أو بيع الاستثناء بيع الثنيا) Selling a thing leaving a part of it. For example, selling his fruits but except a part of it.

Bay'úl-Urbún: (بيع العروبيون) Earnest sale. The buyer pays some of the cost to the seller. If the buyer takes the goods, the paid money will be part of the price, but if the buyer rejected the goods, the paid money will be of the seller.

Bay'úl-Wadí̂ ah: (بيع الوضيعة) Resale at a loss.

Bay'úh: (البيعة) A pledge or an oath of allegiance given by the citizens etc., to their Imám (Muslim ruler or leader) to be obedient to him according to the Islamic religion.

Baydá: (البداية) A place to the south of Al-Madínah on the way to Makkah.

Baytul-Mál: (بيت المال) An Islamic treasury intended for the benefit of the Muslims and the Islamic state and not for the leaders or the wealthy.

Al-Baytul-Ma'múr: (البيت المعمور) Allâh’s House over the seventh heaven.

Baytul-Maqdis: (بيت المقدس) It is popularly referred to as Baytul-Muqaddas. Also known as Aqsâ Mosque, the famous mosque in Al-Quds (Jerusalem). It was the first Qiblah (prayer direction) of Islam. Then Allâh ordered Muslims to face the first House of Allâh, the Ka'bah, at Makkah (Saudi Arabia). Baytul-Maqdis is the third most sacred place in the Islamic world, the first being the Sacred Mosque (Masjidul-Harâm) in Makkah, and the second being the Masjid Nabawí (the Mosque of the Prophet ﷺ). It is from the surroundings of Baytul-Maqdis that Prophet Muhammad ﷺ ascended to heaven.

Baytul-Midrás: (بيت المدرس) A place in Al-Madínah (and it was a Jewish centre).

Bay'á'tur-Ridwán: (بيعة الرضوان) (Pledge of Contentment) The oath and pledge taken by the Companions at Hudaibiyah in the year 6 H to fight Quraysh in case they harmed ‘Uthmán who had gone to negotiate with them and reported to have been taken captive.

Bakkah: (بيكة) Another name for Makkah. (See the Noble Qur'án, Al-Imrân 3:96)

Balám: (باللام) Means an ox.

Balâ: (بالات) A place in Al-Madínah between the mosque and the marketplace.

Balâh: (البلح) The date once it begins to ripen.

Bâlîgh: (البالغ) The one who has reached the age of maturity and is an adult.
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Bani’ Labûn: (بني لبون) A two-year-old male camel.

Bani’ Makhâd: (بني مخاض) One-year-old male camel.

Bani’ Asfar: (بني الأسمر) The Byzantines (the Romans).

Bani’ Israel: (بني إسرائيل) Literally means the Children of Israel. It refers to the progeny of Prophet Ya’qub.

Al-Baqî’: (البقيع) Also called Baqî’ Al-Gharqad or Jannatul-Baqî’. The cemetery of the people of Al-Madinah; many of the family members and Companions of the Prophet are buried in it.

Barakah: (البركة) Literally means blessing or Divine grace.

Barîd: (البريد) See Burud.

Bârakallâh: (بارك الله) This is an expression meaning ‘may the blessings of Allâh (be upon you)’. When a Muslim wants to thank another person, he uses different statements to express his thanks, appreciation, and gratitude. One of them is to say Bârakallâh.

Barrah: (البرة) Pious.

Barzakh: (البرزخ) Literally means partition or barrier. In Islamic terminology, it usually means the life in the grave, because the life in the grave is the interspace between the life on earth and the life in the Hereafter. Life in the Barzakh is real, but very different from the life we know. Its exact nature is known only to Allâh. It is during our life in the Barzakh that we will be asked about Allâh, our faith and the Prophet. We will also be shown the Jannah (Paradise) and the Jahannum (Hell) there and which of these two places we will occupy after we are judged.

Basmalah: (البسمة) The recitation of Bismillâh (Bismillâhir-Rahmânir-Rahim). In the Name of Allâh, the Most Gracious, the Most Merciful). It is said before any act or activity of importance, such as reciting the Qur’ân, traveling, eating a meal, rising from sleep, etc.

Bathâ’: (الباحة) See ’Abtah.

Bâtil: (الباطل) Falsehood, null and void.

Batshah: (البتشة) Grasp.

Bawâdi: (الباودي) See Bâdiyah.

Bid’ah: (البدعة) Any heresy or innovated practice introduced in the religion of Allâh which have no basis in the Qur’ân or Sunnah and to regard these new things as acts of Ibádah. The Prophet said that every Bid’ah is a deviation from the true path and every deviation leads to Hell-fire.

Bikr: (البكر) A virgin.
Bint Labûn: (بنت لبون) Two year old she-camel.

Bint Makhâd: (بنت مخصّص) One year old she-camel.

Bisât: (البساط) Anything that can be spread on the ground, be a mat, a carpet or a piece of cloth.

Bismillâh-Rahmân-Rahîm: (بسم الله الرحمن الرحيم) In the Name of Allah, the Most Gracious, the Most Merciful. This is the first Verse of Sûrat Al-Fâtihah (Chapter 1) of the Noble Qur’ân. While reciting the Qur’ân, it is to be read immediately after one reads the phrase: A’udhu Billâhi minash-Shaytânir-Rajîm (I seek refuge in Allah from the outcast Satan). It is also recited before doing any daily activity.

Bi’thâh: (البعثة) The beginning of the Prophet’s mission, his call to prophethood in 610 CE.

Bi’tâ: (البiteur) Mead. Intoxicating drink made from fermented honey or honeycombs, barley sprouts and water.

Black Muslims: A term designating African-Americans who adhere to the teachings of the organization known as the Nation of Islam. So-called ‘Black Muslims’ are not to be confused with Muslims (followers of universal Islam) of African-American or African origin. Likewise, the Nation of Islam, a nationalistic organization, is not to be confused with the mainstream, universal world religion Islam.

Bu’âth: (بعثة) A place about two miles from Al-Madinah where a battle took place between the Ansâr tribes of Aus and Khazraj before Islam.

Budn: (البدن) (sing. Badanah) Camels to be offered as sacrifice by the pilgrims at the sanctuary of Makkah.

Buhtân: (البهتان) A false accusation, calumny, slander.

Bulûgh: (البلغة) Puberty

Burâq: (براق) A white animal having wings, bigger than a donkey and smaller than a horse, it carried the Prophet Muhammad ﷺ from Makkah to Jerusalem and from there to heavens during his miraculous Night Journey and Ascension (Isrâ’ and Mi’râj) in 619 CE.

Burd or Burdah: (البرد أو البردة) A Yemeni cloth. A black squared narrow dress. Also a sheet with a woven border.

Burnus: (البرونس) (pl. Barânis) A type of hooded cloak called burnous.

Burqu‘: (البرقع) A covering dress worn by women.

Burud: (pl. Barîd) The distance equal to sixteen Farsakhs.

Busr: (البرس) Partially ripe dates that have begun to take on a red or yellow color.
**Busrá**: (بسرى) is a city in Harran in the south of Damascus in Syria.

**Buthán**: (بطحان) A valley in Al-Madinah.

**CE**: Christian Era or Common Era. It is used instead of AD in Islamic text referring to the dates before the Hijrah (migration) of the Prophet Muhammad ﷺ from Makkah to Al-Madinah.

**Dabb**: (النضب) (Mastigure) A lizard that grows to be a foot or longer. They are not the same as the gecko for which there are orders, or encouragement to kill.

**Dab'u**: (الضبع) Hyena (Charkh or Lakkar Bhaggah).

**Ad-Dabúr**: (الدبور) Westerly wind.

**Daff**: (الدف) Tambourine used in Arabia.

**Daghábís**: (الضغابيس) (sing. Daghábús) Snake cucumbers.

**Dahn**: (الدهن) Any thick oil applied to hair.

**Dā'i**: (الداعي) (pl. Du'át) Muslim missionary involved in Da'wah (preaching).

**Dayyán**: (الدية) Allâh; the One Who judges people from their deeds after calling them to account.

**Dajjál**: (المسيح الدجال) Antichrist, False Christ or Pseudo Messiah, also known as the one-eyed Dajjáл. He will be from among the Jews and will appear before Qiyyámát (Resurrection). He will cause a lot of corruption in the world and will eventually be killed by Prophet 'Eisa (Jesus).

**Damm**: (الدم) An expiation for a missed or wrongly practiced obligatory religious act, usually in the form of sacrificing an animal (term specially used regarding expiation of missed or wrongly performed acts of Hajj and 'Umrah).

**Dâniq**: (دانيق) A coin equal to one-sixth of a dirham.

**Dárul-‘Ahd**: (دارالعهد) Country linked in a peace treaty.

**Dárul-Bawár**: (دارالبوار) The abode of perdition.

**Dárul-Faná**: (دارالفناء) The abode which passes away (earth).

**Dárul-Ghuriir**: (دارالغور) The abode of delusion.

**Dárul-Harb**: (دار الحرب) It means Domain of War, and refers to the territory under the control of disbelievers, which is on terms of active or potential conflict with the Domain of Islam, and presumably hostile to the Muslims living in its domain.

**Dárul-Islám**: (دار الإسلام) It means Domain of Islam, and refers to the territory under the control of the believers.
Dârul-Khilâfah: (دار الخلافة) The seat of Imâm or Khalîfah.

Dârul-Kufr: (دار الكفر) It means Domain of Disbelief, and refers to the territory under the control of the disbelievers.

Dârul-Qarâr: (دارالنعيم) The blessed abode (paradise).

Dârul-Qadâ': (دارالقضاء) Justice House (court).

Dârul-Qadîr: (دارالقرار) The abode that abides.

Dârus-Salâm: (دار السلام) The abode of peace.

Dârush-Shuhâdâ: (دارالشهداء) The Home of Martyrs.

Da'wah: (الدعوة) The act of inviting others to Islam. Propagation of Islam through word and action, calling the people to follow the commandments of Allâh and His Messenger Muhammad ﷺ.

Dâwûd: (داود) Prophet David ﷺ, a Prophet of Allâh mentioned in the Qur’ân and the Old Testament.

Dayn: (الدين) Loan or debt.

Deen: (الدين) The meaning of the word Deen is obedience. A term commonly used to mean ‘religion’, but actually referring to the totality of Muslim beliefs and practices. Thus, ‘Islam is a Deen’ means Islam is the complete way of life.

Dhabh: (الذبح) Slaughtering small animals by cutting their jugular vein only at the root of the neck, in comparison Nahr is slaughtering the camels by poking the jugular vein with a spear or sharp item.

Dhan-Nis'ah: (ذا النسعة) The one with the rope. (See Ahâdîth 2690 and 2691, Sunan Ibn Mâjah)

Dhât 'Iraq: (ذات عراق) Miqât for the pilgrims coming from Iraq.

Dhâtun-Nîtâqayn: (ذات الطاقين) It literally means a woman with two belts, and refers to Asma’, the daughter of Abu Bakr (. She was named so by the Prophet ﷺ.

DhâturRiqâ': (ذات الرقاع) It is name of a Ghazwah and it may be translated as ‘the one having stripes’. Muslims were suffering from an extreme poverty, they were bare-footed without shoes, when their feet blistered, they wrapped them with rags and tattered clothes. Thus this battle came to be known as DhâturRiqâ’.

Dîhîk: (الذين) An animal male hyena.

Dhikr: (الذكر) The Mention or Remembrance of Allâh through verbal or mental repetition of His Divine Attributes or various religious formulas such as Subhân-Allâh (Glorified is Allâh), Al-Hamdu Lillâh (praise is
due to Allâh), Allâhu Akbar (Allâh is the Most Great), or the recitation of special invocations.

**Dhimmi or Ahludh-Dhimmah:** (الذمي أو أهل الذمة) A non-Muslim living under the protection of an Islamic government, and has been guaranteed protection of his rights - life, property and practice of their religion, etc. He is exempt from duties of Islam like military and Zakah but must instead pay a tax called Jizyah. Historically, Jews and Christians traditionally received this status due to their belief in One God, but others such as Zoroastrians, Buddhists and Hindus were also included. Dhimmis (protected) had full rights to practice their faith and implement their own religious laws within their communities.

**Dhul-'Arham or Dhur-Rahm:** (ذو الأرحام أو ذو الرحم) Kindred of blood from mother's side, like mother's father (grandfather), sister's son, son of the daughter (grandson), maternal uncle, etc.

**Dhul-Fara'id:** (ذوالفرائض) Those persons whose share of inheritance is described in the Qur'ân are called Dhul-Fara'id, and the rest are ‘Asabah (العصبة).

**Dhul-Hijjah:** (ذوالحججة) The twelfth month of the Islamic calendar. The month in which the great pilgrimage to Makkah takes place.

**Dhul-Hulayfah:** (ذور الحليفة) The Miqât of the people of Al-Madinah now called Abyâr ‘Ali.

**Dhul-Khalasah:** (ذو الخلاص) Al-Ka'bah Al-Yamâniyah, a house in Yemen where idols used to be worshipped. It belonged to the tribes of Kha-th'am and Bujaylah.

**Dhul-Qa'dah:** (ذو القعدة) The eleventh month of the Islamic calendar.

**Dhul-Qarnayn:** (ذو القرنين) A great ruler in the past who ruled all over the world and was a true believer. His story is mentioned in the Qur'ân (18:83).

**Dhul-Qurbâ:** (ذو القربي) Relatives, kinsfolk.

**Dhû Mahram:** (ذو محرم) A male, whom a woman can never marry because of close relationship (e.g., a brother, a father, a son, a brother's son, a sister's son, an uncle from either side etc.). See Mahram.

**Dhun-Niân:** (ذو النون) Jonah, Jonas. It is the nickname given to Prophet Yunus because of his story with the whale that swallowed him, and then threw him ashore.

**Dhun-Ni'rayn:** (ذو النورين) It means 'Possessor of the Two Lights'. It is used to refer to ‘Uthmân bin ‘Affân (because he married two of the Prophet’s daughters).
Dhi Tuwâ: (ذى طوى) A well-known well in Makkah. In the lifetime of the Prophet ﷺ, Makkah was a small city and this well was outside its precincts. Now-a-days Makkah is a larger city and the well is within its boundaries.

Dibâj: (الديباج) Pure silk cloth, silk brocade.

Dinâr: (الدينار) Gold coinage; in the days of the Prophet ﷺ, one dinâr was having the weight of 4.4 grams of gold.

Dhirâ: (الذراع) Cubit, any of various ancient units of length based on the length of the forearm from the elbow to the tip of the middle finger and usually equal to about 18 inches (45.7 centimeters).

Dirâyah: (الدراية) Cognizance, observation, note, remark.

Dirham: (الدرهم) A silver coin weighing 50 grains of barley with cut ends. Name of a unit of currency, usually a silver coin used in the past in several Muslim countries and still used in some of them, such as Morocco and United Arab Emirates.

Diyah: (الديا) Blood money (for wounds, killing etc.), compensation paid by the killer to the relatives of the victim (in unintentional cases).

Du’â: (الدعاء) Supplication, prayer, request, plea; invoking Allâh for whatever one desires. It is distinct from Salât (formal worship or prayer). Personal Du’âs can be made in any language, whereas Salât (prayer) is performed in Arabic. Muslims make Du’âs for many reasons and at various times, such as after Salat, before eating a meal, before retiring to sleep, or to commemorate an auspicious occasion such as the birth of a child.

Dubbâ: (الدبّة) Gourd, squash and pumpkin. Also a name of a pot made from gourd in which Nabîdh used to be prepared, and used to hold alcoholic drinks. Also called Qara’ or Tounmba.

Duhâ: (الضحى) Forenoon (prayer). Its time begins a little after the beginning of Ishrâq, i.e., sunrise, meaning when the sun gains considerable height and lasts until before noon.

Dunyâ: (الدنيا) This world or life, as opposed to the Hereafer that is the next life.

‘Eid: (العيد) An Arabic word to mean a festivity, a celebration, and a feast. Muslims celebrate two major religious celebrations known as ‘Eidul-Fitr (which takes place after Ramadân), and ‘Eidul-‘Adhâ (which occurs at the time of the Hajj). A traditional greeting used by Muslims around the time of ‘Eid is ‘Eid Mubârak, meaning ‘May your celebration be blessed’. A special congregational ‘Eid prayer, giving charity to the needy persons, visiting the family members and friends, wearing new clothing, specially-prepared foods and sweets, and gifts for children characterize these events.
**Eidul-‘Adhd:** Literally means ‘the Feast of the Sacrifice’. A four-day celebration from tenth to the thirteenth day of Dhul-Hijjah that completes the rites of pilgrimage. The tenth is the day of Nahr (sacrifice) and eleventh to thirteenth are the days of Tashrîq. This event commemorates Prophet Ibrahim’s obedience to Allâh by being prepared to sacrifice his only son Ismâ‘îl (Ishmael).

**Eidul-Fitr:** Literally means ‘the Feast of breaking the Fast’. A three-day celebration after fasting the month of Ramadân as a matter of thanks and gratitude to Almighty Allâh. It takes place on the first of Shawwâl, the tenth month of the Islamic calendar.

**‘Eisâ or ‘Isâ:** Jesus, an eminent Prophet in Islam. Muslims believe that Maryam (Mary), the mother of Jesus, was a chaste and pious woman, and that God miraculously created Jesus in her womb. After his birth, he began his mission as a sign to humankind and a Prophet of God, calling people to righteousness and worship of God alone. Muslims do not believe Jesus was crucified, but rather that God spared him such a fate and ascended him to Heaven.

**Fadak:** (فندك) (also Fidak) A town near Al-Madinah.

**Fâhish:** (الافاحش) One who talks evil.

**Fajr:** (الفجر) The dawn or early morning before sunrise, and denotes the prime time for prayer, also the name of the first obligatory Salât (prayer) of the day to be offered at any time between the first light of dawn and just before sunrise. Sûrah 89 of the Noble Qur’ân has also this name.

**Faqh:** (الفقه) (pl. Fuqahâ’) An Islamic scholar who is an expert on Islamic jurisprudence (Fiqh), and can give an authoritative legal opinion or judgment.

**Faqîr:** (الفقير) (pl. Fuqarâ’) A poor person.

**Fara’á:** (الفرع) In Jâhiliyyah, the firstborn of a she-camel or sheep was sacrificed for their deities, or when anyone became the owner of 100 camels’ flock, or a meal given on the occasion of the birth of camels.

**Fara’îd:** (الفرائض) See Farîdah.

**Faraq:** (الفرق) A bowl measuring about 16 Ratls or ounces, i.e., about 10 liters or 3 Sâ’.

**Fard:** (الفرض) Obligatory. In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a Fard act is a major sin. To reject a Fard act amounts to Kufr (disbelief). It is also used in reference to the obligatory part of Salat (prayers). Also obligatory share of inheritance.
Fard ‘Ayn: An action which is obligatory on every Muslim individually.

Fard Kifâyah: Collective duty (a duty on the whole community). However, if the duty has been fulfilled by a part of that community then the rest are not obliged to fulfill it, but if no one carries it out all incur a collective guilt.

Farîdah: (الغریبة) An enjoined duty.

Farrûj: (التحرج) A Qabâ’ opened at the back.

Farsakh: (الفارسخ) A distance of three miles (approx.) or five and a half kilometers or (12000) Twelve thousand yards.

Fârîq: (الفاروق) It means ‘One who distinguishes the truth from falsehood.’ This name was given to ‘Umar bin Khattab (r).

Fasl: (الفصل) Separation. After each Sûrah separation occurs through Basmalah, the recitation of Bismillâhir-Rahmânir-Rahîm.

Fâsiq: (الفاسق) Transgressor, evildoer, disobedient. A person of corrupt moral character who engages in various sins. The one who commits Fisq.

Fatât: (الفتاة) A female slave or a young lady.

Al-Fâtiha: (الفاتحة) Arabic word meaning ‘the Opening’, the first Sûrah (chapter) of the Noble Qur’ân.

Fatwâ: (الفتوى) A legal verdict given on a religious basis. The sources on which a Fatwa is based are the Noble Qur’ân, and the Sunnah of the Prophet ( ﷺ).

Fawâîsh: (الفواشش) All those acts whose abominable character is self-evident. In the Qur’ân all extra-marital sexual relationships, sodomy, nudity, false accusation of unchastity, are specifically reckoned as shameful deeds.

Fay’: (النفي) War booty gained without fighting.

Fidyah: (الفدية) Compensation for a missed or wrongly practiced obligatory religious act, it is usually in the form of money, foodstuff, sacrifice of an animal or freeing of a slave (term specially used regarding the missed fasts of Ramadan or ransom for freeing slaves).

Fiqh: (الفقه) Islamic jurisprudence. The meaning of the word Fiqh is understanding, comprehension, knowledge and jurisprudence. A jurist is called a Faqih who is an expert in matters of Islamic legal matters, he has to pass verdicts within the rules of the Islamic Law namely Sharî‘ah.
**Firdaws:** (الفردوس) The middle and the highest part of Paradise.

**Fi Sabîllâh:** (في سبيل الله) In the way of Allah. A frequently used expression in the Qur'ân which emphasizes that good acts should be done exclusively to please Allah. Generally the expression has been used in the Qur'ân in connection with striving or spending for charitable purposes.

**Fisq:** (الفسق) Transgression, immorality, evildoing, and disobedience to the Commands of Allah.

**Fitnah:** (الغبار) It means civil strife, war and riots. It also refers, firstly, to persecution, to a situation in which the believers are harassed and intimidated because of their religious convictions. Secondly, it refers to the state of affairs wherein the object of obedience is other than the One True God.

**Fitrah:** (النطيرة) Natural disposition, nature. An Arabic term designating the innate, original spiritual orientation of every human being towards the Creator Allah. Muslims believe that Allah endowed everything in creation with a tendency towards goodness, piety and God-consciousness, and that one’s environment, upbringing and circumstances serve to enhance or obscure this tendency. It is also the charity due on every Muslim on the occasion of ‘Eidul-Fitr, on the night after Ramadân.

**Fuqaha’:** (الفقهاء) See Faqîh.

**Furqân:** (القرآن) The criterion that enables one to distinguish between truth and falsehood. This term is attributed to Qur’ân.

**Ghâbah:** (الغابة) Literally means ‘forest’. A well-known place near Al-Madinah.

**Ghadîr:** (الغدير) Meal taken in the beginning of the day. Breakfast or lunch.

**Ghadîr Khum:** (غدير خم) (Lake of Khum) A place between Makkah and Al-Madinah where the Prophet ﷺ stopped to offer the congregational prayer and prayed about ‘Ali: “Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy.”

**Ghayb:** (الغيب) Literally means ‘the Unseen’. In Islam it refers to all those things that are unseen by man and at the same time believing in them is essential. Examples of the Unseen are: Hell, Paradise, angels, etc. A Muslim has to believe that no one has the knowledge of the Unseen except Allah.

**Ghayr Mahram:** (غير محترم) Refers to all those people with whom marriage is permissible. Based on this, it is also incumbent to observe veil with all Ghayr Mahrams.
Ghayy: (الغى) Meaning deception. The name of a pit in Hell-fire.

Ghamus: (الغموس) False oath to deceive one.

Al-Gharqad: (الغرقد) It is a thorny plant which is well known in the area of Palestine. Some say it to be boxthorn or matrimony vine.

Ghâzi: (الغازي) A Muslim soldier returning alive after participation in Jihâd.

Ghazwah: (الغزوة) (pl. Ghazawât) A military expedition in which Prophet Muhammad himself took part leading the army.

Ghazwatul-Khandaq: (غزوة الخندق) The name of a battle between the early Muslims and the infidels in which the Muslims dug a Khandaq (trench) round Al-Madinah to prevent any advance by the enemies.

Ghibâh: (الغيبة) Backbiting or talking evil about someone in his or her absence.

Ghîlah: (الغيلة) Intercourse with a breast-feeding woman.

Ghîrah: (الغيرة) This word covers a wide meaning, jealousy as regards women, and also it is a feeling of great fury and anger when one’s honor and prestige is injured or challenged.

Ghulul: (الخلول) Stealing from the war booty before its distribution. It refers to withholding goods captured among the spoils of war, and the meaning includes deceitfully taking what one has no right to.

Ghuraf: (الغرف) Special abodes.

Ghurrah: (الغررة) A slave or slave woman.

Ghurratush-Shahr: (غرة الشهر) The first three days of the month.

Al-Ghurrul-Muhajjalimn: (الغرة المحتجلون) A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.

Ghusl: (الغسل) Literally means bath or wash. In Islam it refers to the washing of the entire body from head to toe without leaving a single place dry. This is especially necessary for one who is Junub (in an impure state after sexual intercourse, menstruation, seminal discharge, etc.) and also on other occasions like before Friday and ‘Eid prayers.

Habalul-Habalah: (حبل الحبلة) See Bay’ Habalil-Habalah.

Al-Habwah or Al-Ihtibâ’: (الحبوة أو الأحبتاء) A sitting posture, putting the arms around the legs while sitting on the hips. It is to sit with one’s thighs gathered up against the stomach, while wrapping arms or garment around them, or sitting in the same manner when the private area becomes exposed.
**Hadath:** (الحديث) That which invalidates the state of purification.

**Hadath ‘Akbar:** (الحديث الأكبر) State of major impurity caused by sexual discharge, it needs Ghusl (bath) for purification.

**Hadath ‘Asghar:** (الحديث الأصغر) State of minor impurity caused by passing wind or urine or answering the call of nature, it needs Wudū’ (ablution) for purification.

**Hadd:** (الحد) Prescribed punishments, ordained punishments, legal laws for punishments.

**Hady:** (الهدي) A cow, sheep, goat or a camel that is offered as a sacrifice by a pilgrim during the Hajj.

**Hadîth:** (الحديث) (Plural: Ahâdîth) The word Hadîth literally means speech, narration or communication. In Islamic context it refers to any of the sayings, deeds and approvals accurately narrated from the Prophet Muhammad ﷺ through a chain of known intermediaries. According to some scholars, the word Hadîth also covers reports about the sayings and deeds, etc., of the Companions of the Prophet ﷺ that were performed in the presence of the Prophet ﷺ. There is also a subcategory of oral statements made by the Companions of the Prophet ﷺ in addition to the Prophet himself. Khabar (الخبر) (report), 'Athar (الأثر) (track, trace, sign, impression, tradition) and Sunnah (السنة) (practice, usage, etc) are the terms also to denote a Hadîth. The word Hadîth is generally translated as a Narration or Tradition. The main text of a Hadîth is called Matn (المتن) (main text), which is preceded by Sanad (السند) (chain of narrators).

**There are two kinds of Ahâdîth:** Ahâdîth Nabawiyyah (الأحاديث النبوية) and Ahâdîth Qudsiyyah (الأحاديث القدسية). Ahâdîth are found in various collections compiled by Muslim scholars in the early centuries of the Muslim civilization. Six such collections are considered most authentic. Some famous collectors of Ahâdîth are Imâm Bukhârî, Imâm Muslim, Imâm Na¬sa’î, Imâm Abu Dâwud, Imâm Tirmîdhi and Imâm Ibn Mâjah.

**Hadîth Nabawi:** (الحديث النبوي) (Prophetic Tradition) A saying of the Prophet ﷺ himself transmitted outside the Noble Qur’ân.

**Hadîth Qudsi:** (الحديث القدس) (Sacred Tradition) A Statement of Allâh, generally outside the Noble Qur’ân, reported by the Prophet ﷺ in his sayings. The meaning of these Ahâdîth were revealed to him and he put them in his own words, unlike the Qur’ân that is the Word of Almighty Allâh, and the Prophet ﷺ conveyed it exactly as it was revealed to him. The scholars of Hadîth say that Ahâdîth Qudsiyyah are from
Allāh only as far as the meaning of the text is concerned and they are
from the Prophet of Allāh as to the actual wordings of these messages.
It would be erroneous to attribute any of the Qudsi Hadīth to Allāh
and claim, for example, “Allāh said...”

The basic kinds of Ahādīth are:

Qawwāli (القولي) (Verbal): It records the utterances of the Prophet ﷺ.
Fi‘li (الفعلي) (Practical): It records the deeds of the Prophet ﷺ.
Taqrîrî (التقريري) (Tacit): It records the Prophet’s silent approval of some
action, behavior, etc.

Shamâ‘il (الشمائل) (physical characteristics): It records the physical
characteristics, appearance, habits or behavior of the Prophet ﷺ.

Below is the list of common classifications used by scholars to identify
the various categories of the compiled narrations:

Âhâd: (الائحاد) (Isolated)
‘Azîz: (العزيز) (Precious)
Bâtîl: (الباطل) (False)
Da‘îf: (الضعيف) (Weak)
Gharîb: (الغريب) (Unfamiliar)
Hasan: (الحسن) (Good)
Jayyid: (الجيد) (Perfect)
Majhûl: (المجهول) (Unknown)
Ma‘lûl: (المعلول) (Defective)
Mansûkû: (المنسوخ) (Abrogated)
Maqûl: (المقبول) (Acceptable)
Maqti: (المقطع) (Intersected)
Mardûd: (المردود) (Rejected)
Marfî: (Traceable) (المرفوع)
Mash-hûr: (المشهور) (Well-known)
Mattrûk: (المتروك) (Abandoned)
Mawdû: (الموضع) (Fabricated)
Mawqîf: (الموقف) (Discontinued)
Mawsûl: (الموصول) (Complete)
Mawthûq: (الموثوق) (Trustworthy)
Mu‘al-laq: (المعلق) (Suspended)
Glossary of Islamic Terms

Munqati': (Interrupted)
Musalsal: (Uninterrupted)
Musnad: (Traceable to Prophet)
Mutawātir: (Continuous)
Muda'af: (Doubtful)
Mudallas: (Truncated)
Mudraj: (Interpolated)
Mutdarib: (Confounding)
Munfarid: (Unique)
Munkar: (Denounced)
Mursal: (Disconnected)
Mut-tasil: (Connected)
Mut-tafaq 'Alayh (Agreed upon)
Qawi: (Strong)
Sahih: (Sound)
Shâdhd: (Contradictory)
Thâbit: (Authenticated)
Thiqah: (Trustworthy)
Hāfiz: (The Memorizer) One who has memorized the entirety of the Qur'an. Thousands of Muslim men and women throughout the world dedicate their time and energy to this tradition, which serves to maintain the Qur'anic Scripture as it was revealed to Prophet Muhammad over 1,400 years ago.
Hayd: (Menstruation) Monthly periods or menstruation experienced by a woman.
Hays: (Butter dish) A dish made of butter, dates and cheese.
Hajafah: (Shield) A kind of shield.
Hājar: (Hagar/Agar/Hâjira) One of Ibrâhîm's wives who, along with her infant son Ismā'îl (Ishmael), was settled in Arabia by Prophet Ibrâhîm (Abraham). She may be considered the founder of the city of Makkah, since it was a desolate valley prior to her arrival, and discovery of the sacred well known as Zamzam.
Hajar: (The Black Stone) Places in Bahrain, Jâzân, Najrân.
Al-Hajarul-Aswad: (The Black Stone) A stone which is said to have fallen from heavens, set into one corner of the Ka'bah in Makkah by Prophet Ibrahim. The pilgrims kiss it following the practice of Prophet Muhammad.
**Hājji:** (الحج) A person who has performed the Hajj, or pilgrimage to Makkah.

**Hajj:** (الحج) (Major Pilgrimage) The Hajj is performed annually by over 20,000,000 people during Dhul-Hijjah, the twelfth month of the Islamic lunar calendar. It is one of the five pillars of Islam, a duty Muslims must perform at least once in their lives, provided their health permits and they are financially capable. There are rules and regulations and specific dress to be followed. The Hajj rites symbolically remind the trials and sacrifices of Prophet Ibrāhim, his wife Hajar, and their son Ismā‘īl over 4,000 years ago. In addition to Tawāf and Sa' y, there are a few other requirements but especially one’s standing (i.e., stay) at ‘Arafāt during the daytime on ninth of Dhul-Hijjah, and the sacrifice of an animal. There are three types of Hajj: Ifrād (الفراء single), Qirān (القرآن combined), Tamattu‘ (التمام interrupted).

**Hajj Al-Akbar:** (الحج الأكبر) The day of Nahr (i.e., the 10th of Dhul-Hijjah).

**Hajj Al-Asghar:** (الحج الأصغر) The minor pilgrimage (‘Umrah).

**Hajjul-Bayt:** (حج البيت) Making a pilgrimage to the House of Allâh.

**Hajj Ifrād:** (الفراء) (Single Hajj) Performing Hajj without performing the ‘Umrah. It is generally for the inhabitants of Makkah.

**Hajj Mabrur:** (المحرر) A Hajj that is free of sin and is accepted by Allâh because of its perfection in both inward intention and outward observation of the Sunnah of the Prophet Muhammad ﷺ and with legally earned money.

**Hajj Qirān:** (القرآن) (Combined Hajj) Performing the ‘Umrah followed by the Hajj, without taking off the Ihram in between.

**Hajj Tamattu’:** (التمام) (Interrupted Hajj) ‘Umrah is followed by Hajj, but the Ihram is taken off in between these two stages.

**Hajjatul-Wadda:** (الوداع) The last Hajj of the Prophet ﷺ, the year before he died.

**Hajjām:** (الحمج) One who performs cupping.

**Hajr:** (حجر) A place in the way to Basrah & Kufah from Yamāmah where the vessels were made, also the place of Banu Sulaim.

**Halāl:** (الحلال) That which is lawful or permissible in Islam.

**Halālah:** (الحلالة) To marry a divorced woman temporarily with the intention of making her remarriage to her former husband lawful. This act is unlawful. Marriage based on intended divorce is unlawful, whether its period is prescribed or not.

**Halif:** (الخلاف) A person who enjoys the protection of a tribe but does not belong to it by blood.
Halq: (الحلق) To shave off the hair from the head (during Hajj).

Halqah: (حلقة) A group of students involved in the study of Islam.

Hām: (الحام) A stallion camel freed from work for the sake of idols, after it had finished a number of copulations assigned for it.

Hāmah: (الهامة) There are different meanings of this pre-Islamic belief: It is a worm that comes out of a murdered person’s head seeking vengeance; it refers to the owl that was considered a bad omen if seen in different circumstances; or it was a bird that came from the bones of a dead person that would fly away.

Hanafi: (حنفي) Islamic school of law founded by Imâm Abû Hanîfah. Followers of this school are known as the Hanafi.

Hantah: (هتاه) An expression used when you don’t want to call somebody by her name. (It is used for calling a female).

Hanbalî: (حنبي) Islamic school of law founded by Imâm Ahmad bin Hanbal. Followers of this school are known as the Hanbalis.

Hanîf: (الهنف) People who during the time of Jahiliyyah (Ignorance) rejected the idolatry in their society and were in search for the true religion of Prophet Ibrahim (Abraham). Hanîf literally means ‘one who is inclined’, it is used in the Qur’ân at ten places. The term as such connotes sincerity, uprightness and single-mindedness in one’s inclination, dedication and commitment to Allâh or to His faith, that is, monotheism (worshipping Allâh Alone and nothing else).

Hunafâ’: (الحنفاء) The Makkans claimed descent from Abraham through Ishmael, and tradition stated that their temple, the Ka’bah, had been built by Abraham for the worship of the One God. It was still called the House of Allâh, but the chief objects of worship there were a number of idols which were called daughters of Allâh and intercessors. The few who felt disgust at this idolatry, which had prevailed for centuries, longed for the religion of Abraham and tried to find out what had been its teaching. Such seekers of the truth were known as Hunafâ’ (sing. Hanîf), a word originally meaning ‘those who turn away’ (from the existing idol-worship), but coming in the end to have the sense of ‘upright’ or ‘by nature upright,’ because such persons held the way of truth to be right conduct. These Hunafâ’ did not form a community. They were the agnostics of their day, each seeking truth by the light of his own inner consciousness. Muhammad son of ‘Abdullâh became one of these.

Hantam or Hantamah: (الحتم أو الحتمة) A name of a pot in which alcoholic drinks used to be prepared, it was an earthenware container. Also called Jarrah.
**Hanît:** (الحنوت) A kind of scent used for embalming the dead.

**Haqq:** (الحق) The Truth, also used for the legal right or claim to something.

**Harâm:** (الحرم) A Harâm is a sanctuary, a sacred territory. Makkah has been considered a Harâm since the time of Prophet Ibrâhîm (Abraham). All things within the limit of the Harâm are protected and considered inviolable. Al-Madînah was also declared a Harâm by the Prophet. Although the boundary of any Masjid (mosque) is also a sanctuary, but usually this term is used with regard to the Sacred Mosque (Masjid Harâm) in Makkah and the Prophet's Mosque (Masjid Nabâwî) in Al-Madînah. This is why they are referred to as 'Al-Harâmâyn Ash-Sharîfayn', the two Holy Mosques. (Al-Hill is the area outside the sacred precincts of Makkah.)

**Harâm:** (الحرام) Unlawful, forbidden and punishable from the viewpoint of Islam.

**Harawra’:** (الحروراء) A town in Iraq.

**Harbah:** (الحرية) A small spear.

**Harbi:** (الحربى) Who is in the state of war.

**Harîr:** (الحرير) Silk.

**Harj:** (الهجر) Killing.

**Harrah:** (الحررة) A well-known rocky volcanic region in and around Al-Madînah covered with black stones.

**Hârûn:** (عازرون) The brother of Prophet Musa (Moses) and a Prophet of Allah.

**Al-Harûriyyah:** (الحرورية) A special unorthodox religious sect of Khawârij. Nicknamed as such because they were stationed at the place known as Harûrâ’.

**Al-Hasba:** (الحساسية) A place outside Makkah where pilgrims go after finishing all the ceremonies of Hajj on twelfth of Dhul-Hijjah.

**Hasanah:** (الحسنات) (pl. Hasanât) It means merit, virtue, reward, good deed, good point. The merit or reward recorded for one on doing a good thing or abstaining from something wrong or bad. It is the opposite of Sayyi’ah (demerit, sin, bad deed).

**Al-Hashr:** (الحصر) Another name for the Day of Judgment, Yawmul-Hashr (يوم الحصر) (Day of the Gathering). Place or vast ground or Field of Gathering. It is also the name of Sürah 59 of the Noble Qur’ân.

**Hasîr:** (الحصير) A mat that is made of leaves of date-palms and is fit for one man or more to stand up and pray upon. It may be used for other purposes also.
Hawd Kawther: The watering-place (Cistern/Basin/Tank/Fountain/River) of Prophet Muhammad ﷺ, whose pure drink will refresh the believers on the Day of Judgment.

Hawâlah: The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.

Hawârî: Sincere supporter or disciple.

Hawâzin: A tribe of Quraysh.

Hâwiyyah: The lowest pit of Hell.

Hawl: The minimum period of time after which Zakât becomes due upon property.

Hawwa: Eve, the wife of Adam. The Qur'ân indicates that Hawwa was created as an equal mate for Adam, and that both Adam and Hawwa sinned equally when they disobeyed Allâh by eating fruit from the forbidden tree in the heaven. Upon turning to Allâh in repentance, both were likewise equally forgiven.

Hayâ': This term covers a large number of concepts. It may mean modesty, self-respect, bashfulness, honor, etc. Hayâ' is of two kinds: good and bad; the good Hayâ' is to be ashamed to commit a crime or a thing that Allâh and His Messenger ﷺ has forbidden, and bad Hayâ' is to be ashamed to do a thing, which Allâh and His Messenger ﷺ ordered to do.

Henna: A kind of plant used for dyeing hair etc.

Hibah: present, gift.

Hibarah: A sheet from Yemen with colored stripes of red or green. Some say it is of green color.

Al-Hidânah: The nursing and caretaking of children.

Hifz: It means to memorize. In the religious sense, Muslims try to memorize the whole Qur'ân. Any person who achieves this task is called Hâfiz. There are millions of Muslims who memorize the whole Qur'ân.

Hijâb: Veil, partition, curtain, covering the body. Screening between non-Mahram men and women. Any kind of veil, it could be a curtain or a facial veil, etc. A long dress prescribed for Muslim women to cover their whole body from head to feet.

Hijâz: The region along the western seaboard of Arabia, in which Makkah, Al-Madinah, Jeddah, and Ta’if are situated.

Hijr: The place of Thamûd before Tabûk between Al-Madinah and Shâm. Also the unroofed portion of the Ka'bah called Hatîm, which at present is in the form of a compound towards the north of it.
**Hijrah:** (الهجرة) It signifies migration from a land where a Muslim is unable to live according to the precepts of his faith to a land where it is possible to do so. Hijrah can also mean to leave a bad way of life for a good or more righteous way. The Hijrah par excellence for Muslims is the Hijrah of the Prophet ﷺ that not only provided him and his followers refuge from persecution, but also an opportunity to build a society and state according to the ideals of Islam.

**Hijri:** (الهجري) Name of the Islamic lunar calendar. It refers to the Prophet’s migration from Makkah, because of the mounting hostility, there to Yathrib (200 miles north) whose people had invited him. This journey took place in the twelfth year of his mission. He arrived on the 20th of September 622 CE, and the city proudly changed its name to Madīnatun-Nabī (the Prophet’s city), commonly known as Al-Madinah. This is the beginning of the Islamic lunar calendar, often called the Hijri calendar, it is dated from this important event, which marks the beginning of an Islamic state (in Al-Madinah) in which the Sharī’ah (Islamic law) was implemented. The months of the Islamic calendar are: Muḥarram, Safar, Rabī’ul-Awwal, Rabī’uth-Thâni, Jumādal-Ulâ, Jumādath-Thâniyah, Rajab, Sha’bān, Ramadān, Shawwāl, Dhul-Qa’dah, Dhul-Hijjah.

**Hilāb:** (حلاب) A kind of scent.

**Al-Hill:** (الحل) The area outside the sacred precincts of Makkah.

**Himā:** (الحمي) A private pasture.

**Hims:** (حمص) A city in Shām (Syria, Lebanon, Palestine, Israel and Jordan) now it is in Syria.

**Himyān:** (حميان) A kind of belt, part of which serves as a purse to keep money in it.

**Hiqqah:** (الحقة) A three-year-old she-camel.

**Hirā’:** (الحراء) The cave in a mountain named Jabal-Nūr on the outskirts of Makkah where Muhammad ﷺ, at the age of forty, received the first revelations of the Qur‘ān, beginning with the word Iqra’ that means ‘read’. The cave was a favorite place of retreat for Muhammad ﷺ prior to his call to prophethood, where he could contemplate alone and seek Allāh free from the distractions of the city below.

**Hubal:** (هيل) Hubal, the chief of the minor deities, was an image of a man, and was said to have been originally brought to Arabia from Syria. It was one of the so many false gods of Arabs housed in the Ka‘bah in the pre-Islamic period of Ignorance.

**Hublā:** (الحبل) A kind of desert tree.

**Hudā:** (الهداء) Chanting of camel-drivers keeping pace of camel’s walk.
**Al-Hudaybiyah:** (الحدبيه) A well-known place ten miles from Makkah on the way to Jeddah.

**Hudūd:** (الحدود) (sing. Hadd) Allâh's set boundary limits for Halâl (lawful) and Harâm (unlawful). Whoever transgresses these limits may be punished or forgiven by Allâh as He wills. Legal punishment for certain crimes like robbery (to cut the hands), adultery or fornication (stoning or lashes and exile for one year), apostasy (killing), etc.

**Hujjâj:** (الحجاج) Pilgrims. Persons who have been on the pilgrimage to Makkah during the Hajj season in the month of Dhul-Hijjah. (Singular: Hâjj = ا a male pilgrim; Hájjah = ا a female pilgrim)

**Hujrah:** (الحجرة) Courtyard of a dwelling place, or a room.

**Hukm:** (الحكم) Literally meaning verdict, judgment, decision (see Verse 6:57), sometimes gives the meaning of wisdom, discretion, knowledge and the power to see things in their true perspective (Verse 26:83).

**Hukmiyyah:** (الحكمية) One of the Khawârij sects. So named because they had rejected the verdict of the arbitrators appointed by ‘Ali and Mu’tawiyah under the plea that judgment rests only with Allâh.

**Hullah:** (الحلا) A Najrâni garment or shroud or coffin consisting of two parts, two-piece garment, lower wrap and upper wrap. Two pieces of a garment made of the same material.

**Humaz:** (الهمز) Madness or evil suggestions.

**Hums:** (حمس) The tribe of Quraysh, their offspring and their allies were called Hums. Those who were either lived in Harâm or born there or were in the area of Harâm or were from the tribes of Kinânah and Jadilah. This word implies enthusiasm and strictness. The Hums used to say: “We are the people of Allâh.” They thought themselves superior to other people.

**Hunayn:** (التين) A valley between Makkah and Tâ'if where the battle took place between the Prophet and Quraysh pagans.

**Huqûq:** (الحقوق) (sing. Haq) Rights.

**Hûr:** (الحور) (Houris) Very fair females of Paradise wide-eyed with intense black irises and intense white scleras created by Allâh as such not from the offspring of Adam. (Hûrîn-wide-eyed houris)

**Hûrin-'Éin:** (حور عين) Wide-eyed houris.

**Ibâdah:** (العبادة) Literally means worship, it refers to all those acts with which one renders worship and adoration, obedience and submission, service and subjection to Allâh (. Thus in Islam, visiting the sick, giving charity, hugging one’s spouse, or any other good act is considered an act of worship.
**Iblis:** (إبليس) The word literally means ‘thoroughly disappointed, one in utter despair’. It is the personal name of Shaytân (Satan) or the cursed devil, as found in the Qur’ân. Iblis is believed to be a prominent member of the jinn, a class of Allâh’s creation. When Adam (the first human) was created, Allâh commanded Iblis and all the other angels to prostrate themselves before Adam. He rebelled against Allâh out of vanity and refused the Command of Allâh to prostrate before Adam, and was cast out from heavens. Iblis reasoned to himself that he was superior to Adam since he was made of fire while Adam was only made of clay. By this one act of defiance, Iblis introduced the sins of pride, envy, and disobedience into the world. Hence, Allâh told him that he will dwell in Hell. Iblis asked Allâh for a postponement until the Hereafter. He also asked Allâh to allow him to mislead and tempt humankind to error. This term was granted to him by Allâh whereafter he became the chief promoter of evil and prompted Adam and Eve to disobey Allâh’s order. Allâh told him that only the misguided ones would follow him and that He would fill Hell with him and his followers. Iblis swore that he would mislead and misguide all the people except those sincere and devoted worshippers of Allâh. Allâh warns human beings repeatedly in the Qur’ân that Iblis is an avowed enemy of humankind, whose temptations must be resisted in order to stay on the Straight Path. He is possessed of a specific personality and is not just an abstract force.

**Ibn:** (ابن) (also used as bin) Arabic term meaning ‘son of’. Many famous Muslim men in history are known by a shortened version of their names beginning with Ibn. Examples include, Ibn Khaldûn (a historian), Ibn Sîna (a physician), Ibn Rushd (a judge and philosopher), and Ibn Batûtah (a world traveler).

**Ibn Hajar:** (ابن حاج) Allamah Hâfîz Ahmad bin Hajar ‘Asqalânî.

**Ibn Labûn:** (ابن لبوين) Two year old camel.

**Ibrâhîm:** (إبراهيم) Abraham, a Prophet and righteous person revered by Muslims, Jews, and Christians alike as the patriarch (father-figure) of monotheism. Muslims commemorate Ibrâhîm’s devotion, struggles and sacrifices during the annual Hajj rites.

**‘Iddah:** (العدة) The waiting period prescribed by Allâh that a woman is required to observe as a consequence of the nullification of her marriage with her husband or because of the husband’s death, during which a woman may not remarry after being widowed or divorced.

**Idhkhir:** (الأذاخر) A kind of grass well-known for its good smell, and is found in Hijaz, Saudi Arabia.

**Idtibâ':** (الضبط) In Ihram, putting the upper wrap (Ridâ’) under the right armpit leaving the right shoulder bare, and placing part of it over the left shoulder.
Glossary of Islamic Terms

**Ifádah:** (الإفادة) See Tawâful-Ifádah.

**Iftár:** (الإفطار) Breaking of the fast immediately after sunset at Maghrib as soon as the Call to Prayer (Adhân) is called.

**Ihdâd:** (الإحادة) Mourning for a deceased husband.

**Ihlâl:** (الإهلال) Raising the voice while reciting the Talbiyah during Hajj or ‘Umrah.

**Ihrám:** (الإحرام) The state of consecration into which Muslims enter in order to perform the Hajj or ‘Umrah (lesser pilgrimage). In which one is prohibited to practice certain deeds that are lawful at other times. The ceremonies of ‘Umrah and Hajj are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one’s intention to assume this state for the purpose of performing Hajj or ‘Umrah. Then Talbiyah pilgrimage recitation (Labbayk Allâhumma Labbayk... Here I am, 0 Allah, here I am) is recited, and two sheets of white unstitched seamless cloth are the only clothes men wear; the sheet wrapped below one’s waist is called Izâr, and the other wrapped round the upper part of the body is Ridâ’. This dress worn by pilgrims serves to reinforce a sense of humility, purity, and human equality. In the state of Ihrám the pilgrim is required to observe many prohibitions, for example, he may not hunt, shave or trim his hair, shed blood, use perfume, or indulge in sexual gratification.

**Ihsân:** (الإحسان) Right action, goodness, sincerity. Doing something in a goodly manner. The highest level of deeds and worship with perfection, i.e., when you worship Allâh or do deeds, consider yourself as if you see Him; and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you. In other words, Ihsân means to be patient in performing your duties to Allâh, totally for Allâh’s sake and in accordance with the Sunnah (legal ways) of the Prophet ﷺ in a perfect manner.

**Ihtikâr:** (الأحتكار) It means a planned hoarding of something for future profit. Ihtikâr is prohibited and unlawful as it creates artificial scarcity of essential foodstuff.

**Al-Ihtibâ’:** (الاحتباء) See Al-Habwah.

**Ibn Makhâd:** (ابن مخاض) One-year-old camel.

**Ijârah:** ( الإجارة) Literally means to give something on rent.

**Ijmâ‘:** (الجماع) Consensus of opinion among scholars and leaders. It is one of the means employed by Muslims for joint decision-making, and for interpreting the Sharî‘ah. Ijmâ‘ comes next to the Qur’ân and the Sunnah as a source of Islamic doctrines.
Ijtihād: (الاجتهاد) Independent interpretive or discretionary reasoning. The intellectual effort of Muslim scholars to employ reason and analysis of the authoritative sources Qur'ān and Sunnah for the purpose of finding legal solutions to new and challenging situations or issues. It is also said to exercise personal judgment based on the Qur'ān and the Sunnah.

Ilā’ or Iylā’: (إيلاء) A husband’s oath to abstain from sexual relations with his wife. The maximum permissible limit for abstaining from sexual relations in wedlock under such a vow is four months, after which it would automatically mean repudiation of the marriage.

Ilhām: (الإلهام) Literally means inspiration. Here it refers to those things or ideas that Allāh puts into the minds of His pious servants.

Iliyā’: (إيلا) Eilat seaport near Israel at head of Gulf ‘Aqabah.

‘Īlm: (العلم) Arabic term meaning knowledge. The Qur’ān and Hadīth encourage Muslims to constantly strive to increase their knowledge, of both religious and worldly matters.

‘Īlm Jafar: (علم الجفر) The science of numerical symbolism of letters. It is said to come down from ‘Alī bin Abu Tālib. Some say it to be Numology, Number manipulation, and some name it to be the art of ciphering or deciphering.

Imām: (الإمام) Generally, the term Imām refers to one who leads congregational worship. More broadly, the term also applies to religious leaders within the Muslim community, it is also used with reference to the founders of the different systems of theology and law in Islam, and in its highest form, refers to the head of the Islamic state.

‘Imāmah: (العمامة) The turban or similar head covering.

Imām Mahdī: (الإمام مهدي) He will make his appearance when the Muslims will be at their weakest position. With his advent, the greater signs of Qiyyāmah (Resurrection) will commence. He will be the leader of the Muslims, and after his death, Prophet ‘Eisa (Jesus) will take over the leadership.

Imān: (الإيمان) Literally means faith or belief. Here it refers to believing in Allāh (as the One and only God and believing that Muhammad is His Messenger, and also having belief in other articles of faith.

Imlūs: (الإملاص) An abortion caused by being beaten over one’s (a pregnant wife’s) abdomen.

Imsāk: (الإمساك) To abstain completely from foods, drinks, intimate intercourses and smoking, before the break of the dawn till sunset.

Inbijāniyah: (الإنجانية) A woolen garment without marks.
**Injil:** (إنجيل) Arabic name for the Holy Scripture revealed to Prophet ‘Eisa (Jesus) during the last two or three years of his earthly life. The Injil mentioned by the Qurʾān should, however, not be identified by the four Gospels of the New Testament that contain a great deal of records of the life of Jesus written by his closest contemporaries in addition to the inspired statements of Prophet Jesus. It is significant, however, that the statements explicitly attributed to Jesus in the Gospels contain substantively the same teachings as those of the Qurʾān.

**Innā Lillāhi wa Innā Ilayhi Rājī‘ūn:** (إننا لله واننا إليه راجعون) When a Muslim is struck with a calamity, when he loses one of his loved ones, or when he has gone bankrupt, he should be patient and say this statement meaning ‘We are from Allāh and to Him we return’. Muslims believe that Allāh is the One Who gives and it is He Who takes away. He is testing us sometimes by giving something and sometimes by taking away. Hence, a Muslim submits himself to Allāh. He is grateful and thankful to Allāh for whatever he gets. On the other hand, he is patient and says this expression in times of turmoil and calamity.

**In shā’ Allāh:** (إن شاء الله) The meaning of this Arabic phrase is ‘If Allāh wills’. When a person wishes to plan for the future, when he promises, when he makes resolutions, and when he makes a pledge, he says this phrase. Muslims are to strive hard and to put their trusts with Allāh. They leave the results in the Hands of Allāh.

**Intiqās:** (الانتقاص) Sprinkling water on private parts while performing Wudū’.

**‘Iqād:** (الإيمان) The rope by which the camel’s foreleg is fettered.

**Iqāmah:** (الإقامة) It refers to the second call for the prayer that follows the first call (Adhān). Iqāmah means that the obligatory prayer in congregation is just to begin. It is to be recited in Arabic before every obligatory prayer. It is composed of specific words and phrases very closely related to the Adhān. The statements of the Adhān are recited reduced so that the statements that are expressed twice in the Adhān are recited once in Iqāmah except the last utterance of Allāhu-Akbar. The prayer is offered immediately after Iqāmah has been pronounced.

**Iqāmatus-Salāt:** (إقامة الصلاة) The offering of the prayers perfectly. This is not understood by many Muslims. It means: (A) Each and every Muslim, male or female, is obliged to offer his prayers regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet has said: “Order your children for prayer at the age of seven and beat them (about it) at the age of ten.” The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allāh in
case of non-fulfillment of this obligation by the Muslims under his authority. (B) To offer the prayers in a way just as the Prophet Muhammad ﷺ offered it with all its rules and regulations, as he ﷺ said: “Offer your prayers the way you see me offering them.” Please see Sahih Al-Bukhari, Vol. 1 for the Prophet’s way of praying, in the book of characteristics of the prayer and that the prayer (Salât) begins with Takbîr (Allahu-Akbar) with the recitation of Sûrat Al-Fâtihah etc., along with its various postures, standing, bowing, prostrations, sitting etc., and it ends with Taslîm.

Iqra’: (اقرأ) It means ‘read’ or ‘recite,’ it was the first word of the Qur’ân revealed to Muhammad ﷺ during one of his retreats to the cave of Hirâ’ above Makkah. Muslims refer to this word to remind themselves of the importance of acquiring knowledge, ‘from the cradle to the grave’ as Prophet Muhammad ﷺ said.

Irfâh: (الرفاه) To comb the hair everyday.

Isbâghul-Wudû’: (إسحاغ الوضوء) To perform ablution properly. It means either covering all required areas completely or washing them three times. (Likewise, Ahsanal-Wudû’ means performing ablution well, and Atammal-Wudû’ means performing ablution perfectly.)

Isbâl: (الإسلام) Making one’s lower garment too long below the heels.

‘Ishâ’: (العشاء) It is the commencement of darkness, and the beginning of the time of ‘Isha’ (night) prayer. The time for it starts about one hour and a half after sunset, till the middle of night.

Ish’âr: (الإشارة) Marking the Budn. This was done by grazing the skin of the camel’s hump until some blood appeared, and then wiping that blood in such a way as to leave a mark. This mark then indicated that the camel was set aside for sacrifice.

Ishrâq: (الإشراق) Sunrise.

Ishtimâl-Sammâ’: (اشتمال الصماء) The wearing of clothes in the following two ways: 1. To cover one shoulder with a garment and leave the other bare. 2. To wrap oneself (with hands enclosed) in a garment while sitting in such a way that nothing of that garment would cover one’s private parts. (See Ihtibâ’)

Ishtirâk: (الاشتراك) Equivocally; participation; partnership. While Istidânah means the raising or building up credit through credit purchases. It however does not apply to the raising of cash loans.

Islam: (الإسلام) Its meaning encompasses the concepts of peace, greeting, salutation, surrender, obedience, loyalty, allegiance and commitment. Literally means ‘submission to the will of Allâh,’ and refers commonly to an individual’s surrender and commitment to God the Creator through ad-
herence to the religion by the same name. The most important and pivotal concept in Islam is the Oneness of God. See Allah for more on the concept of God. Islam teaches that all faiths have, in essence, one common message: the existence of a Supreme Self, the one and only God, whose sovereignty is to be acknowledged in worship and in the pledge to obey His teachings and commandments, conveyed through His Messengers and Prophets who were sent at various times and in many places throughout history. Islam demands a commitment to submit and surrender to God so that one could live in peace; peace (Salâm) is achieved through active obedience to the revealed commandments of God, for God is the Source of all peace. Commitment to Islam entails striving for peace through a struggle for justice, equality of opportunity, mutual caring and consideration for others’ rights, and continuous research and acquisition of knowledge for the better protection and utilization of the resources of the universe.

The basic beliefs of Islam are: the Oneness of the only God who is Sovereign of the universe; the Revelation of the teaching and commandments of God through angels in heaven to Prophets on earth, and written in sacred writings that all have the same transcendent source; these contain the will of God marking the way of peace for the whole universe and all mankind; the Day of Judgment which inaugurates the Afterlife in which God rewards and punishes with respect to human obedience to His will.

Islam is the last and final religion to all mankind and to all generations irrespective of color, race, nationality, ethnic background, language, or social position. Islam teaches that human diversity is a sign of the richness of God’s mercy, and that God wills human beings to compete with each other in goodness in order to test who is the finest in action; this is, according to Islam, the reason for the creation of the universe.

Islam was revealed to the Prophet ﷺ (Sûrah 3 Al ‘Imrân—The Family of Imrân, Verse 19) “Truly, the religion with Allah is Islam,” and again (Sûrah 5: Al-Mâ’idah—The Table Spread, Verse 3) “This day I have perfected your religion for you, and have chosen for you Islam as your religion.” A person who enters the fold of Islam is called a Muslim. The religion of Islam is not to be confused with Mohammedanism. The latter is a misnomer to Islam. Muslims do not accept this name as it gives wrong information about Islam and Muslims.

Ismâ’il: ( إسماعيل) (Ishmael) The elder son of Abraham, Prophet of Allah and the father of the Arabs, born to his wife Hajar. When he was about thirteen years old, Ismâ’il helped Abraham build the Ka'bah as a place for monotheists to worship the One God. He, along with his younger brother Ishâq (Isaac), are considered by Muslims to have been Prophets in their own right.

**Isrâ’** (الْإِسْرَاءُ): Another name for Sûrah Bûnî Isrâ’îl (17) of the Noble Qur’ân.

**Isrâ’ wa Mi’râj** (الْإِسْرَاءِ وَالْمَيْرَاءُ): The miraculous ‘Night Journey’ and ‘Ascension’ of Prophet Muhammad ﷺ, respectively, from Makkah to Al-Aqsâ Mosque in Jerusalem, which took place in 619/620 CE. This important event, which took place in the year of Muhammad’s wife Khadijah’s death, gave strength to him by reaffirming God’s support for him. During this event, instructions for the formal Muslim prayer were revealed to Muhammad ﷺ, making them a cornerstone of Muslim faith and practice.

**Istâbraq**: (إِسْتَبْرَاقُ) Thick Dîbâj (pure silk brocade).

**Istibrâ’** (الْإِسْتِبْرَاء): The elapse of one menstruation period in the case of a newly purchased slave-woman.

**Istighfâr**: (الإِسْتِغْفَارُ) To seek Allah’s forgiveness. It is something that must be done continuously in a Muslim’s life.

**Istihdâd**: (الْإِسْتِحْدَادُ) Bleeding from the womb of a woman in between her ordinary periods. (See Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 303)

**Istihsân**: (الإِسْتِحْسَانُ) To give a verdict with a proof from one’s heart with satisfaction, and one cannot express it [only Abû Hanîfah and his pupils say so but the rest of the Muslim religious scholars of Sunnah (and they are the majority) do not agree to it].

**Istijmâ’r**: (إِسْتِجْمَارُ) Purification by stone.

**Istikhârah**: (الإِسْتِخْمَارُ) A prayer consisting of two Rak‘ât in which the praying person appeals to Allah to guide one to the right decision, regarding a certain deed, or a particular problem, or a situation with which one is confronted. (See Hadîth No. 263, Vol. 2; Hadîth No.391, Vol. 8; Hadîth No. 487, Vol. 9; Sahîh Al-Bukhârî)

**Istinquâ’**: (الإِسْتِنْجَاءُ) Cleansing of one’s private parts after having relieved oneself. A person can cleanse himself with water or clods of earth.

**Al-Istinshâq**: (الإِسْتِنشَاقُ) Rinsing the nose.

**Istisqa’**: (الإِسْتِسْقَاءُ) A prayer consisting of two Rak‘ât, invoking Allah for rain in seasons of drought. (See Sahîh Al-Bukhârî, Hadîth 119, Vol. 2)

**Ithm**: (الإِثَّم) Ithm denotes negligence, dereliction of duty and sin.

**Ithmid**: (الإِثْمَدُ) Antimony that clears the vision and makes the eyelashes grow.

**I’tikâf**: (الإِتْكَافُ) Seclusion in a mosque for the purpose of worshipping Allah only. It refers to the religious practice of spending the last ten days of Ramadân (either wholly or partly) in a mosque so as to devote oneself exclusively to worship. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a
very short period, and that is only for very urgent necessity, e.g., answering
the call of nature or joining a funeral procession etc.

Izār: (الإزار) A sheet worn below the waist to cover the lower half of the body.

Jabriyyah: (الجابرية) The Jabriyyah sect has the belief that a person is free
to do according to his will and he is responsible solely what deeds he
performs, good or bads against the Qadariyyah sect whose belief is
just the opposite.

Jad'ā: (جادعاء) An animal with the cut nose, ear or lip. But it is more
specific for the nose being most common cases.

Jadha'ah or Jadha': (جذع, جذعة) A four-year-old she-camel, or a sheep more
than one year and less than two years, or cow of three years age, or a horse
five years age. The criterion in goat, cow, ox and camel is having two teeth
and in sheep who has reached the age of one year.

Jahālah: (الجهالة) Uncertainty in a contract that may lead to a later
dispute; see Gharar.

Jahannam: (جهنم) Most commonly understood to mean Hell described as a
place of torment, sorrow, and remorse. Islam teaches that God does not
wish to send anyone to Hell, yet justice demands that righteous people be
rewarded and those who insist on evil living without repentance and on
denial of God be punished. In fact, it is one of the levels of Hell. There are
seven levels of Hell-fire: 1. Jahām the shallowest level of Hell. It is reserved
for those who believed in Allâh and His Messenger ﷺ, but who ignored
His commands. 2. Jahannama deeper level where the idol-worshippers are
to be sent on the Day of Judgment. 3. Sa'īris reserved for the worshippers
of fire. 4. Saqarthis is where those who did not believe in Allâh will be sent
on the Day of Judgment. 5. Ladhawill be the home of the Jews. 6.
Hâwiyahwill be the abode of the Christians. 7. Hutamahtthe deepest level
of Hell-fire. This is where the religious hypocrites will spend eternity. The
worst of Allâh’s creation are the Munâfiqin (hypocrites), whether they be
of mankind or jinn, for they outwardly appear to accept, but inwardly re-
ject Allâh and His Messenger ﷺ. A dweller of Hell is called a Jahannamī.

Jâhih: (الجاهل) Literally means ‘an ignorant person.’ Here it refers to one who
is ignorant of the knowledge of Islam irrespective of whether it is general
knowledge of Islam, or knowledge of the rules and regulations of Islam.

Jâhiliyyah: (الجاهلية) Literally ‘ignorance’ is a concise expression for the
pagan practice of the days before the advent of the Prophet Mu-
hammad ﷺ. Jâhiliyyah denotes all those world-views and ways of life
that are based on rejection or disregard of heavenly guidance commu-
nicated to mankind through the Prophets and Messengers of God; the attitude of treating human life, either wholly or partly, as independent of the directives of God.

**Jahîn:** (الجحيم) See Jahannam.

**Jahmiyyah:** (الجهمية) Taken its name from its progenitor Jahm bin Safwân. This sect denies seeing Allâh in the Hereafter.

**Jâhirî Salâh:** (الصلاة الجهرية) Prayer of audible recitation.

**Jayshul-‘Usrah:** (جيش العسرة) Army of Hardship, meaning the campaign to Tabûk.

**Jâli:** (الليل) A kind of good smelling grass grown in Makkah.

**Jâriyah:** (الجارية) A young girl.

**Jâ‘iz:** (الجائز) see Halâl.

**Jalâb & Janâb:** (جلب وتجنب) Jalab (bringing) and Janab (avoidance) meaning the tax collector should not stop in one place and demand that people bring their goods and livestock to him for assessment of tax; and also the people should not go to remote areas away from where they are expected to be so that the tax collector has to travel far and face hardship in doing his job.

**Jallâlah:** (الجلالة) The animal that eats dung or the dropping of other animals.

**Jalsah:** (جلسه) Sitting between the two prostrations.

**Jâm'î:** (المجمع) Muzdalifah, a well-known place near Makkah.

**Jâmi‘:** (المجمّع) Collection of *Ahâdîth* on a list of topics like belief, laws, Sunan, purification, piety, manners, interpretation, history, etc.

**Jâmâ‘at:** (المجمع) It is a group or a congregation for communal worship.

**Jamrah:** (الحمراء) (pl. Jimâr) White hot coal. A small stone-built pillar in a walled place. There are three Jimâr situated at Mina. One of the ceremonies of Hajj is to throw pebbles at these Jimâr on the four days of ‘Eidul-Adhâ at Mina.

**Jamratul-‘Aqabah:** (جمارقة العقبة) One of the three stone pillars at Mina. The last and the greatest one. It is situated at the entrance of Mina from the direction of Makkah. One of the rites of Hajj is to throw pebbles at these stone pillars, which represent Satan.

**Jamratul-‘Ullâ:** (جمارقة أولى) The first one.

**Jamratul-Wusta:** (جمارقة وسطى) The middle one.

**Janâbah:** (الجنابة) The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream, whether intentional or otherwise. A person in such a state should perform Ghusl (i.e.,
have a bath) or do Tayammum, if a bath is not possible; otherwise the per-
son may not perform Salâh (prayer) or recite or touch the Qur‘ân.

Janâzah: (الصلاة) The Muslim funeral prayer, performed as a sign of
respect and goodwill for a deceased Muslim, immediately prior to bur-
ial. The prayer reminds all Muslims of their ultimate mortality, thereby
reinforcing an ethic of righteous and God-conscious living.

Janîb: (النبي) A good kind of date.

Jannah: (الجنة) Paradise, described as a place of happiness, contentment,
and vitality. A reward for the righteous and God-conscious, who be-
lieve in the Oneness of Allâh and in all His Prophets and Messengers,
and who follow the way of life of the Prophets. A created abode in the
Hereafter as a blissful garden, where people live in eternal comfort and
joy. Jannah has eight gates around it and each of these eight gates has
eleven doors. The names of the eight gates are:

1. Bâbul-Imân (باب الإيمان).
2. Bâbul-Jihâd (باب الجهاد).
5. Bâbur-Râdın (باب الرضين).
7. Bâbut-Tawbah (باب التوبة).
8. Bâbus-Salât (باب الصلاة).

A dweller of Paradise is called a Jannati.

Al-Jarhu wat-Ta’dil: (الجرح والتعديل) The Science of Validation of Ahâdîth,
validation or invalidation.

Jâriyah: (الجارية) Bondmaid, a female bond servant.

Jazâkallâhu khayran: (جزاك الله خيرًا) This is a statement of thanks and
appreciation to be said to the person who does a favor. Instead of say-
ing thanks (Shukran), the Islamic statement of thanks is to say this
phrase. Its meaning is: May Allâh reward you for the good. It is under-
stood that human beings can’t repay one another enough. Hence, it is
better to request Almighty Allâh to reward the person who did a favor
and to give him the best.

Ji‘ah: (المجهية) Beer. A drink made from barley and wheat.

Jibrîl or Jibrîl: (جبريل) Muslims believe that angels are
among God’s many creations. He is believed to be one of the most im-
portant angels, as he was responsible for transmitting God’s Divine re-
vellations to all of the human Prophets, ending with Muhammad ﷺ.
Due to his special role in bridging the divine and human realms, he is
referred to in the Qur‘ân as a Spirit (Rüh) from God.

Jîbt: (الجبت) It signifies a thing devoid of any true basis and bereft of
usefulness. In Islamic terminology the various forms of sorcery, divina-
tion and soothsaying, in short, all superstitions are called Jîbt.
Jihâd: The word literally means ‘to strive’ or ‘to exert to the utmost.’ It is an Arabic word the root of which is Jahada, which means to strive for a better way of life. The nouns are Juhd, Mujâhid, Jihâd, and Ijtihâd. The other meanings are: struggle, endeavor, strain, exertion, effort, diligence, fighting to defend one’s life, land, and religion. Usually understood in terms of personal betterment, Jihâd remained a highly nuanced concept, it should not be confused with Holy War, a common misrepresentation, the latter does not exist in Islam nor will Islam allow its followers to be involved in a Holy War. The latter refers only to the Holy War of the Crusaders. Jihâd is not a war to force the faith on others, as many people think of it. It should never be interpreted as a way of compulsion of the belief on others, since there is an explicit Verse in the Qur’ân that says: “There is no compulsion in religion.” (Qur’ân: Al-Baqarah 2:256). Jihâd is not a defensive war only, but a war against any unjust regime, or any evil that is rampant in the society. If such a regime or a group exists that is spreading disinformation, and by that creating the chaos, a war is to be waged against the leaders, but not against the people to stop it. People should be freed from the unjust regimes and influences so that they can freely choose to believe in Allâh and worshipping Him. Not only in peace but also in war, Islam prohibits terrorism, kidnapping, and hijacking, when carried against civilians. Whoever commits such violations is considered a murderer in Islam, and is to be punished by the Islamic state. During defensive wars, Islam prohibits Muslim soldiers from harming civilians, women, children, elderly, and the religious men like priests and rabbis. It also prohibits cutting down trees and destroying civilian constructions. In short, any cruelty or unjust practice with the enemies is also prohibited in Islam, in fact introducing the highest human rights first time before the world.

Jilâb: (الجلاب) (pl. Jalâbîb) It is a long loose fitting garment worn by the Arabs as an overgarment or outer garment or outer covering.

Jimâr: (الجمار) See Jamrah.

Jinn: (الجن) A creation, created by Allâh from fire, like human beings from mud, and angels from light. Like man, a Divine Message has also been addressed to them and they too have been endowed with the capacity, again like man, to choose between good and evil, between obedience and disobedience to God. See Sûrah 72 of the Noble Qur’ân. These are spiritual beings that inhabit the world and are required to follow the orders of Allâh and are accountable for their deeds. They can be good or bad, just like people. The word Jinn in Arabic means
hidden, which indicates that they are invisible creatures. It is said that they take on different shapes and forms. Occasionally they involve themselves in the lives of human beings, causing confusion and fright, though not all jinns are believed to be malevolent.

Ji'ránah: (الجيرانة) A place, few miles from Makkah. The Prophet distributed the war booty of the battle of Hunayn there, and from there he assumed the state of Ihram to perform 'Umrah.

Jirár: (الجراح) (Also called Qullah - القلة) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (Qirbahs - القربة).

Jizyah: (الجزية) Head tax or poll tax. A uniform tax or surcharge imposed upon every person or every adult in a specific group, as on those entering or leaving a country or using a particular service or conveyance. Tax imposed by Islam on all non-Muslims living in an Islamic government in lieu of the guarantee of security and protection provided to them as the Dhimmis (Protected People) of an Islamic state, and their exemption from military service and payment of Zakah or other taxes imposed on Muslims, they should pay this tax to compensate. If the State cannot protect those who paid Jizyah, then the amount they paid is returned to them. Jizyah symbolizes the submission of the non-Muslims to the suzerainty of Islam. (See Sahih Al-Bukhārī, Vol. 4, Ahādith No. 384, 385 and 386)

Jubbah: (الجبية) A cloak, outer garment.

Al-Jubār: (الجار) Bloodshed with impunity (exemption), i.e., without liability.

Juhfah: (الحيفة) The Miqat of the people of Sham.

Jumu‘ah: (الجمعة) Friday, the Muslims’ day of gathering, when all Muslim males must go to the mosque to hear the Friday Khutbah (sermon) and to offer the Jumu‘ah congregational prayer, instead of Zuhr prayer. On this special day, Muslims make an extra effort to go to the main mosque of the vicinity with their fellow Muslim brothers. Also Sūrah 62 of the Noble Qurān.

Jumu‘ah Masjid: (مسجد الجمع) Refers to the mosque in which Jumu‘ah prayer is offered. It is generally the main mosque in a town or city.

Junub: (الجب) A person who is in a state of Janâbah means to be in a state of ceremonial impurity or defilement. A male becomes Junub on having sexual intercourse or simply on the emission of semen in sleep or otherwise. A female also becomes Junub as a result of sexual intercourse as well as when she is menstruating or having postnatal bleed-
ing. These are the general causes of Janâbah, which is also referred to in the books of jurisprudence as Hadath Akbar. A full bath is required for a Junub to receive purification or Tahârah, without which a man or woman is not allowed to touch or read the Qur’ân, enter the mosque or offer the prayers. In the absence of water, however, one is allowed to resort to Tayammum (dry ablution). It substitutes for both, a full bath (Ghusl) and ablution (Wudû’).

Juyûb: (الجوع) Bosom or breast.

Juz': (الجزء) Collection of Ahâdîth handed over by a single individual, a Companion, a Successor or a succeeder

Ka'bah: (الكعبة) The first house of worship built for mankind as the first building dedicated to the worship of the One God. The Ka’bah is an empty cube-shaped stone building whose foundations were built by the angels and originally built by Adam and later on reconstructed by Prophet Abraham and his son, Prophet Ishmael about 4,000 years ago. It was rebuilt with the help of Prophet Muhammad, and is covered by a black and gold cloth embroidered with Verses from the Qur’ân. It is located within the court of the Sacred Mosque (Al-Masjidul-Harâm) at Makkah, it is the most sacred place in Islam and commonly referred to as the ‘House of Al-lâh.’ It is the focal point towards which Muslims all over the world face in their five daily prayers. Pilgrims at Makkah are supposed to circumambulate the Ka’bah. The Ka’bah contains the sacred Black Stone.

Al-Kabâ’ir: (الكبائر) The biggest sins, such as polytheism, murder, illegal sex, usury, theft, etc.

Kabsh: (الكبش) Ram, a male sheep.

Kafan: (الكفن) The shroud for the dead.

Kafâlah: (الكفالة) The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment etc.

Kaffârah: (الكفارة) Expiation for any loss, injury, lack of services, etc., also an expiation or atonement for a missed or wrongly practiced obligatory religious act, it is usually in the form of money or foodstuff or a sacrifice of an animal to free oneself from the consequences of sin (term specially used regarding the non-fulfillment of a pledge).

Kâfil: (الكفيل) A person providing surety, or a guarantor.

Kâfir: (الكافر) It signifies one who denies or rejects the truth. A person who disbelieves in Allâh, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the Qadar (Divine Preordain-
ments). It also refers to one who does not believe in Muhammad as the final Messenger of Allâh.

Kâfîr (الكافير) Literally means camphor. It is a special heavenly perfume that will be mixed with non-intoxicating, pure wine and be given to the righteous in the Hereafter. See the Holy Qur'ân, Al-Insân (76:5).

Kalâlah: (الكلاه) One who leaves behind no heir. According to some scholars, it refers to those who die leaving neither any issue nor father nor grandfather. According to others, it refers to those who die without any issue (regardless of whether they are succeeded by father or grandfather).

Kalâm: (الكلام) Talk or speech; has also been used through the ages to mean logic or philosophy.

Kalâm Majîd: (كلام مجيد) Refers to the Noble Qur'ân, the Message of God.

Kalîmah: (الكلمة) Refers to the basic tenet of Islam, i.e., bearing witness that none has the right to be worshipped but Allâh and that Muhammad is the Messenger of Allâh.

Kalîlah: (الكليلة) Poor dependents and a debt.

Kanîz: (الكنز) Hailed up gold, silver and money, the Zakât of which has not been paid. (See the Qur'ân 9:34).

Karâmât: (الكراوات) (sing. Karâmâh) Literally means a miracle. But in Islam it refers to miracles performed by saints and other pious slaves of Allâh. These miracles are performed only by the will of Allâh. Saints cannot perform any miracles of their own accord.

Kasafat: (كسفة) An Arabic verb meaning ‘eclipsed’, used for a solar eclipse: Ash-Shamsu Kasafat (the sun eclipsed).

Kashf: (الكشف) Literally means ‘manifestation’.

Katam: (الكم) A plant used for dyeing hair (Wasmah).

Al-Kawthar: (الكوثر) A sacred fountain in Jannah (Paradise). It is the source of all the four rivers of Jannah, and feeds the Hawd of Prophet Muhammad, which is at the end of the Sirâtul-Mustaqîm. It is a gift from Allâh to the Prophet to quench the thirst of true believers. (See Hawd Kawthar). Also the name of Surah No. 108.

Khabâl: (الخبال) The (mire of) pus or sweat of the people of Hell.

Khabât: (الخبط) The leaves of a thorny desert tree.

Khadhîf: (الخذف) The act of throwing small pebbles (like in Ramy).

Khadirah: (خضرة) A kind of vegetation.
Khaybar: (Khīrāb) A well-known town in the north of Al-Madīnah on the road to Syria.

Khayf: (Khīf) A valley.

Khalās: (الخلاص) A condition stipulating that the seller will deliver the product when it comes into his possession.

Khilfah: (الخلفة) Pregnant she-camels those are halfway through their pregnancy.

Khalīfah: (الخليفة) (Caliph) The Imâm or the Muslim ruler.

Khalīfah: (الخليفة) An Arabic term meaning ‘successor,’ it refers to the rightful successor of Prophet Muhammad ﷺ as leader of the Ummah (worldwide Muslim community). The Khalīfah is not a Prophet; rather, he is charged with upholding the rights of all citizens within an Islamic state and ensuring application of the Sharī'ah (Islamic law). Another title for the Khalīfah (caliph) is Amīrul-Mu’mīnīn meaning ‘the Leader of the Believers’. In the political history of Islam, Khalīfah became the title of the successors of the Prophet Muhammad ﷺ, notably the first four Rightly-Guided Caliphs known as Al-Khulafā’ur-Rāshidūn. The immediate successors of Prophet Muhammad ﷺ, were Abū Bakr Siddiq, ‘Umar bin Khattāb, ‘Uthman bin ‘Affān, and ‘Ali bin Abu Tālib (11-35 AH, 632-655 CE). With the establishment of the Umayyad hereditary rule immediately after this, the institution of the Caliphate changed into monarchy. Yet the rulers called themselves Caliphs. Formally the institution of the Caliphate came to an end in 1924 CE when Kamal Ataturk of Turkey arbitrarily declared its abolition.

Khalil: (الخليل) A close friend. The one whose love is mixed with one’s heart and it is superior to a friend or beloved. The Prophet ﷺ had only one Khalil, i.e., Allāh, but he had many friends.

Khalīq: (الخلوق) A kind of perfume and dye made from saffron.

Khamr: (الخمر) It literally means ‘wine’, and has been prohibited by
Islam. This prohibition covers everything that acts as an agent of intoxication, and includes all kinds of alcoholic drinks. See Noble Qur’ân, Al-Baqarah (2:219), Al-Mâ‘idah (5:93).


Khamîsah: (الخميسة) A black woolen square blanket with marks on it.

Khandaq: (الخندق) It means a ditch. Generally referred to the battle of Khandaq.

Kharâj: (الخراج) Tax imposed on the revenue from land taken from non-Muslims to ensure their equal rights under Islamic law.

Kharâj: (الخراج) Zakât imposed on the yield of the land (1/10th or 1/20th).

Kharqâ’: (الخراق) An animal with pierced ears.

Khasafa: (الخسف) A word meaning ‘eclipsed’ used for lunar eclipse: Al-Qamaru Khasafa (the moon eclipsed).

Khatîb: (الخطيب) Orator, speaker.

Khawârij: (الخوارج) (Khârijites or the Seceders) The people who dissented from the religion and disagreed with the rest of the Muslims. According to their belief a sinner is out of the folds of Islam.

Khâzîr or Khâzîrah: (الخزيرة, الخزيرة) A special dish prepared from ground meat, white flour, fat etc.

Khibr: (الخيب) The agreement to Mukhâbarah, i.e., selling fruit before it ripens.

Khilâbah: (الغلابة) Deception. See Musarrah:

Khilâfah: (الخلافة) The Muslim state or the office of the caliph.

Khilâl: This term is generally used in the act of Wudû’ (ablution). It refers to the passing of fingers either through one’s beard or passing of fingers of one hand through the fingers of the other hand, or even passing of the little finger through the toes.

Khimâr: (الخمار) Headcloth, head and face veil, head cover, veil covering the face but leaving the eyes exposed. Any scarf like piece of cloth used to cover the whole head and neck and may also be used to cover the bosom of a woman.

Khuff: (الخنف) (pl. Khifâf) Leather socks or slippers.

Khol: (الخلع) It signifies a woman’s securing the annulment of her marriage through the payment of some compensation like returning back the Mahr to her husband which he gave her. See Verse 2:229.
Khunmrah: A small mat just sufficient for the face and the hands (on prostrating during prayers).

Khums: It literally one fifth. One fifth of the spoils of war is earmarked for the struggle to exalt the Word of Allah and to help the orphans, the needy, the wayfarer and the Prophet’s kinsmen. Since the Prophet devoted all his time to the cause of Islam, he was not in a position to earn his own living. Hence a part of Khums was allocated for the maintenance of the Prophet as well as for his family and the relatives dependent upon him for financial support. See Qur’an, Al-Anfāl (8:41).

Khushū‘: Submissiveness and attentiveness during the prayer with homage, humbleness and fear of Allah.

Khutbah: (الخطبة) Sermon or religious talk. The weekly community address given by an Imam immediately prior to the Friday congregational prayer. The address serves as a venue for leaders to share with members of the congregation religious insights, to discuss Islamic viewpoints on important contemporary issues, and to reinforce teachings of Islam. The greatest sermon in the history of mankind is called Khutbatul-Wadā‘ (the Farewell address), given by the Prophet Muhammad during his last Hajj in 10 AH. There are various types of sermons:
1. Khutbatul-Jumu‘ah (the Friday sermon). This is given immediately before the Jumu‘ah (Friday) prayer.
2. Khutbatul-‘Eid (the ‘Eid sermon). This is given immediately after the prayer of the two ‘Eids.
3. Khutbatun-Nikāh (the marriage sermon). This is given during the marriage ceremony.

Khutbatun-Nikāh: A speech delivered at the time of concluding the marriage contract.

Kifāyah: An obligatory Islamic rule. If one person performs the act, then it is not required for others to perform. For example, the burial of a deceased Muslim is obligatory on any one person to perform.

Kift: Share or portion, a like part.

Ki’ābh: Ki’āb is plural of Ka‘b and refers to bones taken from the knees of sheep which were used in gambling similar to dice. Dice (for playing).

Kohl: Antimony eye powder.

Kūfah: A city of Iraq.

Kuffār: Plural of Kāfir (see Kāfir).

Kūfī: An Arabic script. Angular writing style often used for early hand-written copies of the Qur’an.
Kufr: (الكفر) The state of disbelief. Its original meaning is 'to conceal'. This word has been variously used in the Qur'an to denote: (1) state of absolute lack of faith; (2) rejection or denial of any of the essentials of Islam that constitute to believe in Allâh, His angels, His Messengers, His revealed Books, the Day of Resurrection, and Al-Qadar (i.e., Divine Preordain- ments whatever Allâh has ordained must come to pass); (3) attitude of ingratitude and thanklessness to Allâh; and (4) non-fulfillment of certain basic requirements of faith. In the accepted technical sense, Kufr consists of rejection of the Divine guidance communicated through the Prophets and Messengers of God. More specifically, ever since the advent of the last of the Prophets and Messengers, Muhammad ﷺ, rejection of his teaching constitutes Kufr. Killing a believer also constitutes disbelief.

Kufu': (الكنو) It means to be similar or resembling or peer. Similarity or equality in four things - religion, lineage, profession and freedom is regarded reliable. Among these four, religion is agreed upon. Lineage is not proved from any true and authentic Hadîth, rest of the two, profession and freedom are admitted by all. To marry other than Kufu' is not prohibited, but it is better to marry in Kufu' for many reasons.

Kunyah: (الكنية) Surname. Calling a man, O 'father of so-and-so!' Or calling a woman, O 'mother of so-and-so!' This is a custom of the Arabs.

Kursî: (الكرسي) Literally a footstool or chair, and sometimes wrongly translated as Throne. The Kursî mentioned in this Verse should be distinguished from the 'Arsh (Throne) mentioned in V.7:54, 10:3, 85:15 and elsewhere. Prophet Muhammad ﷺ said: "The Kursî compared to the 'Arsh is nothing but like a ring thrown out upon open space of the desert." If the Kursî extends over the entire universe, then how much greater is the 'Arsh. Indeed Allâh, the Creator of both the Kursî and the 'Arsh, is the Most Great.

Ibn Taymiyyah said in the chapters: a) To believe in the Kursî, b) To believe in the 'Arsh (Throne):

It is narrated from Muhammad bin 'Abdullâh and from other religious scholars that the Kursî is in front of the 'Arsh (Throne) and it is at the level of the Feet. (Fatâwa Ibn Taymiyyah, Vol. 5, Pages 54, 55)

Kusîf: (الكسوف) Solar eclipse. See Kasafat.

Labbayk: (لبيك) Literally means a response to the call.

Labbayka wa Sa'dayka: (لبيك وسعديك) I respond to Your call; I am obedient to Your orders.

Laghw: (اللغو) That which is not suitable-vain talks, useless discussion and playfulness.
**Lá hawla wa lá quwwata illā billāh:** (لا حوالا ولا قوّة إلا بالله) The meaning of this expression is: ‘There is no power and no strength except with Allāh the Almighty.’ This expression is read by a Muslim when he is struck by a calamity, or is taken over by a situation beyond his control. A Muslim puts his trust in the Hands of Allāh, and submits himself to Allāh.

**Lahd:** (الحد) Niche type of grave.

**Lāhut:** (اللهوت) Divine.

**Lá Ilāha ‘illallāh:** (لا إله إلا الله) This expression is the most important one in Islam. It is the creed that every person has to say to be considered a Muslim. It is part of the first pillar of Islam. The meaning of which is: ‘None has the right to be worshipped but Allāh.’ The second part of this first pillar is to say: ‘Muhammadun Rasūlullâh,’ which means: Muhammad is the Messenger of Allāh.

**Lāt:** (اللات) A chief goddess of the Thaqif tribe in Tā’īf, and among the most famous idols in the religion of the pre-Islamic Arabia. See the Noble Qur’ān, An-Najm (53:19).

**Laylatul-Qadr:** (ليلة القدر) ‘The Night of Power,’ concealed in one of the odd last ten nights of the month of fasting (i.e., Ramadān). The night on which the Qur’ān was first revealed by Jibra’il to the Prophet Muhammad in 610 CE, during his retreat in the cave of Hirā’ above Makkah. Allāh describes it as better than one thousand months, and the one who worships Allāh during it by performing optional prayers and reciting the Noble Qur’ān, etc., will get a reward better than worshipping Him for one thousand months (i.e., 83 years and four months). Muslims commemorate this night, believed to be the 27th of Ramadān (though unknown for certain), by offering additional prayers and supplications late into the night. [See the Qur’ān Sūrat 97 (V.97: 1-5)] (See Sahīh Al-Bukhārī, Vol. 3, Hadīth No. 231 and Chapter No. 2)

**Al-Latīf:** (اللطيف) The Subtle One Who is All-Pervading. One of the ninety-nine Attributes of God. The exact meaning of this word is very difficult to fully understand. It includes all of the following meanings: 1. So fine that He is imperceptible to the human sight. 2. So pure that He is unimaginable to the human mind. 3. So kind that He is beyond human comprehension. 4. So gracious that He is beyond human grasp. 5. So near that He is closer to us than our jugular veins. See the Noble Qur’ān, Al-Hajj (22:63), Ash-Shūrā (42:19).

**Al-Lawh Al-Mahfūz:** (اللهب المحفوظ) A guarded Tablet in the Seventh Heaven. The Noble Qur’ān was first written on the Lawḥ Mahfūz in its entirety before it was sent down to the Baytul-‘Izzah in the First Heaven.
**Li‘ān:** (اللعن) Mutual cursing. Both the wife and the husband take an oath when he accuses her of committing illegal sexual intercourse and after it invoking the curse of Allāh upon the liar. (Sūrat An-Nūr, 24:6, 7, 8, 9)

**Līwā**: (اللواء) A standard, it is smaller than Rāyah (الرآية flag).

**Al-Lizām:** (اللزام) The settlement of affairs, in the Hadīth, it refers to the battle of Badr, which was the means of settling affairs between the Muslims and the pagans.

**Luqātah:** (اللفظة) Any article or a thing (any document or a purse) found by somebody other than the owner who has lost it.

**Ma‘āfīri:** (المعفو) A Yemeni Burd (sheet).

**Midhhab:** (المذهب) A term used in reference to a particular ‘school of thought’ in Islam. As Islam spread to new regions outside the Arabian peninsula and new social, economic and religious issues arose, many scholars studied the sources of Islam to find permissible and practical solutions that believers could employ to address these issues. Over time, the teachings and thoughts of five respected scholars gained prominence, and Muslims tend to adhere to any one or the other school of thought of these scholars. Each school’s opinions, while differing to some degree with the others, are considered equally valid as a source of practical guidance for the ‘lay’ Muslim.

**Madhī:** (المذابح) Pre-coital fluid. A thin fluid generally released by the private parts of both men and women at the time of passion.

**Ma‘dhūr:** (المدعور) Literally means ‘one who is excused.’ In Islamic jurisprudence it refers to that person who has certain sickness due to which he is excused or exempted from certain acts.

**Al-Madīnah:** (المدينة) The well-known sacred city of Saudi Arabia, where the Prophet’s Mosque is situated, it was the first city-state that came under the banner of Islam. Madīnah means city, and Madinatun-Nabī (the city of the Prophet) was the name taken by the citizens of the city formerly named Yathrib, often called Madīnah Munawwarrah - the Illuminated, or the Enlightened City. Tābah and Taibah were also the former names for Al-Madīnah. It became the center of the first Islamic community and political state after Prophet Muhammad migrated there from Makkah in 622 CE. The people of Al-Madīnah welcomed the persecuted Muslims of Makkah with open arms, establishing a sense of brotherhood and sisterhood viewed as a tangible ideal for Muslims today. Prophet Muhammad died in Al-Madīnah in 632 CE and was buried in his room adjacent to the city’s central mosque, which he established.

**Al-Madmadah:** (المضمضة) Rinsing the mouth.
Maghāfīr: (المعافير) A bad smelling gum.

Maghazı: (المهاز) Plural of Maghza or Ghazwah (i.e., holy battle). The military campaigns in which the Prophet ﷺ himself participated.

Maghrib: (المغرب) Sunset, evening obligatory prayer, that is performed right after the sun sets over the horizon. It consists of three Rak‘ahs and can be offered between just after sunset and before the stars appear in the sky.

Mahr: (الصداق) Bridal-money given by the husband to the wife. It is part of the Muslim marriage contract. It can never be demanded back under any circumstances. Mahr signifies the amount of payment that is settled between the two spouses at the time of marriage, and which the husband is required to make to his bride. Mahr seems to symbolize the financial responsibility that a husband assumes towards his wife by virtue of entering into the contract of marriage. (Mahr Muwajjal: Deferred dower or dowry; Mahr Mu‘ajjal: Immediate dower or dowry)

Mahram: (المحرم) The person with whom marriage is not permissible and with whom strict Hijâb is not obligatory. A Mahram refers to the group of people who are forbidden for a woman to marry due to marital or blood relationships. These people include: Her permanent Mahrams due to blood relationship, and those seven are: her father, her son (who passed puberty), her brother, her uncle from her father’s side, her brother’s son, her sister’s son, and her uncle from her mother’s side. Her Radâ‘ Mahrams due to sharing the nursing milk when she was an infant, and their status is similar to the permanent seven Mahrams (i.e., nothing can change their status). Her in-law Mahrams because of marriage and they are: her husband’s father (father-in-law), her husband’s son (stepson), her mother’s husband (stepfather), and her daughter’s husband. These categories of people, along with the woman’s husband, form the group of allowable escorts for a Muslim woman when she travels.

Maytah: (الميتة) Dead meat (meat of a dead animal).

Maysir: (الميسر) Gambling. Literally means getting something too easily.

Al-Majīd: (المجيد) The Most Glorious. One of the ninety-nine Attributes of Allâh.

Majūs: (المجوس) (Magians) Fire worshippers. These people lived mainly in Persia and the eastern Arabian peninsula in the pre-Islamic period of Ignorance. See Noble Qur’ân, Al-Hajj (22:17).

Makkah: (مكة) An ancient city in Saudi Arabia where Abraham and Ishmael built the Ka‘bah. Muhammad ﷺ, a member of the Quraysh tribe, which traced its lineage back to Abraham, was born in Makkah.
in 570 CE. After migrating to Al-Madînah to further the message of Islam, Muhammad ﷺ returned to Makkah in 629 CE with fellow Muslims to reinstitute the age-old monotheistic Hajj. In 630 CE, after the Quraysh violated a peace treaty, Muhammad ﷺ marched on Makkah and gained control of the city peacefully, thereafter clearing the Ka‘bah of idols and reintegrating the city into the fold of Islam.

Makkûk: (المكوك) Weight equal to 6 Mudd or 3 kilo and 258 gram.

Makr: (المكر) It signifies a secret strategy of which the victim has no inkling until the decisive blow is struck. Until then, the victim is under the illusion that everything is in good order. See Noble Qur‘ân, Āl-Imrân (3:54).

Makrûh: (المكرره) Lawful or legal but Undesirable or disliked but not prohibited such as growing fingernails or sleeping on the stomach. Not doing the Makrûh counts as a good deed and doing it does not count as a bad deed. Makrûh is of two types: Makrûh Tahrîmî and Makrûh Tanzîhî. Makrûh Tahrîmî is that which has been established by a proof which is not absolute. The one who rejects it is regarded as a Fâsiq (open sinner). A person who does something that falls under this category without any valid reason will be committing a sin and will deserve punishment. Makrûh Tanzîhî is that which if left out, will be worthy of reward and if carried out, will not entail any punishment.

Malá‘ikah: (الملائكة) (sing. Malak) Angels, a class of God’s creations. Angels inhabit the unseen world, and constitute a group of beings who do God’s commands and who perpetually engage in His glorification. Muslims believe each human being is assigned two special angels as recorders - one records a person’s good deeds while the other records a person’s evil deeds. These records will be summoned on the Day of Judgment and each individual will be called to account for his or her deeds. A few angels are named in the Qur‘ân, such as Jibra‘îl (angel of revelation), Mikâ‘îl (angel of rain and plant), and Isrâ‘îl (angel who sounds the horn on Judgment Day, calling all souls to account).

Al-Malá‘îkah: (الملائكة) Another name for Sûrat Fâtîr, Sûrah 35 of the Noble Qur‘ân.

Malhamah: (الملاحمة) (pl. Malâhim) The Fierce Battles that will take place near the End Times before the coming of Dajjâl. (Antichrist or False Masih).

Mâlîki: (مالكی) Islamic school of law founded by Imám Mâlik. Followers of this school are known as the Mâlikî.

Mamlûk: (المملوك) A male slave.

Manât: (مناة) It was the chief idol worshipped by the Khuzâ‘ah and Hudhail tribes.
Manârah: (المنارة) A tower-like structure, more commonly called a minaret, from which the Mu‘adhdhin (caller to prayer) calls out the Adhânh (call to prayer). The minaret is usually located adjacent to the mosque, though for architectural reasons they may be placed at various places on the mosque grounds for practical as well as decorative effect.

Manâsik: (المناسك) The acts of Hajj like Ihrâm, Tawâf of the Ka‘bah and Sa‘y of Safâ and Marwah, stay at ‘Arafât, Muzdalifah and Mina, Ramy of Jamarât, slaughtering of Hady (animal) etc. For details, see The Book of Hajj and ‘Umrah, Sahîh Al-Bukhârî, Vol.2-3.

Manâsi': (المناصع) A vast plateau on the outskirts of Al-Madinah.

Mandûb: (مندوب) (Recommended) This category is recommended for the Muslim to do such as extra prayers after Zuhr and Maghrib prayers. Doing the Mandûb counts as a good deed and not doing it does not count as a bad deed or a sin.

Manî: (المني) Semen or sperm.

Manîhah: (المتinha) (pl. Manâ‘ih) A sort of gift in the form of a she-camel or a sheep that is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.

Mann: (المن) The Divine food sent to Israelites from heaven. It was in the form of sweet grains. A small round thing, as small as the hoar frost on the ground. It usually rotted if left over till next day; it melted in the hot sun; they used to eat it according to their necessity. It is also said that the actual manna found to this day in the Senai region is a gummy saccharine secretion found on a species of Tamarisk. Some say it was truffles while some say mushrooms.

Mannân: (المتان) The one who reminds others of what he has given to them.

Manzîl: (المنزل) (pl. Manzîlî) Portion. There are seven Manzîlî in Qurân to be recited over seven days. The last Manzîl nicknamed as Mufassal. or Hizbul-Mufassal.

Maqâm Ibrâhîm: (مقام إبراهيم) The Station of Ibrâhîm or the standing place of Ibrâhîm, a place near the Ka‘bah, where there is a stone bearing the footprint of Prophet Ibrâhîm on which Abraham stood while he and Ishmael were building the Ka‘bah.

Maqâm Mahmûd: (المقام المحمود) The highest place in Paradise, which will be granted to Prophet Muhammad and none else.

Mâriqah: (المارقة) (Passers through) One of the Khawârij sect. so named because they had strayed away from the true faith.
Ma'rûf: (المعروف) It refers to the conduct that is reckoned fair and equitable by the generality of disinterested people.

Marwâh: (المروة) Granite, a sharp-edged stone. Ibn Hajar says in Ḥadyus-Sârî that Marwâh is a sharp stone after which the mountain across from Safâ was named. A mound near the Ka'bah that is referred to in the Qur'ân as one of the symbols of Allâh. It is in conjunction with Safâ. Now it is a remnant of a mountain in Makkah.

Maryam: (مریم) Mary, the mother of Jesus. Maryam is considered by Muslims to be the most favored of women to God, for her chastity, piety and dedication. Muslims believe she miraculously bore Prophet Jesus in her womb and gave birth to him, while remaining a chaste virgin. The fact that an entire chapter of the Qur'ân is titled Maryam indicates that the lessons of her life are extremely important for Muslims.

Mas'âlah: (المستَلْل) Literally means an issue, problem or question. In Islamic jurisprudence, it refers to a rule, or regulation. The plural of Mas'âlah is Masâ'il.

Mash: (المسم) The act of passing of wet hands over a particular part of the body.

Mâ shâ' Allâh: (ما شاء الله) An Arabic sentence meaning literally, ‘What Allâh wishes,’ and it indicates a good omen.

Mash'âr: (المشْرَع) Shrine. A place appointed for sacred rites.

Al-Mash'ârul-Harâm: (المشْرَع الْحَرامِ) The boundary of Al-Masjid Al-Harâm in Makka. It is prohibited to kill any game, to damage any plant or tree, or to act in any manner that will violate the sanctity of the Sacred Mosque.

Mashrubah: (المشرَبة) Attic room, something of a room or space just below the roof to be used for storage.

Al-Masîh Ad-Dajjâl: (المسيح الأدجال) The lying christ. The anti-christ which Prophet Muhammad said would appear before the Day of Resurrection.

Masjid: (المسجد) (pl. Masâjid) Mosque. A term meaning ‘place of prostration,’ Masjid designates a building where Muslims congregate for communal worship. The term comes from the same Arabic root as the word Sujûd (prostrations), designating the important worship position in which Muslims touch their forehead to the ground. Often, the French word mosque is used interchangeably with Masjid, though the latter term is preferred by Muslims. The Masjid also serves various social, educational, and religious purposes. There are three sacred Masâjid in the world, which Muslims hope to visit and pray within
Masjid Aqsa: (المسجد الأقصى) The ‘Furthest Mosque’ built by the early Muslims in Al-Quds in Jerusalem, on or near where the Temple of Solomon once stood. It is the third sacred mosque of the Muslims. See Baytul-Maqdis.

Al-Masjidul-Harâm: (المسجد الحرام) (The Inviolable Mosque). The Grand Masjid in Makkah. The Ka’bah (the Qiblah of the Muslims) is situated within it. It is the first sacred mosque of the Muslims.

Masjid Nabawi: (المسجد النبوي) Another name for the Masjidur-Rasûl in Al-Madinah. The body of the Prophet is buried there. It is the second sacred mosque of the Muslims.

Masjid Shajarah: (مسجد الشجرة) A mosque outside Al-Madinah, where most of the Hajjis go for wearing Idrâm; a Miqât.

Matâf: (المطاف) Area of Tawâf.

Mathâni: (المناني) The oft-repeated Verses of the Qur’ân, and that is Sûrat Al-Fâtiha, recited repeatedly in the prayer.

Ma’thurah: (المأثرة) Custom.

Mawlâ: (المولي) Literally means protector, and a person of slave origin who does not have tribal protection. Allah describes Himself as the Mawlâ or the Lord (Allâh) of the believers. Mawlâ is a word with dual meaning, and can mean either master or slave. It may also be considered as friend, relative, cousin, son of paternal uncle, ally, supporter, etc. It is also the term used to describe a freed slave who remains as part of the family.

Mawlâya: (مولاي) My lord, my master (an expression used when a slave addresses his master (also used for freed slave). Also a form of address to a ruler implying protector.

Mawquiahah: (الموقوفة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.

Mawâlî: (الموالِ) Non-Arabs and originally former slaves.

Mawâqit: (الوقات) See Miqat.

Mayâthir: (المبايِر) (pl. of Mitharah) Red silk cushions stuffed with cotton that were placed under the rider on the saddle.

Mayyit: (ميت) A corpse, dead body of a human being

Mazhar: (المظهر) A symbol, apparently a finite thing that points toward something unbounded and indescribable. The knowledge conveyed by the symbol cannot be apprehended in any other way, nor can the symbol ever be explained once and for all. Its true meaning becomes known via visible manifestation of anything associated.
Glossary of Islamic Terms

**Mihjan:** (المحجن) A walking stick with a bent handle.

**Mihrâb:** (المحراب) A niche in the wall of a mosque that indicates the place of standing of the Imâm, and the Qiblah, the direction of Ka‘bah, towards which all Muslims turn during the formal worship. Architecturally, the Mihrâb serves to amplify the voice of the Imâm as he leads the worshippers in prayer.

**Mijannah:** (المجنة) A place at Makkah.

**Miîd:** (الميلاد) Literally means ‘birth, birthday.’ In this context it refers to the birthday celebrations held in respect for the Prophet ﷺ. In most cases these celebrations are innovations which are accompanied by many other evils.

**Millah:** (الملة) See Ummah.

**Minâ:** (منى) A plain five miles from Makkah and approximately ten miles from ‘Arafât within the bounds of the Harâm (sanctuary) of Makkah. During the Hajj the pilgrims pass the night between the eighth and ninth day, before proceeding to ‘Arafât on the ninth day. An essential place to visit during the Hajj.

**Minbar:** (المئر) Steps with a pulpit on which the Imâm stands to deliver the Khutbah (sermon or address).

**Miûqàt:** (الميقات) (pl. Mawâqît) The appointed places specified by the Prophet ﷺ for entering the state of Ihrâm (consecration) before entering Makkah when intending to perform ‘Umrah or Hajj.

**Mi‘râj:** (المعراج) A hunting instrument, part of which has a sharp-edged piece of wood, or a piece of wood with a sharp piece of iron attached to it. It is sometimes referred to as a hunting adze.

**Mi‘râj:** (المعراج) Literally means ‘ascension’. In Islam it refers to the Night Journey of the Prophet ﷺ from Makkah to Jerusalem and then the Ascention through the realms of the seven heavens wherein he communicated with Allâh. (See Hadîth No. 345, Vol. 1, Hadîth No. 429, vol. 4 and Ahâdîth No. 345, Vol. 1, 227, Vol. 5, Sahîh Al-Bukhârî) [Also see (V. 53:12, 17:1) the Qur’ân] See also Isrâ’ and Mi‘râj.

**Mirbad:** (الميريد) A place where dates are dried, also said for a small enclosure for animals.

**Mirt:** (المرط) (pl. Murût) A sheet of wool or silk to wrap around.

**Miskîn:** (المسكين) (pl. Masâkîn) The word denotes helplessness, destitution. Thus Masâkîn are those who are in greater distress than the ordinary poor people. Explaining this word the Prophet ﷺ
declared that *Masâkîn* are those who cannot make both ends meet, who face acute hardship and yet whose sense of self-respect prevents them from asking for aid from others and whose outward demeanor fails to create the impression that they are deserving of help.

**Misr**: (مصر) Egypt.

**Miswâk**: (المسواك) A thin stick or twig made of Arak-tree roots that is used to clean the teeth.

**Mûhâra**: (المحمّرة) See *Mayâthir*.

**Mi'thâqîl**: (المتقال) A special kind of weight (equals 4 2/7 grams approx., used for weighing gold). It may be less or more. (20 Mi'thâqîl = 94 grams approx.)

**Misr**: (المصر) Beer.

**Mu'âdhîdhîn**: (المؤذن) A call-maker who pronounces the *Adhân* (call to prayer) loudly from a minaret or other suitable location near a mosque prior to the five daily worship times calling people to come and perform the prayer. The *Mu'âdhîdhîn* may also perform other duties, such as reciting the Qur'ân while worshippers assemble at the mosque and perform the *Wudâ’* (ritual washing, ablution) a few minutes prior to commencement of congregational worship.

**Mu'âhâd**: (المعاهد) Protected. A non-Muslim who has a treaty with the Muslims, or is living under Muslim protection. Technically, it refers to the People of the Scripture who have been promised protection by the Muslim state. It is similar to *Dhimmî*.

**Mu'allafatul-Qullîh**: (مؤلفة القلوب) New Muslims who were given *Sadaqah* by the Prophet ﷺ to keep them firm in the fold of Islam.

**Mu'arrâs**: (المعرض) A place nearer to Mina than Ash-Shajarah.

**Mu'âmalât**: (المعاهدات) (pl. *Mu’âmalât*) A term used for a transaction, dealing or an agreement wherein some money or other type of wealth is involved.

**Mu’ân’ân**: (المععن) Those *Ahâdîth* in which narrator relates the text using the preposition ‘an.

**Mu’aqqadah**: (المعقدة) It is an oath that a person swears to express his determination and definite intention to do something in future. The expiation becomes obligatory for breaking this oath. The expiation for this oath is to feed ten poor persons, or to clothe them or to set a slave free.

**Mu’asfar**: (المعصر) Garments lightly died with safflower-almost orange color.
Mu’ásharah: (المعاشرة) Literally means society. In Islamic terminology, it refers to one’s social relationships and social dealings.

Mu'attilah: (المعطلة) This sect does not believe in the primacy of Allâh’s Attributes.

Mu’awwidhá’t: (المعوذتان أو المعوذتين) The last three Sûrahs of the Qur’ân.

Mu’awwidhatá’n or Mu’awwidhatayn: i.e., Sûrat Al-Falaq (113) and Sûrat An-Nas (114).

Mubâh: (المباح) Things or acts Permissible or allowed in Islamic law. This category is left undecided for the person, such as eating apples or oranges. Doing or not doing the Mubâh does not count as a good or bad deed.

Mubashshirát: (المبشرات) Heralds. Glad tidings. True dreams that are a part of prophethood. [See the F.N. of (V. 10:64), Sahîh Al-Bukhârî, Vol. 9, Hadith No. 119].

Mubíqât: (المويقات) Great destructive sins.

Mudâbarah: (المداخرة) An animal with the sides of its ears cut off.

Mudâbbar: (المدير) A slave who is promised by his master to be manumitted after the latter’s death.

Mudârábah: (المضاربة) (Sleeping partnership or limited partnership) An agreement between two or more persons whereby one or more of them provide finance, while the other(s) provide entrepreneurship and management to carry on any business venture whether trade, industry or service with the objective of earning profits. The profit is shared in an agreed proportion. The loss is borne by the financiers only in proportion to their share in the total capital.

Mudârib: (المضارب) The partner who provides entrepreneurship and management in a Mudârábah agreement, i.e., the one who contributed his labor to the partnership.

Mudd: (المد) A dry measure of two thirds of a kilogram (approx.). It may be less or more. Sâ‘ equals 4 Mudds (3 kilograms approx.).

Mufaddamah: (المقدمة) Garments deeply dyed with safflower-almost red color.

Mufassal or Mufassalát: (المفصل أو المفصلات) The shorter Sûrahs starting from Qâf to the end of the Noble Qur’ân (i.e., from No. 50 to the end of the Qur’ân 114).

Mufâattaqa: (المفطنة) A mixture of sugarcane, molasses, sesame and fenugreek.
Mufawadah: A basic contract of partnership based on Wakalah and Kafalah. It requires full commitment from the partners. In order to achieve this purpose, the partners must try to maintain equality in the capital, labor, liability and the legal capacity and also declare each partner to be a surety for the other.

Mufti: One who issues verdicts.

Muhaddith: An Islamic scholar of Hadith (sayings and traditions of the Prophet Muhammad ﷺ).

Muhaffakih: Animals that have not been milked. See Musarrat.

Muhajir: A person who does Hijrah (emigration). Anyone of the early Muslims who had migrated from any place to Al-Madinah in the lifetime of the Prophet ﷺ before the conquest of Makkah and also the one who emigrates for the sake of Allah and Islam and also the one who quits all those things which Allah has forbidden. According to a Hadith, Muhâjir is the one who forsakes mistakes and sins. (Ibn Mâjah: 3934)

Muhallal ahû: The first husband for whom another man marries his divorced wife in order to divorce her so that the first husband can marry her again.

Muhallil: The man who marries a woman in order to divorce her so that she can go back to her first husband.

Muhammad: The one who is much praised, the last Messenger Muhammad ﷺ. The Prophet and righteous person believed by Muslims to be the final Messenger of God, whose predecessors are believed to include the Prophets Adam, Noah, Abraham, Moses, David, Jesus and others. Born in 570 CE, Muhammad ﷺ grew up to become a well-respected member of Makkah society. In 610 C.E., he received the first of many revelations that would eventually form the content of the Qur’ân. Soon after this initial event, he was conferred prophethood and began calling people to righteousness and belief in One God. Muhammad ﷺ died in 632 CE, after successfully (re)establishing the religion known as Islam and providing Muslims with a model for ideal human behavior.

Muhâqalah: Renting land in return for one third or one quarter of the produce. This term is mostly used concerning cultivation.

Muharram: An act that is strictly forbidden in Islam.

Muharram: The first month of the Islamic calendar. Also called the month of Allah.

Muhassab: (See Abtah) A valley outside Makkah on way to Mina, sometimes called Khayf Bani Kinânah.
**Muhassar:** A place between Mina and Muzdalifah to make hurry while passing it. At this place the army of Abrahah was destroyed. It is said to be a place of satans.

**Muhdath:** Innovation.

**Muhdith:** An innovator of heresy.

**Muhkam:** Qur'anic Verses the orders of which are not cancelled (abrogated), non-allegorical and are clear.

**Muhrim:** One who enters into the consecration state of Ihrâm for the purpose of performing the Hajj or 'Umrah.

**Muhrimah:** A female who assumes Ihrâm.

**Muhsan:** One who is married.

**Muhsanah:** It means ‘protected women’. It has been used in the Qur’ân in two different meanings. First, it has been used in the sense of ‘married women’, that is, those who enjoy the protection of their husbands. Second, it has been used in the sense of those who enjoy the protection of families as opposed to slave-girls.

**Muhsar:** A Muhrim who intends to perform the Hajj or ‘Umrah but cannot because of some obstacle.

**Mujähid:** One who takes an active part in Jihad and fights for Islam. A Muslim fighter. The opposite of Qâ’idin. See Jihâd.

**Mujazziz:** A Qâ’if: a learned man who reads the foot and hand marks.

**Mu’jizah:** Literally means a miracle. In Islam it refers to miracles performed by Prophets. Prophets do not perform miracles out of their own accord but through the direction and will of Allâh.

**Mu’jam:** Collection of Aḥādîth alphabetically arranged by the names of the traditionist irrespective of subject matter

**Mujtahid:** Independent religious scholar, a specialist on the deduction of the Islamic rules who do not follow religious opinions except from four major sources: the Qur’ân, Hadîth, conscience of the community from all over the Muslim world, and reasoning.

**Mukâtab:** A slave (male or female) who binds himself (or herself) under a contract of manumission to pay a certain ransom for his (or her) freedom.

**Mukhâbarah:** Selling fruit before it ripens. Some say it is leasing the land for cultivation, while the owner will get whatever is produced from one area of it, and another area is for the cultivator. Ibn Hajar says Mukhâbarah refers to sharecropping when the seeds are supplied...
by the cultivator, while *Muzâra'ah* refers to sharecropping when the seeds are supplied by the owner of the land.

**Mukhâdara**: (المخاضرة) The buying of a raw crop before it is ready to be reaped is Mukhâdara.

**Mukhadram**: (المخضرم) A person who became a Muslim during the Prophet's lifetime but did not see him.

**Mulâ'anah**: (الملاعة) The act of performing *Li'ân*.

**Mulabbadah**: (المبابدة) Cloak made from a thick patched sheet.

**Mulâmasah**: (الملاسة) *Mulâmasah* is a buy for prefixed price with closed eyes or in darkness just by the first touch of hand. For instance, a man goes to a cloth merchant and proposes him to buy a roll of cloth for a prefixed price on the condition that he will close his eyes and will go to touch the rolls, whatever the roll will come under his first touch, he will have it. This kind of trade is prohibited. It is also called Limâs.

**Mulhid**: (المحلد) Atheist, one who denies the existence of God.

**Mulhidûn**: (المحلدون) Heretical, unorthodox, one relating to or characterized by departure from accepted beliefs or standards.

**Multazam**: (المتازم) The area between the Black Stone and the door of the Ka'bah where it is recommended to make supplications.

**Mu'min**: (المؤمن) A person who has deep faith in Allâh and is a righteous and obedient slave of Allâh.

**Munâbadhah**: (المبادحة) The sale by Munâbadhah is like gambling: Two persons may agree to barter one thing for another without seeing or checking either of them. One may say to another, "I barter my garment for your garment," and the sale is achieved without either of them seeing the garment of the other. Or one may say, "I give you what I have and you give me what you have," and thus they buy from each other without knowing how much each has had.

**Munâfiq**: (المنافق) Hypocrite, a person who puts on a false appearance of virtue or religion. One whose external appearance is of a Muslim, people see him praying, fasting, etc., but whose inner reality conceals his Kufr (disbelief). (See Al-Baqarah 2:8-23). A Munâfiq is more dangerous and worse than a Kâfir.

**Munkar wa Nakr**: (منكر ونكر) The names of the two angels who question the dead in the graves.

**Muqâbalah**: (المقابلة) The animal whose ears have been severed.

**Muqallid**: (المقلد) A follower of a qualified specialist on religious matters.
**Muqâradah:** (المقراضة) Another name for *Mudârabah* used by the Mâlikis. It has two explanations: a) To lend money or something to someone. b) To be a partner, i.e., one person invests money and the other does practical work and the profit is shared between the two according to the agreed percentage.

**Muqarrabûn:** (المقررون) Literally means, ‘those who have been brought near.’ On the Day of Resurrection, Allâh will sort out the good and the evil into three groups: 1. *Muqarrabûn* - the exalted class, those who will be nearest to Allâh. Also described as the *Sâbiqûn*, meaning ‘those who outstrip the rest.’ 2. *Ashâbul-Maymanah* - literally means, ‘the Companions of the Right.’ The righteous people destined to enter Paradise. 3. *Ashâbul-Mash’ânah* - literally, ‘the Companions of the Left.’ These will be the inheritors of Hell-fire. See *Al-Wâqi’ah* (56:11-56).

**Al-Muqatta‘ât:** (المقطعات) The initial abbreviated letters prefixed to certain Surahs of the Qur’ân.

**Muqayyar:** (المقیر) A name of a pot with a coating of tar or pitch in which alcoholic drinks used to be prepared.

**Murâbit:** (المرابط) A person who is on the road spreading Islam.

**Murji’ah:** (المرجئة) (Also called the people of *Ijrâ’*.) The Murji’ah sect has the belief that *Imân* (faith) concerns with words only, it has no link as far as deeds are concerned.

**Murtad:** (المرتد) Apostate. One who commits apostasy, renunciation of a religious faith or the abandonment of the previous loyalty.

**Mûsa:** (موسى) Moses, an eminent Prophet in Islam mentioned in the Qur’ân and the Old Testament. The Qur’ân contains accounts similar to those in the Hebrew Bible regarding Moses’ early life and upbringing. Muslims believe Moses was chosen as a Prophet by God, and his mission was to call Pharaoh and the Egyptians to believe in One God and cease oppression of the Hebrew people. Muslims believe the Torah, a Divine scripture, was given to Moses as a guidance for those who heeded his leadership.

**Mustad‘afûn:** (المستضعفين) Weak and oppressed persons.

**Musaddiq:** (المصدق) The person discharging voluntary charity.

**Musallâ:** (المصلى) A praying place.

**Musalli:** (المصلي) One who is offering the prayer.

**Musannaf:** (المصنف) More comprehensive collection of *Ahâdîth* divided into books and chapters.

**Musâqât:** (المساقاة) Watering and doing watchman’s job in the fields or gardens and sharing the produce or cultivating the land and sharing the produce with the owner is called *Musâqât*. This is also called *Muzâra’ah*.
The difference between Musâqât and Muzâra'ah is that the first mentioned is for grains and the last mentioned is for fruit trees.

Musarrat or Muhaffalah or Khilâbah: Such she-camels and sheep whose udders are bind to avoid milking them for two or three days to sell them for a higher price as buyer thinks that they deliver great amount of milk.

Mushabbihah: Those who ascribe human characteristics to Almighty Allâh.

Mushaf: A copy of the Qur'ân.

Mushâwarah: It means consultation.

Mushrik: A polytheist, pagan or idolater. A person who ascribes partners to Allâh. Someone who offers his adoration to anything besides the one God. Hence, polytheists and idolators are associators. However, on a more subtle level, anyone who adores God with an impure love is an associator too.

Musinnah: A female three-year-old cattle, cow or ox (entered its third year). (Also Thanîy or Thanîyyah, those having two teeth.)

Muslim: A person who accepts Islam as his or her way of life. Literally (and in the broadest sense), the term means ‘one who submits to God.’ More commonly, the term describes any person who accepts the creed and the teachings of Islam. The word ‘Muhammadan’ is a pejorative and offensive misnomer, as it violates Muslims’ most basic understanding of their creed-Muslims do not worship Muhammad, nor do they view him as the founder of the religion. The word ‘Moslem’ is also incorrect, since it is a corruption of the word ‘Muslim.’ Muslim is the one who believes in Allâh, His Prophets, His Books, the Day of Resurrection (Qiyâmah), recites the Kalimah, and accepts the commandments of Allâh and His Prophet as the Truth.

Musnad: Collection of Ahâdith with complete chains.

Musalla: The place where the ‘Eid prayer is performed.

Mustadrak: A compiler collected according to the conditions of a former compiler but that were missed by him.

Mustahabb: An act in Islam that is Desirable, preferable or recommended, ordered without obligation. Mustahabb is something that is recommended and performed in desire for (Divine) love. Refers to those acts done by the Prophet or the Companions very occasionally. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (Adhân).
Glossary of Islamic Terms

Mustahâdah: (المستحاضة) A woman who has bleeding from the womb in between her ordinary periods.

Mustakhraj: (المستخرج) Collection of Ahâdîth in which a later compiler collects fresh and additional Isnâd (chains) cited by the original compiler.

Mustawsilah: (المستوصلة) The women who has her hair extensions done.

Mut’ah: (المتعاولون) A temporary marriage. A custom that was common in Arabia. It was allowed in the early period of Islam when one was away from his home, but later on it was cancelled (abrogated) by the Prophet at Khaybar, as is related by ‘Ali bin Abu Tâlib in Sahîh Muslim and Sahîh Al-Bukhârî.

Muta’awwîhîn: Those (ones) who form wrong opinions of Kufr about their Muslim brothers.

Mutafahhish: (المتفحش) A person who conveys evil talk.

Mutafallijât: (الملفجات) The women who have their teeth separated for the sake of beauty.

Mut’akif: (المعتكف) One who is in a state of I’tikâf.

Mut’amir: (المعتمر) The person performing ‘Umrah.

Mutana’umisah or Mutana’umisât: (المنتمية أو المنتصبات) The women who have their eyebrows plucked, some say it includes the face.

Mutashâbihât: (المتشابهات) Allegorical. Qur’ânic Verses that are not clear and are difficult to understand.

Mu’tazilah: (المعترلة) A member of a medieval theological sect that maintained that nothing but eternity could be asserted regarding Allâh, that the eternal nature of the Qur’ân was questionable, and that humans have free will.

Mustawshimât: (المستوشمات) The women who get themselves marked with tattoos.

Mutras: (مترس) A Persian word meaning ‘don’t be afraid.’

Muttafaq ‘Alayh: (متفق عليه) Meaning ‘Agreed upon’. The term is used for such Ahâdîth that are found in both the collections of Ahâdîth: Bukhari and Muslim.

Muttaqî: (المتقن) Derived from its noun Taqwâ (piety and fear of Allâh), which signifies God-consciousness, a sense of responsibility and accountability, dedication and awe-the things that prompt one to fulfill his duty. Taqwâ or heedfulness is the main criterion by which God values the deeds of a Muslim (Al-Hujurât 49:13).
**Muttaqún:** (المتقون) Pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).

**Muwalladûn:** (المولدون) The children of female slaves from other nations.

**Muzâbanah:** (المزاينة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases, the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.

**Muzaffât:** (المزفت) A name of a pot in which alcoholic drinks used to be prepared, it is coated with pitch. Also called *Muqayyar*.

**Muzâra‘ah:** (المزارعة) Sharecropping or farming partnership. An arrangement in which the owner of a land provides the land while another takes care of the farming, and they share the crops. Ibn Hajar says *Muzâra‘ah* refers to sharecropping when the seeds are supplied by the owner of the land, while *Mukhâbarah* refers to sharecropping when the seeds are supplied by the cultivator.

**Muzdalifah:** (المزدلفة) (Also called *Mash‘ar*) A place between ‘Arafât and Mina, about 20 km from Makkah, where the pilgrims while returning from ‘Arafât, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijjah and to perform the *Maghrib* and ‘Ishâ’ prayers (together) there.

**Nâr:** (النار) The fire of Hell.

**Nabî:** (النبي) (pl. *Anbiyâ‘*) The meaning of the word *Nabî* is a Prophet. To be a Prophet, he should receive a revelation from Allâh that does not necessarily mean a revealed book. When a Prophet is instructed to deliver his message to a certain group of people, he is a Messenger. It is stated in the Qur‘ân that there are no more Prophets and Messengers after Muhammad, the last of the Prophets and Messengers.

**Nabîth:** (النبيث) Water in which dates or grapes etc., are soaked and left overnight and is not yet fermented. It is lawful. But it begins to ferment as the time passes, effervescence and bubbling appear and it turns out to be intoxicating and becomes unlawful.

**Nâdh:** (النذر) is one of the three types of vows to Almighty Allâh.

**Nâdiy:** (الندي) A camel used for agricultural purposes.

**Nafath:** (النفث) Witchcraft.

**Nafkh:** (النفخ) Puffing of Satan.
**Glossary of Islamic Terms**

**Nafilah:** (النافلة) The recommended prayers after or before the daily obligatory prayer.

**Nafl:** (الانفل) Literally means ‘optional’. A voluntary act of supererogatory devotion such as Nafl prayer or Nafl fast. According to the jurists it has a similar ruling to that of Mustahabb.

**Nafs:** (النفس) In Arabo-Persian usage, Nafs (soul or self) is used both for the immortal soul of a human, which survives death, and also for the carnal, or lower, soul. Muslims believe that humans are ultimately spiritual beings, housed temporarily in a physical body. The Nafs represents that core of each individual which exhibits an innate orientation towards God, called Fitrah, and which passes into a different unknown realm upon a person’s physical death in the present world.

**Nahd:** (النهد) Sharing the expenses of a journey or putting the journey food of the travelers together to be distributed among them in equal shares.

**Nahyun ‘anil-Munkar:** (نهي عن المتكر) Forbidding evil.

**Nahr:** (النحر) (Literal: slaughtering of the camels only and is done by cutting carotid artery or by poking the jugular vein with a spear or sharp item at the root of the neck); the day of Nahr is the tenth of Dhul-Hijjah on which pilgrims slaughter their sacrifices.

**Najāsah:** (النجاسة) Refers to impurity. It is of two types: Najāsah Ghalizah (heavy impurity) and Najāsah Khafīfah (light impurity).

**Najash:** (النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

**An-Najashi:** (النجاشي) (Title for the) king of Ethiopia (Abyssinia) - Negus.

**Najd:** (نجد) Lexically means ‘the elevated land’. The expanse of land between Tihamah and Iraq.

**Najis:** (النجس) Something that is impure.

**An-Najwa:** (النجوى) The private talk between Allâh and each of His slaves on the Day of Resurrection. It also means, a secret counsel or conference or consultation. [See the Qur’ân (V.58:7-13), and also see the footnote of (V.11:18)] (See Sahîh Al-Bukhârî, Vol.3, Hadîth No. 621)

**Na‘:** (النعل) Slipper or sandal.

**Namîmah:** (النامية) (Calumnies) conveyance of disagreeable false information from one person to another to create hostility between them.

**Namirah:** (النمرة) (pl. Nimâr) A thick sheet of woolen material with stripes like the skin of tiger or leopard. It is used to wrap around the waist.
Nâmîsah: (النامصة) The women who plucks the eyebrows of other women.


Naqîb: (اللقب) A person heading a group of six persons in an expedition (tribal chiefs).

Naqîr: (النظير) A name of a pot in which alcoholic drinks used to be prepared. It is the trunk of a date palm that is hollowed out or curved.

Nasab: (النسب) Lineage or geneology.

Nasârâ: (النصاري) The name given to the followers of the Christian faith both in the Qur’ân and Hadîth.

Nash: (النش) Half portion of anything. It is also said to be twenty Dirhams. Also a measure of weight equal to \(\frac{1}{2}\) Uqîyyah (60 grams approximately).

Nasî: (النبي) A practice in vogue among the pre-Islamic Arabs. They used to alter the duration of the four sacred months. Whenever they wished to start fighting or to loot and plunder - and they could not do so during the sacred months - they carried out their expedition in one of the sacred months and then later on compensated for this violation by treating one of the non-sacred months as a sacred month.

Nâsîhah: (النصيحة) Sincere good advice.

Naskh: (النسخ) A style of curved writing often used for early hand-written copies of the Qur’ân.

Nasl: (النصل) A part of an arrow.

Násut: (الناسوت) Human, as opposed to Divine.

Nâwâfîl: (الناوافل) (pl. of Nâfîlah) Optional practice of worship in contrast to obligatory (Farîdah). See Nafl and Nâfîlah.

Nawât: (النواة) Equal to the weight of 5 Dirhams. Some differ and say between three Dirhams to five.

Nifâq: (الفاق) Hypocrisy.

Nifâs: (النفاس) Refers to the flowing of postnatal blood after childbirth.

Nihâl: (النجل) Present. (Hibah: Gift; ‘Umrâ: Lifelong gift; Ruqbâ: Gift of house given for lifelong use).

Nîkâh: (النكاح) Pronouncement of marriage or wedlock according to Shari‘ah (Islamic law).

Niqâb: (النقاب) Face veil with the exception of the eyes. Veil covering full face including the eyes.
**Nisâb:** (النصاب) A threshold of wealth of which any excess is subject to *Zakâh* (obligatory charity). So *Nisâb* is the minimum amount of wealth or property which makes one liable to pay *Zakât*. Minimum amount of property liable to payment of the *Zakât*, e.g., *Nisâb* of gold is twenty (20) *Mithqâl*, i.e., approx. 94 grams; *Nisâb* of silver is two hundred (200) Dirhams, i.e., approx. 640 grams; *Nisâb* of food grains and fruit is 5 *Awsuq*, i.e., 673.5 kgms; *Nisâb* of camels is 5 camels; *Nisâb* of cows is 5 cows; and *Nisâb* of sheep is 40 sheep; etc.

**Niyyah:** (النية) It is an intention to perform an activity.

**Nubûwwah:** (النبي) Prophethood.

**Nûh:** (نوح) A Prophet of Allâh mentioned in the Qur’ân and the Old Testament.

**Nûn:** (نون) Fish.

**Nûr:** (اللور) Light

**An-Nûr:** (اللور) ‘The Light.’ One of the ninety-nine Attributes of Allâh, and the name of a *Sûrah*. See *An-Nûr* (24:35-36).

**Nusk:** (الناسك) Religious act of worship.

**Nusub:** (النصب) (pl. *Ansâb*) *Nusub* were stone alters at fixed places or graves, etc., whereon sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinns, angels, pious men, saints, etc., in order to honor them, or to expect some benefit from them. These signify all places consecrated for offerings to others than the One True God.

**Nusuk:** (الناسك) A ritual sacrifice as well as other forms of devotion and worship.

**Qabâ’:** (القباء) (pl. *’Aqbiyah*) An outer garment with full-length sleeves.

**Qabr:** (القبر) Grave.

**Qadariyyah:** (القدارية) (Also called the people of *Qadar/Ahlul-Qadar.*) The *Qadariyyah* sect has the belief that a person is bound to do what has been written for him, he is not free to do anything he wants—against the *Jabriyyah* sect whose belief is just the opposite.

**Qadar:** (القدر) Divine Preordainment or the Divine Decree.

**Qadîd:** (القديد) Jerked meat, cured meat. Meat cut into strips and dried.

**Al-Qadr:** (القدر) ‘The Power.’ The name of *Sûrah* 97 of the Qur’ân also.
Qādi: (القاضي) Judge.
Qā'idin: (القاعدین) People who remain inactive and do not actively fight. The opposite of Mujâhid.
Qaylûlah: (القيولة) Siesta, midday nap. Rest in the middle of the day even if one does not sleep.
Qâlib: (القلب) A well.
Qamès: (القميص) meaning ‘shirt’. However, due to constant usage, it refers to the long flowing robe worn by Muslim men and which has come to be regarded as an Islamic dress.
Qadr: (القدر) Tar or pitch.
Qaraz: (القرز) The leaves of Mimosa Flava used for tanning.
Qard: (القرض) A loan given for a good cause in the Name of Allâh, in the hope of repayment or reward in the Hereafter.
Qard Hasanah: (قرض حسنة) A loan extended fixed for a definite period of time without interest or profit-sharing.
Qâri: (القارئ) (pl. Qurâ’i) A reciter. Early Muslim religious scholars were called Qurâ’. These were teachers of the early Muslims. This word is now used mainly for a person who knows the Qur’ân by heart, and due to vocal beauty and skill, publicly recite Verses from the Qur’ân. Such recitations serve to inspire and comfort believers, and are often performed early in the morning or prior to the daily worship services, and also to solemnize important occasions and events.
Qârin: (القارئ) One who performs Hajj Qirân.
Qarin: (القرین) The Devil companion that is with everyone.
Qarnul-Manâzil: (قرن المنازل) The Miqât of the people of Najd, in Arabia (from the east). It is situated on the way to Makkah.
Qasab: (القصب) Pipes made of gold, pearls and other precious stones. Reference to Khadîjah’s home in Paradise.
Qasâmah: (القسمة) The oath taken to clear him by 50 men of the tribe of a person who is being accused of killing somebody.
Qasr: (القصر) Literally means ‘to shorten,’ it is technically used to signify the Islamic rule that during one’s journey it is permissible, and indeed preferable, to pray only two Rak’âhs in those obligatory prayers in which a person is required to pray four Rak’âhs.
Qaswâ’i: (القصواء) The name of the Prophet’s she-camel.
Qatîfah: (القطيفة) Thick soft cloth like velvet or plush material.
Qattât: (القاتات) A person who conveys information from someone to
another with the intention of causing harm and enmity between them. (Sahih Al-Bukhārī, Vol. 8, Hadith No. 82)

Qawmah: (القومة) Raising one’s head in prayer from bowing and standing up straight.

Qawwām or Qayyīm: (قوم أو قيم) A person responsible for administering or supervising the affairs of either an individual or an organization, for protecting and safeguarding them and taking care of their needs.

Qaza: (النزع) Shaving part of the head and leaving part.

Qiblah: (القبلة) The term used in reference to the direction Muslims face during prayers. The focal point of the Qiblah is the Ka’bah, the house of worship located in the city of Makkah. Depending upon where one is at any given time upon the earth, the Qiblah direction may vary. From North America, the direction is roughly northeast, and worship halls in local mosques are oriented accordingly.

Qīl wa Qāl: (قيل وقال) Sinful, useless talk (e.g., backbiting, lies, etc.).

Qintār: (القتنار) A weight-measure for food grains, etc., e.g., wheat, maize, oat, barley, etc., that is equal to 256.4 kilograms. It is also said that in matters of reward, a Qintār is equal to twelve thousand Uqiyyah, each Uqiyyah of which is better than heaven and earth.

Qirā'ah: (القراءة) The audible recitation during prayers.

Qirād: (القرداس) Sleeping partnership (see Mudârabah).

Qirám: (القرام) A thin marked woolen curtain.

Qirāt: (القيراط) A special weight; sometimes a very great weight like Uhud mountain. Otherwise usually a small weight that is equal to a gram or less than it. 1 Qirat = 1/2 Dâniq & 1 Dâniq = 1/6 Dirham. In currency it is twentieth or twenty-fourth of a Dinar.

Qirbah: (القريبة) A water skin.

Qirsh: (القرش) A unit of money.

Qisās: (القصاص) Retaliatory punishment, retaliation in kind (eye for an eye). In Islam though, retaliation should be forgone as an act of charity. See Al-Mā’idah (5: 48). Laws of equality when punishing a person for injuries intentionally inflicted on someone else. See Al-Baqarah (2:178-179).

Qassiy or Qassiyah: (القسي أو القسية) A linen cloth containing silken lines prepared at Qass in Egypt.

Qithām: (القثام) A plant disease that causes fruit to fall before ripening.

Qiyām: (القيام) The standing during the prayer for recitation of Sūrat Al-Fātīihah or Sūrat Al-Hamd and the second Sūrah that follows after it,
while the standing after the \textit{Ruku'} is \textit{Qawmah}. And the voluntary prayers at night are also called \textit{Qiyām} for night prayers.

\textbf{Qiyāmah:} (القضاء) The Day of Resurrection, or the Day of Judgment.

\textbf{Qiyās:} (القياس) In simple terms, the verdict given by a \textit{Mujtahid} or \textit{Faqīh} who considered the case similar in comparison with a case judged by the Prophet  محمدٌ. In complex issues, using analogies for the purpose of applying laws derived from the Qur'ān and Sunnah to situations not explicitly covered by these two sources. \textit{Qiyās} is one of the most important tools for interpreting and implementing the \textit{Sharī‘ah} (Islamic law). Verdicts and judgments are given by the Islamic religious scholars, after due considerations on the following proofs respectively: (a) From the Qur'ān; (b) From the Prophet’s Sunnah. (c) Conscience of the community from all over the Muslim world; (d) and \textit{Qiyās}, i.e., reasoning. It is not to be practiced except if the judgment of the case is not found in the first three above mentioned proofs, (a), (b) and (c). According (the Muslim scholar Imâm Shâfi’i), \textit{Qiyās} is a method for reaching a legal decision on the basis of evidence (a precedent) in which a common reason, or an effective cause, is applicable.

\textbf{Qadd:} (قضاء) Paying in a debt.

\textbf{Qubā'} (القباء) A place on the outskirts of Al-Madinah. The Prophet  محمدٌ established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two \textit{Rak'ah} prayer is regarded as a performance of ‘\textit{Umrah} in reward according to the Prophet’s saying.

\textbf{Qubbah:} (القبة) A small and round one-room tent.

\textbf{Qubbatus-Sakharah:} (قبة الصخرة) (Dome of the Rock) The rock within the dome built around 691 CE by the Umayyad Caliph Abdul-Malik in the area of the famous mosque, Aqṣâ Mosque or Baytul-Maqdis, in Jerusalem. It is believed to be the point from where Prophet Muhammad  محمدٌ was miraculously ascended to heavens.

\textbf{Qudāt:} (القضاء) Plural form of \textit{Qādi}.

\textbf{Qudhadh:} (القدح) A part of an arrow.

\textbf{Al-Quds:} (القدس) Literally, ‘The Holy,’ this is the name used by Muslims for Jerusalem. It is the third holiest city in Islam, following Makkah and Al-Madinah, because of its significance to Islamic history in the broadest sense

\textbf{Qullah:} (الجرار) (Also called \textit{Jirār} - الجرار) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (\textit{Qirbahs}). Even some say them to be the size of two-and-a-half water
skins. Scholars have described the quantity of two Qullahs as equivalent to 500 Rats One Ratl weighs half a seer, i.e., forty tolas. Thus the total quantity of five water skins of water measures approximately 240 kilograms or, according to some scholars, about 227 kilograms.

**Qumqum:** (فَمَّمِ) A narrow-headed vessel.

**Qunūṭ:** (الضَّرْعُ) Invocation in the prayer. The act of raising both palms in front of the face while praying in the second Rak‘ah of prayer.

**Qunūṭ Názīlah:** (قُنُوت نازِلَة) Supplication in the event of a calamity.

**Quraysh:** (قُرَشُ) One of the greatest and prominent tribes in all of Arabia in the Prophet’s era. The Quraysh were the keepers of the Ka‘bah and therefore the wealthiest and most powerful tribe. The Prophet Muhammad ﷺ belonged to this tribe, which had great powers spiritually and financially both before and after Islam came. When Prophet Muhammad ﷺ started to preach the true religion of Allāh and persisted in calling people to worship Allāh alone, most of the Quraysh disavowed him and attempted to thwart his efforts, the Quraysh violently persecuted him and his followers, the Quraysh continued to plot Muhammad’s downfall, even going so far as to attempt killing him. They were badly defeated at the battle of Badr by the Muslims and their days of Jâhiliyyah were finally ended when the Muslims liberated Makkah and destroyed all the idols in the Ka‘bah in the year 630 CE, after that they yielded and entered the fold of Islam.

**Qurayshī or Qurashī:** (قُرَشِي) A person belonging to the Quraysh, the well-known tribe of Arabia. The Prophet Muhammad ﷺ belonged to this tribe, all his descendants are also called Qurayshī.

**Qur’ān:** (القرآن) Meaning ‘the recitation,’ or ‘the reading.’ Qur’ān is the Noble Book, the Living Miracle, the last revelation from Allāh to mankind and the jinn before the end of the world, revealed to Prophet Muhammad ﷺ, through the angel Jibra‘il, over a period of 23 years, the first thirteen of which were spent in Makkah and the last ten of which were spent in Al-Madinah. There is only one Qur’ān in the whole world and it is in the Arabic language. The Qur’ān has one text, one language, and one dialect. It has been memorized by millions of Muslims in different parts of the world. The Qur’ān continues to be recited by Muslims throughout the world in the language of its revelation, Arabic, exactly as it was recited by Prophet Muhammad ﷺ nearly fourteen hundred years ago. It consists of 114 Sūrahs (chapters). It is to be read and recited with rules and regulations. When to be touched and to be recited, a Muslim is to be in a state of cleanliness and purity. The authenticity and the totality of the Qur’ān have been
documented and recognized. The Qur'ân cannot be translated at all as the Qur'ân represents the exact Words of Allâh. Any translation is considered to be the explanation to the meaning of the Qur'ân. The Qur'ân is so rich and comprehensive in matter that it can easily guide men and women in all walks of their life. It is the ultimate source of guidance for people in all aspects of their spiritual and material lives. The Qur'ân is viewed as the authoritative guide for human beings, along with the Sunnah of Muhammad ﷺ. The Qur'ân amends, encompasses, expands, surpasses and abrogates all the earlier revelations revealed to the earlier Prophets. The names and attributes that are given to the Qur'ân in the Qur'ân speak for themselves. The Qur'ân is also described to be bounteous, glorious, mighty, honored, exalted, purified, wonderful, blessed, and confirming the truth of previous revelations. The Qur'ân has practically proved the truth and effectiveness of all of its names and epithets in the life of all true believers, who practiced its teachings sincerely and devoutly. The Qur'ân has a universal appeal, regardless of peoples' color, creed, nationality, and geographical divisions of the world.

Qurbân: (القیام) Literally means 'sacrifice'. In Islam it refers to the sacrificing of animals solely for the pleasure of Allâh on the day of 'Eidul-Adhâ and the two days following it.

Qust: (الفسط) A type of incense.

Qu'âd: (الفقود) Sitting posture in prayer while Tahiyyah and Tashahhud are recited.

Rabâ'î: (الرباعي) A male camel whose quadricuspid teeth have appeared, usually about in the seventh year.

Rabâ'iyah: (الرباعیة) A female camel whose quadricuspid teeth have appeared, usually about the seventh year.

Rabb: (الرب) There is no proper equivalent for Rabb in English language. It means the One and the Only Lord for the entire universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security, etc. Rabb is also one of the Names of Allâh. We have used the word 'Lord' as nearest to Rabb. All occurrences of 'Lord' actually mean Rabb and should be understood as such. For example see Qur'ân 2:21.

Rabbuka: (ربك) Your Lord, Your Master.

Rabbul-Ard: (رب الأرض) Owner of the land in Musâqât and Muzâra'ah contracts.

Rabbul-Mâl: (رب المال) A person who invests in Mudârabah or Musharakah. See Sâhibul-Mâl.
Rabi’ul-Awwal: The third month of the Islamic calendar.

Radiyallâh ‘Anhu: May Allâh be pleased with him (RAA) is said whenever the name of a Companion of the Prophet ﷺ is read or heard or written.

Radâ‘ah: The suckling of one’s own or someone’s child.

Râhilah: A she-camel used for riding. (Literally means: a mount to ride).

Rahmân and Rahîm: These words are from the root raḥm which denotes mercy. In the Qur’ân this attribute of Allâh has been mentioned side by side with the attribute Rahmân (literally ‘merciful’). As such Rahîm signifies Allâh’s mercy and beneficence towards His creatures. Moreover, according to several scholars, the word Rahîm signifies the dimension of permanence in Allâh’s mercy, that the One Who is exceedingly merciful; the One Who is overflowing with mercy for all. See Sûrah 55 of the Qur’ân.

Rahn: Pledge or mortgage.

Rayhân: A sweet-smelling plant sweet basil and perfume made from it.

Rayyân: The name of one of the gates of Paradise through which the people who often observe fasting will enter.

Rajab: It is the seventh month of the Islamic calendar.

Rajabiyyah: See ‘Atîrah.

Rajaz: Name of poetic meter.

Raj‘ah: The bringing back of a wife by the husband after the first or second divorce.

Rajm: Means to stone to death those married persons who commit the crime of illegal sexual intercourse. In Islamic law the Hadd (prescribed) punishment of illegal sex is Rajm.

Râk‘ah: (pl. Raka‘ât) Literally, ‘a bowing,’ This term represents a unit of the prayer and consists of one standing, one bowing and two prostrations. Verses from the Qur’ân, special prayers and phrases are stated in these different positions. Each of the five formal worship times is comprised of varying numbers of such cycles.

Ramadân: The month of fasting. It is the ninth month of the Islamic calendar. In it the Noble Qur’ân started to be revealed to our Prophet ﷺ and in it occurs the night of Qadr and in it also occurred the great decisive battle of Badr. Thus, it is considered a blessed and
holy month. Furthermore, Ramadân is the month in which Muslims fast daily from dawn to sunset to develop piety and self-restraint.

**Ramal:** (الرمل) Fast walking accompanied by the movements of the arms and legs to show one's physical strength. This is to be observed in the first three rounds of the Tawâf around the Ka'bah, and is to be done by the men only and not by the women.

**Ramy:** (الرمي) The throwing of pebbles at the pillars (Jimâr) at Mina.

**Ra'sul-Mâl:** (رأس المال) Capital invested in Mudârabah or Musharakah.

**Rasûl:** (الرسول) The meaning of the word Rasûl is a Messenger. Allâh sent many Prophets and Messengers to mankind. Amongst them, the names of twenty-five are mentioned in the Qur'ân. From within the list, the Qur'ân states the names of five Messengers who are the Mighty ones. These are: Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses), ‘Eisa (Jesus), and Muhammad ﷺ. See Nabî.

**Ratl:** (الرطل) Measurement equal to half a seer or a liter. See Qullah.

**Râwi:** (الرواي) A narrator. In Hadîth literature, it means the narrator of Ahâdîth.

**Râyah:** (الرية) A flag, it is bigger than Liwâ’ (standard).

**Ribâ:** (الرباء) It literally means ‘to grow; to increase, to expand.’ Technically, Ribâ denotes the amount that a lender receives from a borrower at a fixed rate in excess of the principal. It is of two kinds: 1. Ribâ Nasî’ah (رباء النسيئة) - taking interest on loaned money. 2. Ribâ Fadl (رباء الفضل) - taking something of superior quality in exchange for giving less of the same kind of thing of poorer quality. See Al-Baqarah (2:275-280), Al Imrân (3:130).

**Ribât:** (الریاط) Guarding Muslim frontier. Guarding the boundaries of Muslim lands against possible attacks from the enemies. It is considered one of the highly praiseworthy forms of worship.

**Ridâ’:** (الرداء) A piece of cloth (sheet etc.) worn around the upper part of the body.

**Rîjz:** (الرجز) Whispering, evil suggestions.

**Rikâz:** (رکاز) Buried wealth or treasure (from the pre-Islamic period) discovered in any land, whose ownership and burial period is not known. One-fifth of it goes to the public treasury and the rest to the founder or owner of the land.

**Risâlah:** (الرسالة) Regarding Hadîth compilations: collection of Ahâdîth dealing with a particular topic.

**Riwaîyah:** (الرواية) Narration.

**Riyâ:** (الریاء) A minor Shirk (polytheism). Carrying out a religious act for worldly gains and not for the pleasure of Allâh.
Riyâdul-Jannah: (رياض الجنة) A part of the Masjid Nabawi that is said to be a part of Paradise.

Râhullâh: (روح الله) According to the early religious scholars from among the Companions of the Prophet ﷺ and their students and the Mujtahidân, there is a rule to distinguish between the two nouns in the genitive construction. (A) When one of the two nouns is Allâh, and the other is a person of a thing, e.g., (i) Allâh's House (Baytullâh), (ii) Allâh's Messenger; (iii) Allâh's slave ('Abdullâh); (iv) Allâh's spirit (Râhullâh) etc. The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allâh and is honorable with Him, similarly Allâh's spirit may be understood as the spirit of Allâh, in fact, it is a soul created by Allâh, i.e., Jesus, and it was His Word: “Be!” - and he was created (like the creation of Adam). (B) But when one of the two is Allâh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allâh, e.g., (i) Allâh's Knowledge ('Ilmullâh); (ii) Allâh's Life (Hayâtullâh); (iii) Allâh's Statement (Kalâmullâh); (iv) Allâh's Self (Dhâtullâh) etc.

Râhul-Qudus: (روح القدس) ‘The Holy Spirit.’ Another name for the Angel Gabriel (Jibra’il) ﷺ.

Rukn: (الركن) (pl. Arkân) Pillar, basic article.

Rukû: (الركوع) It means to bend the body to bow. This bowing is one of the acts required in Islamic prayer. Additionally, the same word denotes a certain unit in the Qur’ân. The whole Book, for the sake of the convenience of the reader is divided into thirty parts (Ajzâ’, sing. Juz’), and each Juz’ consists usually of sixteen Rukû.

Ruqbâ: (الرزق) A kind of gift in the form of a house given to somebody to live in as long as he is alive.

Ruqyah: (الرقع) Incantation, amulet. Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e., to recite Sûrat Al-Fâtihah or any other Sûrah of the Qur’ân and then blow one's breath with saliva over a sick person's body-part).

Rushd: (الرشد) It means the right way (see 2:256). It also implies integrity and maturity in thought and action (see 21:51).

Rutab: (الرطب) Ripe dates, opposite of Busr.

Sâ: (الصاع) A volume measure that equals four Mudds (3 kg. approx) (also 2.172 kg.), one Sâ’ of Al-Madinah was equal to about two and a half kilograms

Sabâ: (الصبا) Easterly wind.
As-Sab‘ah: (السبعة) The seven compilers of Ahâdith - Bukhârî, Muslim, Abû Dâwûd, Nasâ‘î, Tirmîdhi, Ibn Mâjah, Ahmad.

Saba’ or Sheba: (سُبا) The queen who visited Solomon to test his wisdom. Biblical name of Saba. (See Sâbi‘ûn or Sabean)

As-Sâb‘ul-Mathânî: (السبع المثنائي) The seven repeatedly recited Verses, i.e., Sûrat Al-Fâtihah.

Sabâhâh: (صاحباء) An exclamation indicating an appeal for help.

As-Sabat: (السبت) It means Saturday, which was declared for the Israelites as the holy day of the week. God declared the Sabbath as a sign of the perpetual covenant between God and Israel. (Exodus 31:12-16.) The Israelites were required to strictly keep the Sabbath, which meant that they may not engage in any worldly activity; they may not cook, nor make their slaves or cattle serve them. Those who violated these rules were to be put to death. The Israelites, however, publicly violated these rules. For further details, see Sûrah 7, Al-Ârâf.

Sâbi’: (الصابيء) (pl. Sâbi’ân) Those who change their religion.

Sâbiqûn: (السابقون) See Muqarrabûn.

As-Sâbiqûnal-Awwalûn: The first forerunners in the faith.

Sâbirûn: (الصاعرون) People who are patient and steadfast.

Sâbi’ûn or Sabean: (الصابئون) Of or pertaining to Saba, an inhabitant of Saba or Sheba, Biblical name, Sheba. an ancient kingdom in southwestern Arabia noted for its extensive trade, esp. in spices and gems. The Sabaeans played an important role in the history of early Arabia. They had a flourishing kingdom in the Yemen tract of South Arabia about 800-700 BC, though their origin may have in North Arabia. Probably the Queen of Sheba is connected with them. They succumbed to Abyssinia about 350 AD and to Persia about 579 AD. Their capital was near San‘â’. They had beautiful stone buildings in which the pointed arch was noticeable. It is said that this passed nation used to say Lâ Ilâha ill allâh (none has the right to be worshipped but Allâh) and used to read Zabûr (The Psalms of the Sâbi’ûns) and they were neither Jews nor Christians. (See note of Yusuf Ali, 76)

Sabr: (الصبر) Sabr is a comprehensive term having various shades of meaning. It implies (a) patience in the sense of being thorough, dedicated and devoted, (b) constancy, perseverance, steadfastness and firmness of purpose, (c) disciplined and planned effort with confidence and belief in the mission itself and (d) a cheerful attitude of acceptance and understanding under suffering and hardship and in times of strife and violence, and thankfulness to God in happiness, success and achievement.
Sa’dân: (السعدان) A thorny plant suitable for grazing animals. Some say it to be Neurada peocumbens.

Sadâq: (الصداق) This word has the same meaning as Mahr.

Sadaqah: (الصدقة) Literally, ‘righteousness.’ This term refers to the voluntary giving of alms (charity). Sadaqah is distinct from Zakâh, which is a mandatory contribution paid yearly and calculated based on one’s wealth or assets. Sadaqah can consist of any item of value, and can be provided to any needy person. The Qur’ân states that Allâh loves those who are charitable and promises great reward and forgiveness for those who give regularly to others in need.

Sadaqatul-Fitr: (صدقة الفطر) Refers to the charity that is given on or prior to the day of ‘Eidul-Fitr.

Sadiq: (الصدوق) Truthful.

As-Safâ wal-Marwah: (الصنا والمروة) Two mountains at Makkah neighboring Al-Masjidul-Harâm (the Great Sacred Mosque) to the east. One who performs ‘Umrah and Hajj should walk seven times between these two mountains and that is called Sa’y. These are referred to in the Qur’ân as one of the symbols of Allâh. See Al-Baqarah (2).

Safar: (الصفر) It is a disease that afflicts the abdomen, and it is not a contagious one.

Saghirah: (الصغرى) A child or minor girl underage.

Sahâbah: (الصحابة) (sing. Sahâbi) A term meaning ‘companions,’ commonly used in reference to those followers of Prophet Muhammad ﷺ who were closest to him in his lifetime, kept frequent company with him, and strove to emulate his sayings and doings. The Sahâbah’s piety, knowledge and love for the Prophet ﷺ were important factors in the perpetuation of his teachings and the painstakingly careful recording of his Ahâdith in the years following his death.

Sahbâ: (مبهاء) A place near Khaybar.

Sâhibul-Mâl: (صاحب المال) (pl. Ashâbul-Mâl) (also, Rabbul-Mâl) The financier in the Mudârribah form of partnership agreement. provides the finance while the Mudârib provides the entrepreneurship and management. There can be many Ashâbul-Mâl and Mudârib in a given Mudârribah agreement.

Sahîfah: (الصحيفة) A page or manuscript. Collection of Ahâdith by a Companion.

Sahihayn: (ال الصحيحين) The Twins. The two most authentic books of Ahâdith—Sahih Al-Bukhâri and Sahih Muslim.
**Sahih Al-Bukhârî**: A book of *Ahâdith* compiled by Imâm Bukhârî.

**Sahih Muslim**: A book of *Ahâdith* compiled by Imâm Muslim.

**Sahûr** *(الصحراء)*: A light meal taken by Muslims before dawn prior to beginning the daily fast of Ramadân. Arising for this meal is an emulation of Prophet Muhammad ﷺ, since it was his practice to do so, and thus is part of his Sunnah.

**Sahw** *(السهو)*: Forgetting (here it means forgetting how many Rak'ât a person has prayed in which case he should perform two prostrations of Sahw).

**Sâ’îmah** *(السانية)*: A flock of about one hundred grazing animals.

**Sâ’ibah** *(السانية)*: A she-camel used to be let loose for free pastures in the name of idols, gods, and false deities, and nothing was allowed to be carried on it. (See the Noble Qur’ân 5:103)

**Sayhah** *(الصيبة)*: Torment-awful cry.

**Sayhân wa Jayhân**: Sayhân (Oxus or Amu Darya) and Jayhân (Jaxartes or Syr Darya) are two rivers in the country of Syria. These are different from Sayhûn and Jayhûn that are in the territory of Khurasan. (*Mu‘jam Al-Buldân* of Baladhari, 2/227, 3/333). Some maintain that Sayhûn is in India and Jayhûn in Khurasân. Furât (Euphrates) flows from Turkey through Syria and Iraq and joins Tigris to form Shat-ti‘ul-Arab, and Nil (Nile) is the well-known river in Egypt.

**Sayyi’ah** *(السينة)*: (pl. Saiyyât) Sins or demerits or bad deeds (opposite of Hasanah), often means what one earns by doing something wrong (committing a sin). According to a Hadîth, if one does one thing wrong, he will receive one demerit, but if he intends to do it and restrains himself, he will get a reward.

**Sajdah** *(السجدة)*: (pl. Sujûd) The act of prostration in the prayer, when seven portions of the body touch the earth: the forehead on pure ground, two palms, two knees, and the two big toes. The two prostrations together are called Sajdatayn.

**As-Sajdah**: (السجدة) Sûrah 32 of the Qur’ân.

**Sajdatus-Sahw**: (سجدة السهو) Prostrations for forgetfulness. Remedial Prostrations to recompense forgetting a required act of prayer.

**Sakinah** *(السكينة)*: Tranquility, calmness, peace and reassurance etc.

**Salâb** *(السلب)*: Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.
Salaf: (السلف) A sale in which the price is paid at once for goods to be delivered later.

Salaf: (السلف) Predecessors, ancestors, forefathers, ascendants.

Salam: (السلام) Synonym of Salaf.

Salam: (السلام) Literally means 'peace'. It is a salutation or a way of greeting among Muslims. With the greetings of peace or with safety. In prayer it refers to the saying of 'As-Salâmu 'Alaykum wa Rahmatullâh' which denotes the end of the prayer.

Salât: (الصلاة) Prayers. Salât is a spiritual relationship and communication between the creature and his Creator. Salât refers to the prescribed form of worship in Islam, and is one of the 'five pillars' of Islam. Muslims perform the prayers five times throughout each day as a means of maintaining God-consciousness, to thank Him for His blessings and bounty, and to seek His help and support in one's daily life. These prayers and their time zones are: 1. Fajr (dawn or morning prayer), after dawn but before sunrise; 2. Zuhr (noon prayer), early afternoon till late afternoon; 3. 'Asr (afternoon prayer) late afternoon prayer till sunset; 4. Maghrib (sunset prayer); just after sunset; 5. 'Ishâ' (night prayer); late evening till late at night. Consult a prayer manual for full details. Each prayer consists of a fixed set of standings, bowings, prostrations and sittings in worship to Allâh. Prayers are to be performed with mental concentration, verbal communication, vocal recitation, and physical movements to attain the spiritual uplift, peace, harmony, and concord. To perform Salât, a Muslim has to have ablation (Wudi'). He/she should make sure that cleanliness of body, clothing, and place are attained before performing Salât.

Salât: (الصلاة) (pl. Salawât) We are told to send the blessings of Allah whenever the name of the Prophet Muhammad ﷺ is mentioned. There are great merits of sending the blessings through our supplication and invocation (Du‘â). So Salât (the act of sending the blessings) is not to be confused with Salât (prayer). The supplication of sending the blessings upon the Prophet ﷺ is: “O Allâh, send Your grace, honor and mercy upon Muhammad and upon the family of Muhammad, as You sent Your grace honor and mercy upon Ibrâhîm, You are indeed Praiseworthy, Most Glorious. O Allâh, send Your blessings upon Muhammâd and upon the family of Muhammad, as You sent Your blessings upon Ibrâhîm, You are indeed Praiseworthy, Most Glorious.” Muslims are informed that if they proclaim such a statement once, Allâh will reward them ten times.
Salâtul-Awwâbîn: (صلاة الأوabıین) It is another name for Salâtud-Duhâ, that is prayer after sunrise.

Salâtud-Duhâ: (صلاة الصبح) That is optional prayer after sunrise.

Salâtul-Hâjah: (صلاة الحاجة) Prayer at times of need.

Salâtul-Istikhârah: (صلاة الاستخارة) Prayer for (seeking) guidance. See Istikhârah.

Salâtul-Istisqâ’: (صلاة الاستسقاء) Prayer for rain.

Salâtul-Janâzah: (صلاة الجنازة) Funeral prayer in absentia. The prayer is done in standing position only and consist of four Takbîrs: 1. After the first Takbîr, recite Al-Fâtihah. 2. After the second Takbîr, recite Tashahhud and As-Salâtul-Ibrâhîmiyyah. 3. After the third Takbîr, pray for the deceased person, his or her relatives, and all Muslims in general. 4. After the fourth Takbîr, finish the prayer by uttering As-Salâmu ‘Alaykum while turning to the right.

Salâtul-Qasr: (صلاة القصر) Shortened prayer.

As-Salâtul-Maktûbah: (الصلاة المكتوبة) Prescribed prayers/obligatory prayers.

Salâtut-Tasbih: (صلاة التسبيح) The prayer of glorification.

Sâlih: (الصالح) The word means to reconcile, to put things in order, signifies behavior that is righteous, just and dignified. ‘Amal Sâlih, honorable or righteous action, is often combined in the Qur’ân with Imân and made a condition for success in this world, as well as in the Hereafter. Also a Prophet of Islam, peace be on him.

Salwâ: (السَّلَوَى) Quails. It is told that along with manna, quails were also sent to Israelites as a food. Quails in large flights are driven through winds in the Eastern Mediterranean in certain seasons of the year.

As-Samad: (الصمد) One of the ninety-nine Attributes of Allâh. It means Absolute, Eternal, and Everlasting. It refers to the One to Whom all created beings turn to for all their needs, and Who is not dependent
on anything or anyone for any need. The Most Perfect in His Attributes.

_Sami'allâhu Liman Hamidah_ (سمع الله لمن حمد) Allâh heard him who sent his praises to Him. The phrase that is uttered in the prayer while one stands upright from the bowing position.

_Samur_ (السامر) A kind of tree.

_Sanâh_ (낸) Means ‘good’ in the Ethiopian language.

_Sannât_ (الاستو تحت) Fennel or aniseed.

_Saqîfah_ (السقيفة) A shelter with a roof. The Companions of the Prophet met in a _Saqîfah_ in Al-Madinah to pledge their loyalty to Abu Bakr after the death of the Prophet.

_Sarf_ (الصرف) Exchange. (Neither Sarf nor ‘Adl means neither exchange nor substitute, or no repentance nor ransom, or no obligatory or voluntary deed.)

_Sarif_ (سرف) A place six miles away from Makkah.

_Sariyyah_ (السارية) A small army sent by Prophet Muhammad for Jihâd, in which he did not personally take part.

_Satr_ (ستر) Means ‘cover, shield’. And it refers to that area of the body that has to be covered. It is also referred to as the ‘Awrah.

_Sawm_ (الصوم) (pl. Siyâm) Fasting. The daily fasts Muslims undertake during the month of Ramadân, and is one of the ‘five pillars’ of Islam. For Muslims, fasting means total abstinence from all food, drink, and marital sexual relations from dawn to sunset. Muslims fast for many reasons, including to build a sense of willpower against temptation, to feel compassion for less fortunate persons, and to re-evaluate their lives in spiritual terms. Fasting is also a training process to attain self-restraint, self-control, self-discipline, self-obedience, and self-education. Few people are excused from fasting during Ramadân. Some are required to make up later for the days they did not fast such as the travelers (over 50 miles by any means), sick, pregnant women, women nursing babies, and women during their periods. Other excused people are required to feed a poor person one meal for each day they do not fast if they can afford it, such as the elderly people and the ones who have permanent diseases like ulcers.

_Sawâd A’zam_ (السواد الأعظم) The great majority.

_Sawiq_ (السويق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).
Sa'īy: (الصعي) The going for seven times between the mountains of Safâ and Marwah in Makkah during the performance of Hajj and 'Umrah. It is done to symbolize Hajar’s search for water for her son Ismâ’il.

Sâ‘î: (الصاعي) The person responsible for collecting the Zakât is sometimes called Sâ‘î.

Sayyid: (السيد) A descendant of the Noble Prophet ﷺ. See Qurayshî.

Sayyid: (السيد) Leader or chief.

Sayyidî: (سيدي) My master.

Sayyidul-Istighfâr: (مطلب الاستغفار) The Master Supplication for forgiveness.

Sha‘bân: (شعبان) The eighth month of the Islamic calendar.

Shâfi‘î: (شافعî) Islamic school of law founded by Imâm Shâfi‘î. Followers of this school are known as the Shâfi‘î.

Shahâdah: (الشهادة) An Arabic word meaning ‘witnessing’. The declaration of faith: Lâ ilaha illallâh Muhammadur-Rasûlullâh (I testify that none has the right to be worshipped but Allâh and I testify that Muhammad is the Messenger of Allâh). A person must recite the Shahâdah to convert to Islam. The Shahâdah constitutes the first of the ‘five pillars’ of Islam.


Shâhid: (الشهيد) (pl. Shahidî) A witness.

Shaykh: (شيخ) A title or a nickname for an elderly person or a religious leader in a community. This title is also given to a wise person. The meaning of the word Shaykh has been distorted, misused, and abused by some mass media to reflect the wrong meanings. In the Sufi tradition, the term has a more specific application, referring to leaders within various Tariqahs (spiritual orders or groups).

Shaytân: (الشيطان) (pl. Shayâtîn) Satan, the enemy of mankind and the source of evil in the world. See Iblîs.

Ash-Shajarah: (الشجرة) A well-known place on the way from Al-Madinah to Makkah.

Shâm: (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.
Shamlah: (الشمالة) Turban, head wrap, cloak, mantle.

Shaqq: (الشق) Ditch type of grave.

Sharī'ah: (الشريعة) These are the rules and regulations of Islam, the Divine law. Sharī'ah is the totality of of Allāh’s Commandments relating to man’s activities. It signifies the entire Islamic way of life, especially the Law of Islam. The Sharī'ah is based upon the Qur’ān and the Sunnah of the Prophet Muhammad ﷺ, and is interpreted by scholars in deliberating and deciding upon questions and issues of a legal nature.

Sharikah: (الشركة) The term is used for joint-stock companies and corporations as well, but is qualified with an adjective to indicate its nature. Thus, Sharikah Musâhamah (شركة مساهمة) for a public limited company or a corporation whose capital has been subscribed to by the general public.

Sharqā: (الشرقاء) An animal with split ears.

Shawwāl: (شوال) The tenth month of the Islamic calendar.

Shi'ah: (الشيعة) Literally, ‘party’ or ‘partisans.’ This term designates those Muslims who believe that the rightful successor to Prophet Muhammad should have been ‘Ali bin Abu Tālib, rather than the first caliph Abu Bakr Siddiq. Moreover, Shi‘ahs believe that ‘Ali was granted a unique spiritual authority, which was passed on to certain of his descendants given the title of Imām (leader). The largest group in Shi‘ism believes that ‘Ali was the first of twelve Imāms, and that the last one continues to exist, albeit miraculously and in a state of occultation (concealment from human view). The teachings of these spiritual leaders are an additional source of Sharī'ah (Islamic law), used by Shi‘i religious scholars to derive legislation and issue religious opinions. So, a Shi‘ah is a follower of the twelve Imāms. Shi‘ah Muslims may be found in Iran, Iraq, Afghānistan, Lebanon, Syria, Pakistan, India, and some Gulf States. A branch of Islam comprising about 10% of the total Muslim population.

Shi'b: (الشعب) A narrow pass.

Shighār: (الشجار) A type of marriage in which persons exchange their daughters or sisters in marriage without Mahr.

Shiqâq: (الشقاق) Difference between husband and wife.

Shirāk: (الشراك) A leather strap.

Shirk: (الشرك) Polytheism and it is to worship others along with Allāh. This term commonly used to mean association of something other than God with God. For Muslims, Allāh is Absolute, Complete, and Self-
Sufficient. To set anything alongside or in place of God as reality is to commit the sin of association, which is the only sin that Allâh does not forgive, according to the Qur’ân. Thus, paganism, or even atheism, is viewed as expression of Shirk.

**Shirkah**: Partnership between two or more persons, whereby unlike Mudârabah, all of them have a share in finance as well as entrepreneurship and management, though not necessarily equally.

**Shirkah ʿAmmah**: A partnership in which each partner is a general attorney for the other partner; a partnership that permits trading in all types of goods.

**Shirkatul-Amwâl**: A partnership in which participation is based on the contribution of wealth by all partners, but the partnership has to be of the type ‘Inân or Mufâwadah.

**Shirkatul-Aqd**: A partnership created through contract as opposed to co-ownership that may be the result of a joint purchase or agreement or it may result from inheritance or from some other legal situation.

**Shirkatul-Inân**: A basic contract of partnership based on agency in which participation may either be on the basis of wealth or labor or credit-worthiness, and in which, equality of contribution or legal capacity is not necessary.

**Shirkatul-Jabr**: Mandatory co-ownership created by an act of law, like inheritance.

**Shirkah Khâssah**: Partnership for a single venture or for trading in a particular item; partnership in which each partner is a special attorney of the other partner.

**Shirkat Mafâlis**: A partnership between persons, whose assets have been reduced to copper coins and who have to buy on the basis of credit-worthiness; see Shirkatul-Wujûh.

**Shirkah Mufâwadah**: An unlimited partnership.

Shirkatul-Wujûh: Partnership based on credit-worthiness of the partners in which the ratio of profit and loss is based on the liability borne, but the partnership has to be of the type ‘Inân or Mufâwadah.

**Shirkatuz-Zimâm**: It is a term used by the Mâlikis to indicate a situation, where two or more persons are buying goods on credit. It is different from the Hanafi Shirkatul-Wujûh insofar as it requires the physical presence of all the partners at the time of purchase.
Shufah: Pre-emption.

Shukuk: (الشكوك) Check, certificate of debt, certificates of investment.

Shurah: (الشورى) Consultation.

Shurât: (الشرة) (Purchasers) One of the Khawârij sect. So called because they thought that they had sold their lives for the pleasure of Allâh.

Shurât: Terms and conditions in Islamic law.

Sibtîyyah: (السبيت) (pair Sibtiyyatayn) A hairless sandal dyed with the leaves or pods of Qaraz which is a species of Mimosa tree, making a brown color.

Sidaq wa Siddiqûn: (الصديق والصديقون) The steadfast affirmers of truth. Those followers of the Prophets who were first and foremost to believe in them. (See the Qur’ân 4:69)

Siddiq: (الصديق) Abü Bakr, one of the closest Companions of Prophet Muhammad ﷺ, was given the appellation as-Sadiq, ‘the Truthful.’ Upon the death of the Prophet in 632 CE, Abü Bakr became the first caliph (successor) and served as leader of the Muslim community until his death in 634 CE.

Sidr: (السدر) Lote tree (or Nabk tree).

Sidratul-Muntahâ: (سورة المنتهي) ‘The lote-tree of the furthest limit.’ A Nabk tree over the seventh heaven near Paradise, the place where forms end and beyond which no created being may pass. See An-Najm (5.14-18).

Siffin: (السجين) A battle that took place between ‘Ali’s followers and Mu’awiyah’s followers at the river of the Euphrates in Iraq.

Sihâh Sittah: (الصحاب السبعة) The term As-Sihâh us-Sittah (The Sound Six authentic collections of Ahâdîth), is used for the compilations done by Imâms and Scholars named, Bukhârî, Muslim, Tirmidhi, Nasa’i, Abu Dâwud and Ibn Mâjah. Today, Muslim scholars have found the collections by the latter scholar (Ibn Mâjah) to have defective narrations. The majority of the Shi’ah reports are of even later date than the early compilations. For the most part, they are from the Buyid period of around 454 Hijri.

Sihâq: (سحاق) Lesbian sex act. Sexual act between females. This is strongly condemned in Islam, and is considered a major sin.

Sijjin: (السجن) It is a ‘prison’ where the records of the evil doers are kept. See Al-Muttaffîjin (83:7-9).

Sinnul-Bulûgh: (سن البلوغ) This is the age of maturity and puberty. It is the
age at which the Muslims are considered an adult and becomes accountable for his/her duties in Islam. There is no fixed age for that in terms of years, and it is decided by three signs: having a menstruation, period or pregnancy for girls, and being physically mature or having a wet dream for boys, growing pubic hair, or reaching the age of fifteen, whichever comes first.

**Sinnut-Tamīz**: This is the age of distinguishing. This age is used in *Fiqh* to decide the age before which the mother has the right to keep the child after divorce. It varies from one person to another. The age is reached when the child can take care of himself or herself and no longer needs an adult to help him eat, get dressed, and clean himself or herself. In the school of thought of Abu Hanīfah, it is seven years for the boy and nine years for the girl. The girl is given longer time so that she can learn more of the habits of women.

**Siyarā’**: A sheet of pure or mixed silk having yellow stripes.

**Sirah**: The writings of the Companions of the Prophet ﷺ about him, his personality, his life story, and his ways of handling different situations is called *Sirah*. The famous collections of the *Sirah* are At-Tabari, Ibn Ishaq, and Ibn Hisham. These days *Ar-Rahiq Al-Makhtūm* in many languages is very famous. The *Sirah* is a source of reference that Muslims rely on in their daily life situations and problems.

**Sirāt**: The bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgment. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.

**As-Sirātul-Mustaqīm**: ‘The straight path,’ the path that the Prophet Muhammad ﷺ demonstrated to mankind by way of the Noble Qur’ān. The path that leads to Paradise.

**Sirri Salât**: Prayer of inaudible recitation. The congregational prayers of Zuhr and ‘Asr.

**Sirwāt**: Long under garment (pyjama) worn by the Arabs, and Muslims of Turkey, Bangladesh, India, and many countries of Africa and Near East.

**Siwāk**: A piece of a root of a tree called *Arâk*, used as a tooth stick. Also called a *Miswâk*.

**Subh Sādiq**: Literally means ‘true dawn.’ It refers to the time when whiteness (brightness) can be noticed on the breadth of the horizon. It is at this time that the *Fajr* prayer commences.

**Subhānallâh**: To esteem Allâh by saying ‘Glorified is Allâh’
and holding that He is free from all that (unsuitable evil things) that are ascribed to Him by the polytheists.

Subhānahu wa Ta'ālā: ‘He is Glorified and Exalted.’ This is an expression that Muslims use whenever the Name of Allāh is pronounced or written. The meaning of this expression is: Allāh is pure of having partners and He is exalted from having a son. Muslims believe that Allāh is the only God, the Creator of the universe. He does not have partners or children. Sometimes Muslims use other expressions when the Name of Allāh is written or pronounced. Some of which are: ‘Azza wa Jalla: ‘He is the Mighty and the Majestic’; Jalla Jalāluhu: ‘He is the Exalted Majestic’.

Suffah: A shaded verandah with raised platform attached to the Prophet’s Mosque in Al-Madinah where poor Muslims, including some of the most exalted Companions, used to take shelter, seek knowledge and sleep during Prophet Muhammad’s time. It was also used by the Prophet as a welcoming point for newcomers or poor people. It was part of his mosque.

Sūfī: One who endeavors to achieve direct inward knowledge of God through adherence to various spiritual doctrines and methods. These include repeatedly invoking the Divine Names and reciting other religious expressions, living an austere lifestyle, and participating in various spiritual gatherings usually formed around a spiritual master with the title Shaykh. Historically, sufis have been grouped into organizations known as Tariqahs.

Sufism: A particular spiritual approach and lifestyle adopted by some Muslims (known as Sufis), rather than a distinct branch of Islam. Sufism holds that direct and intimate knowledge of God can be achieved through spiritual discipline, exertion, and austerity. Essentially, Sufism is seen as an ‘inward’ path of communion with God, complementing the Shari’ah, or ‘outward’ religious law.

Sufrah: Dining sheets, eating cloth, when the meal is ready, food is served. A piece of cloth, sheet or skin spread out on the ground, and food is put over it, either in the form of heap or in a dish type utensil to eat it combinedly.

Suhuf: pages or manuscripts.

Suhūliyyah: A cotton cloth, its name is derived from the name of a village in Yemen called Suhul.

Suhūr: Predawn meal. A meal taken before Fajr in the month of Ramadān to begin fasting.
Sujūd: (السجود) See Sajdah.

Sunan: (السنن) Collection of Ahādith only containing legal traditions (Ahādithul-Ahkâm).

Sundus: (السندر) A kind of silk cloth.

Sunnah: (السنة) Literally means legal ways, orders, acts of worship and statements etc., of the Prophet ﷺ. The Ahādith are reports on the Sunnah. The two major legal sources of jurisprudence in Islam are the Qur'ān and the Sunnah. The Sunnah may confirm what is mentioned in Qur'ān, interpret and explain it, specify what is meant by some general Verses, limit and restrict the meaning of any Verse in it, or may explain something that has been revealed in Qur'ān.

As-Sunnat ut-Taqririyah: (السنة التقريرية) The Prophet’s remaining silent on any Companion’s explanation of his action amounts to his approval, as we know, the Prophet’s abstaining from disapproving anything said or done before him means his approval.

Sunnah or Mustahabb: (السنة أو المستحب) means recommendable, desirable. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (adhān). See Mustahabb.

Sunnah: (السنة) That action which the Prophet ﷺ did or sanctioned. Sunnat prayers are of two types: Sunnat Mu‘akkadah and Sunnat Ghayr Mu‘akkadah.

Sunnah Mu’akkadah: (السنة المؤكدة) Compulsory prayers. Those prayers the Prophet ﷺ continuously carried out. To leave out such a type of Sunnat is a sin and one is punished for this. However, there is no harm if one leaves it out because of some valid excuse.

Sunnah Ghayr Mu‘akkadah: (السنة غير المؤكدة) Unascertained prayers. These prayers the Prophet ﷺ carried out, but also left out at times without any reason. To follow such a type of Sunnat entails reward and to leave it out does not necessitate any punishment. These types of optional prayers were much, but not always, practiced by the Prophet ﷺ.

Sunni: (السني) A term designating those Muslims who recognize the first four successors of Prophet Muhammad ﷺ as the ‘Rightly-Guided Caliphs,’ and who attribute no special religious or political function to the descendants of the Prophet’s son-in-law ‘Ali bin Abu Tālib. Sunnis hold that any pious, just, and qualified Muslim may be elected a caliph. Sunnis comprise the majority of Muslims, numbering about 90% of the total.

Sūrah: (السورة) A distinct chapter of the Qur’ān, designated by a title such as Abraham, The Pilgrimage, or The Table-Spread. An individual Verse
within a Sūrah is called an Āyah. The Qur'ān is comprised of 114 Sūrahs of varying lengths. Each Sūrah in the Qur'ān is named from some subject or word that is particularly striking in that chapter.

**Sūrah:** (السّرة) Screen. An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and must be in front of a praying person to act as a symbolical barrier or screen between him and the others.

**Ṭābah:** (الطّبّاح) Madinatun-Nabī (City of the Prophet), Madīnah Munawwarrah (the Illuminated or the Enlightened City), Tābah, Taybah, Yathrib are the other names for Al-Madīnah. See *Al-Madīnah*.

**Ṭabi'** (تَابِع) A male two-year-old cattle, cow or ox (entered its second year).

**Ṭabi'ah** (تَابِیة) A female two-year-old cattle, cow or ox (entered its second year).

**Ṭābi'ūn** (التابعون) (sing. Ṭābi'ī) Successors, are those who benefited and derived their knowledge from the Companions of the Prophet ﷺ.

**Ṭabūk:** (تَوْبُک) A well-known town about 700 kilometers north of Al-Madīnah.

**Ṭadbīr:** (التدبر) About freeing a slave.

**Ṭadlis** (التدليس) (Truncation) For some reasons, like explicit affirmation of a Mudallis (Truncated - immediate narrator not known) having directly heard from whom he is reporting, references from outside the Sound Six have also been given. See, for example, Ḥadīth no. 35, *Ibn Mājah*, collected by Ahmad from Ḥadīth of Muhammad bin Ishāq about whom it was affirmed that he had heard directly from him. See also *Introduction*.

**Tafsīr:** (التفصیل) Any kind of explanation, but especially a commentary on the Qur'ān. Translations of the Qur'ān from Arabic into other languages such as Spanish, Urdu, or English are considered interpretations of the Qur'ān, since only the original Arabic text actually constitutes the content of the Qur'ān.

**Ṭāghūt**: (الطّاغوّت) Literally it denotes the one who exceeds his legitimate limits. In Qur'ānic terminology it refers to the creature who exceeds the limits of his creatureliness and abrogates to himself godhead and lordship. In the negative scale of values, the first stage of man's error is *Fisq* (i.e., disobeying Allāh without necessarily denying that one should obey Him). The second stage is that of *Kufr* (i.e., rejection of the very idea that one has to to obey Allāh). The last stage is that man not only rebels against Allāh but also imposes his rebellious will on others. All
those who reach this stage are said to be Tâghuts. So, the word Tâghût covers a wide range of meanings: It means anything worshipped other than the Real God (Allâh), i.e., all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings, e.g., Jesus, Messengers of Allâh, who were falsely worshipped and taken as Tâghûts. Likewise saints, graves, rulers, leaders, etc., are falsely worshipped, and wrongly followed.

Tahâjjud: (التهجد) The Tahajjud prayer is an optional or voluntary prayer that is supposed to be performed in the middle of the night. It is required that a person sleep a little before he gets up for the Tahajjud prayer. It may be performed anytime between 'Isha’ and Fajr.

Tahârah: (الطهارة) It is the state of being clean and not impure.

Tahiyyah: (التحية) All compliments, prayers and good words are due to Allâh; peace be upon you, O Prophet, and the mercy of Allâh and His blessings; peace be upon us and upon the righteous slaves of Allâh.

Tahiyyatul-Masjid: (تحية المسجد) Two Rak'at Sunnat offered as greetings of the mosque on entering the mosque for prayer.

Tahiyyatul-Wudâ': (تحية الروضة) Two Rak'at Sunnat offered as greetings of the Wudâ’.

Tahlil: (الصلاة) Assertion of the Oneness by saying Lâ ilâha illallâh (None has the right to be worshipped but Allâh).

Tahlil: (التحليل) Saying As-Salâmu ‘Alaykum at the end of the prayer, after which all the actions prohibited because of prayer are legalized, loosened or permissible again.

Tahmîd: (التحميد) Praising Allâh by saying Al-Hamdulillâh (the praise is for Allâh).

Tahnîk: (التحنيك) It is the Islamic customary process of chewing a piece of date etc., and putting a part of its juice in the child’s mouth as his first food, and then pronouncing Adhân in child’s ears. (See Sahîh Al-Bukhârî, the Book of ‘Aqîqah, Vol. 7, Page No. 272)

Tâ’if: (الطاريف) A well-known town near Makkah.

Taylasân: (طيلسان) (Green sheet) is the dress of the Shaykhs of the non-Arab nations.

Tajwîd: (التجويد) Recitation with precise articulation and exact intonation. It is a saying or an act of reciting Qur’ân in accordance with the established rules of Nutq, pronunciation and intonations,
such as *Tafkhîm*, velarization, *Ghunnah*, chanting, and *Iqlâb*, transposition.

**Takâful**: (التكافل) Islamic Insurance. A scheme of mutual support that provides insurance to individuals against hazards of falling into unexpected and dire need.

**Takbîr**: (التكبير) (Magnification) Saying *Allâhu Akbar* (Allâh is the Most Great). See *Allâhu Akbar*.

**Takbîrah**: (التكبيرة) A single utterance of *Allâhu Akbar*.

**Takbîratul-Ihrâm**: (تكبيرة الإحرام) Saying *Allâhu-’Akbar* (Allâh is the Most Great) at the start of the prayer, after which all other acts are prohibited except the acts of prayer. Hence it is called *Takbîr Tahrimah* (formula of prohibition).

**Talâq**: (الطلاق) The repudiation of marriage. Divorce.

**Talâq Rajî**: (الطلاق الرجعي) Revocable divorce.

**Talâq Bâ’in**: (الطلاق البائن) Irrevocable divorce or final divorce.

**Talbînah**: (التلبينة) A kind of porridge prepared from white flour, milk and honey.

**Talbiyyah**: (التلبية) Pilgrimage Recitation. A special prayer or call that Muslim pilgrims make during *Hajj* or *‘Umrah* attributed to Prophet Abraham  and uttered by Muslims in emulation of him during the *Hajj*. This is the central, ritual recitation of the pilgrimage, recited from the moment pilgrims don the *Ihrâm*, the pilgrim’s plain white attire. It is saying of: *Labbayka, Allâhumma labbayk. Labbayka lâ sharîka laka labbayk. Innal-hamda wan-ni‘mata, Laka wal-mulk. Lâ sharîka laka.* (Here I am at Your service, O Allâh, here I am. Here I am. No partner do You have. Truly, the praise and the favor are Yours, and the dominion. No partner do You have.)

**Tamâ‘im**: (التمائم) Amulets.

**Tâmîn**: (التأمين) Insurance, assurance, Security.

**Tamr**: (التمر) Dates.

**Tanîm**: (التنميم) A place towards the north of Makkah outside the sanctuary from where Makkans may assume the state of *Ihrâm* to perform *‘Umrah*.

**Tanzîh**: (التنزيه) To declare Allâh to be free of imperfection and everything falsely attributed to Him, such as having a son, partner of the trinity.

**Taqîdîr**: (التقدير) Predestination. That is, whatever befalls a person, whether good or bad, has been predestined by Allâh.
Taqlīd: (التقلید) Putting colored garlands around the necks of Budn (animals for sacrifice).

Taqlīs: (التلقيس) Play or merriment. Swordplay and playing Daff (tumbourin). To indulge in celebrations on a festive occasion through playing national sports or the singing of nationalistic songs by the girls inside their houses. This sort of celebration has been permitted by the Prophet. Muqallis are those who make a show.

Taqwā: (التقوى) Condition of piety and God-consciousness that all Muslims aspire to achieve or maintain. It can be said that one’s Taqwā is a measure of one’s faith and commitment to God. It means fearing Allâh as He should be feared, and loving Allâh as He should be loved. A person with Taqwā desires to be in the good pleasures of Allâh and to stay away from those things that would displease Allâh. He remains careful not to go beyond the bounds and limits set by Allâh. See Qur’ān, Āl ‘Imrân (3:102-103), Al-Hashr (59:18-19).

At-Taqwīmul-Hijrī: (التقويم الهجري) The Hijrah (migration) of Prophet Muhammad from Makkah to Al-Madinah (in 622 CE), marks the starting point of the Muslim calendar, comprised of twelve lunar months [a lunar year is roughly eleven days shorter than a solar year (365 days), since each lunar month begins when the new moon’s crescent becomes visible every 29 or 30 days]. In their religious duties, Muslims depend on both the solar and lunar calendars. Fasting the month of Ramadân, celebrating the two major feasts (‘Eidul-Fitr and ‘Eidul-Adhâ), performing the pilgrimage to Makkah, and other religious activities depend upon the lunar months. The names of the lunar months are: Muharram, Safar, Rabi’ul-Awwal, Rabi’uth-Thâni, Jumâda Al-UlÄ, Jumâda Al-Akhirah, Rajab, Sha’bân, Ramadân, Shawwâl, Dhul-Qa’dah, and Dhul-Hijjah. Many contemporary sources on Islam include both the Gregorian (CE-common era or AD-anno domini) and Hijri (AH-after Hijrah) dates for historical events.

Tarāwîh: (التراويح) Optional prayers offered after the ‘Ishâ’ prayers on the nights of Ramadân. These may be performed individually or in congregation.

Tarībat Yamınuka: (تربت يمينك) (May your right hand be in dust). It is an expression of exhortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.

Tarīj: (الترجع) Repetition of recitation (especially in Adhân)

Tartil: (الترتيل) Measured recitation of the Qur’ān taking extreme care with regard to the rules of slow reading, pausing and stopping at every
indicated point. The Prophet ﷺ has recommended it saying: “Whoever does not chant the Qur’an is not among us.” (Abū Dāwūd).

**Tasbîh:** (النصب) Glorification, saying *Subhānallāh,* Praise, saying *Al-Hamdu Lillāh,* and magnification, saying *Allāhu Akbar.* A rosary that is used to glorify Allāh is also called a *Tasbîh.*

**Tashâhhud:** (الشهادة) Testimony. It is the declaration of the Muslim faith towards the end of the prayers, immediately after the recitation of *Tahâyiyah,* while sitting with the first finger of the right hand extended as a witness to the oneness of God. It is to say: “I bear witness that none has the right to be worshipped but Allāh, and I bear witness that Muhammad is his slave and Messenger.”

**Tashbîh:** (التشبيه) Ascription of human characteristics to Allāh.

**Tashmît:** (التمييز) To say *Yarhamukallāh* (may Allāh have mercy on you) when someone sneezes and says *Al-Hamdu Lillāh* (all praise is due to Allāh).

**Taslîm:** (التسليم) Salutations or greetings, saying of *Salām-As-Salāmu ‘Alaykum.* On finishing the prayer, one turns one’s face to the right and then to the left saying, *As-Salāmu ‘Alaykum wa Rahmatullāh* (Peace and mercy of Allāh be upon you), and this action is called *Taslîm.*

**Tasmiyyah:** (التسمية) Giving a name, Nomination. A title given to the Basmalah.

**Ta‘til:** (ال القطع) Denying all attributes of Allāh.

**Tawhîd:** (التوحید) It has three aspects; A, B and C: (A) Oneness of the Lordship of Allāh; *Tawhîdur-Rubûbiyyah:* (توحيد الروبية) To believe that there is only one Lord for all the universe, its Creator, Organizer, Planner, Sustainer, and the Giver of Security, etc., and that is Allāh. (B) Oneness of the worship of Allāh; *Tawhîdul-ulâhiyyah:* (توحيد الألوهية) To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage, etc.], but Allāh. (C) Oneness of the Names and the Qualities of Allāh; *Tawhîdul-Asmâ’ was-Sifât:* (توحيد الأسماء والصفات) To believe that: (i) we must not name or qualify Allāh except with what He or His Messenger ﷺ has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allāh; e.g. *Al-Karîm;* (iii) we must confirm Allāh’s all qualifications which Allāh has stated in His Book (the Qur’ân) or mentioned through His Messenger (Muhammad ﷺ) without changing them or ignoring
them completely or twisting the meanings or giving resemblance to any of the created things; e.g., Allâh is present over His Throne as mentioned in the Qur'ân. (V. 20:5): “The Most Beneficent (i.e., Allâh) Īstāwâ (rose over) the (Mighty) Throne” over the seventh heaven; and He only comes down over the first (nearest) heaven (to us) during the day of 'Arafât (Hajj, i.e., 9th Dhul-Hijjah) and also during the last third part of the night, as mentioned by the Prophet ﷺ, but He is with us by His Knowledge only, not by His Personal Self (Bi-Dhâtihi), “There is nothing like Him, and He is the All-Hearer, the All-Seer.” (The Qur'ân, V. 42:11). This noble Verse confirms the quality of hearing and the quality of sight for Allâh without resemblance to others; and likewise He also said: “To one whom I have created with Both My Hands,” (V. 38:75); and He also said: “The Hand of Allâh is over their hands.”: (V. 48:10). This confirms two Hands for Allâh, but there is no similarity for them. This is the Faith of all true believers, and was the Faith of all the Prophets of Allâh from Noah, Abraham, Moses and Christ till the last of the Prophets, Muhammad ﷺ. It is not like as some people think that Allâh is present everywhere, here, there and even inside the breasts of men. These three aspects of Tawhîd are included in the meanings of Lâ ilâha illallâh (none has the right to be worshipped but Allâh). It is also essential to follow Allâh’s Messenger Muhammad ﷺ: Wujâbul-Ittibâ’ and it is a part of Tawhîdul-Ulâhîyyah. This is included in the meaning: “I testify that Muhammad ﷺ is the Messenger of Allâh” and this means, “None has the right to be followed after Allâh’s Book (the Qur’ân), but Allâh’s Messenger ﷺ”. [See the Qur’ân (V. 59:7) and (V. 3:31)].

Tawarruk: (التورك) Sitting in the prayer with the left foot brought forward so that the buttocks are in direct contact with the ground.

Tawbah: (التنوبة) Repentence, turning to Allâh to seek forgiveness of sins or other wrong actions. Often it should be a component of the personal prayers.

Tawâf: (الطواف) The circling or circumambulation of the Holy Ka’bah. It is a part of the worship of Hajj and ‘Umrah. It is done in sets of seven circuits, after each of which it is necessary to pray two Rak’at, preferably at or near Maqâm Ibrâhîm. It refers to the act of walking around the Ka’bah. It is not permissible to make Tawâf of any other place irrespective of how sacred it may be.

Tawâful-Ifrâdah: (طواف الإفادة) The circumambulation of the Ka’bah by the pilgrims after they come from Mina to Makkah on the tenth day of
Dhul-Hijjah. This Tawâf is one of the essential ceremonies (Rukn) of the Hajj. It is also called Tawâfuq-Ziyârah.

Tawâful-Qudâm: The ‘Arrival Tawâf, the Tawâf of the Ka’bah that the pilgrim must do on first entering the Sacred Mosque in Makkah. It is one of the essential rites of both the Hajj and ‘Umrah.

Tawâful-Wadâ: The ‘Farewell Tawâf. The Tawâf made before leaving Makkah, as the last activity there. It should be connected directly to the trip of departure, and whoever is delayed and stays on afterwards should do it again.

Tawâfuq-Ziyârah: See Tawâful-Ifadah.

Tawrâh: Arabic name for the holy book revealed to Prophet Moses thousands of years ago. It is the Jewish Holy Book. For Muslims, the Torah was a scriptural precursor to the Qur’ân, just as Moses was a predecessor of Muhammad in the history of Divinely revealed monotheism.

Tâ’wil: A vision of reality in which everything seen takes on symbolic meanings.

Ta’wîdh: An amulet that is generally suspended around the neck.

Tayâlisah: A famous decorated cloth usually kept on shoulders, and they say it is black.

Tayammum: It literally means ‘to intend to do a thing.’ Dry ablution, sand ablution, dust ablution. The act of purifying oneself with pure sand in the absence of water. It means spiritual cleansing that is sometimes a substitute for Wudâ’ and Ghusl. As an Islamic legal term, it refers to wiping one’s hands and face with clean earth as a substitution for ablution when water cannot be obtained. To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (Wudâ’) and Ghusl (in case of Janâbah etc.) See Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 334 and 340.

Tayyibât: Literary good things and good deeds, also the monetary acts of worship, like Zakât, alms, etc. (See Salawât also)

Ta’zîr: Penalization, to inflict a penalty. Discretionary punishment.

Thaghâmah: A type of grass having white color; or a white fruit from a type of plant.
Ath-Thalâthah: The three compilers of Ahâdîth - Abû Dâwud, Nasâ'i, Tirmidhî.

Thani' or Thaniyyah: Those having two teeth. See Musinnah.

Thaniyyah: Mountain or valley pass or path.

Thaniyyatul-Wadâ: A place near Al-Madînah.

Thârij: Performing the sacrifice on camels.

Tharîd: A kind of meal, prepared from meat and bread.

Thawb: Garment.

Thawr: It is the cave wherein Prophet Muhammad ﷺ stayed before finally migrating to Al-Madînah.

Thawâb: Reward of a good deed is a Divine blessing.

Thayyib Gowment: A non-virgin married or previously married woman.

Thiqah: Trustworthy.

Thunyâ: is a kind of trade in which a person sells the fruit of his garden still on trees for a certain price but on condition that he will keep some of its fruit. This is unlawful because ‘some’ is not a fixed measure, and it is fraudulent.

Tijárah: Trade. Act of buying and selling.

Tilâ': A kind of alcoholic drink prepared from grapes by thickening it through boiling, two third has gone and one third left.

Tiwalah: Charms.

Tiyarah: Drawing an evil omen from birds etc..

Tubbân: Shorts that cover the knees (used by wrestlers).

Tulaqâ': Those persons who had embraced Islam on the day of the conquest of Makkah.

Tûr: A mountain.

Turbah: Earth, especially from the shrines of the Imâms, on which Shi'i'ahs place their heads during Sajdah.

Turs: A kind of shield.

Udhiyah: Sacrifice (on 'Eidul-Adhâ).

Uhud: A well-known mountain in Al-Madînah. One of the great battles in the Islamic history took place at its foot. This battle is called Ghazwah Uhud.

‘Ulamâ': See ‘Âlim.
**Ulul-'Amr**: (أولو الأمر) The term includes all those entrusted with directing Muslims in matters of common concern.

**Uluwwah**: (الولى) They say it is a Persian word for ‘Ud ( aloeswood).

**Ummah**: (الامة) Community or nation. It is a special name given to Muslim brotherhood and unity (worldwide Muslim community whose population exceeds 1.2 billion). The Qur’an refers to Muslims as the best *Ummah* or *Millat* raised for the benefit of all mankind (3:110). At another place (2:143), it calls them ‘the middle nation’ (*Ummah Wasat*) a unique characteristic of the Islamic community that has been asked to maintain equitable balance between extremes, pursue the path of moderation and establish the middle way. Such a community of Muslims will be a model for the whole world to emulate.

**Ummi**: (الأمي) It signifies the ‘unlettered.’ It is also used to refer to those who do not possess Divine revelation.

**Ummul-Mu’minin**: (أم المؤمنين) It means ‘Mother of the Believers.’ This was the title of the Prophet’s wives; *Surah 33 Ayah 6* stipulated that they could not marry after the Prophet’s death because all of the believers were their spiritual children.

**Ummul-Walad**: (أم الوالد) (pl. *Ummahátul-Awlâd*) A slave woman who begets a child for her master.

**Umrah**: (العمرة) (Minor Pilgrimage) It is an Islamic rite performed in ritual purity wearing the *Ihrâm*, the seamless ceremonial garments consisting of a white sheet from the navel to the knees and a white sheet covering the left shoulder, back and breast, knotted on the right. Like *Hajj*, it consists of pilgrimage to the Ka'bah, with the essentialities of *Ihrâm*, *Tawâf* (circumambulation) around the Ka'bah (seven times), and *Sa’y* (walking and running) between Safa and Marwah (seven times). It is called minor *Hajj* since it need not be performed at a particular time of the year and its performance requires fewer ceremonies than the *Hajj* proper. (See *Sahîh Al-Bukhârî*, Vol. 3, Page 1)

**Umratul-Qadâ’**: (عمرة القضاء) Making up for the missed *Umrah*. The fulfilled *Umrah*-the *Umrah* that the Prophet performed in the seventh year after *Hijrah*, which he intended to do in the sixth year but the Quraysh disbelievers had not allowed him to complete.

**Úqiyyah**: (واقي) (pl. *Awâq*) An ounce; for silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams. One *Úqiyyah* is equal to 40 dirhams or 147 grams of silver. It may be less or more according to different countries. (See *Awâq*)
‘Urbân: (العربان) Urbân means earnest money. If somebody settles the price of an animal and pays a certain amount as earnest money that if he did not buy this animal, the seller will keep the earnest money and in case the deal is accomplished, the buyer will deduct the earnest money from the price paid. It is prohibited.

‘Urfut: (العرفط) The tree which produces Maghâfir.

‘Usfur: (العصفر) Safflower.

‘Ushr: (الأعشر) Ten percent (in some cases five percent) of the agricultural produce payable by a Muslim as part of his religious obligation, like Zakâh, mainly for the benefit of the poor and the needy. (See Sahîh Al-Bukhâri, Vol. 2, Hadîth No. 560)

Al-‘Usrah: (العسرة) The battle of Tabûk, called so because of the poverty the Muslim were facing at that time.

Usūlud-Din: (أصول الدين) The principles of Islam.

‘Uzzâ: (عزّة) A chief goddess identified with Venus, but it was worshipped under the form of an acacia tree, and was the deity of the Ghatafân tribe in the religion of the pre-Islamic Arabs during the days of Jâhiliyah.

Wa ‘Alaykumus-Salâm: (وعليكم السلام) ‘And on you be peace.’ The reply to the Muslim greeting of ‘As-Salâmu ‘Alaykum’ (peace be on you).

Wadi‘ah: (الوديعة) This refers to deposits in trust, in which a person may hold property in trust for another, sometimes by implication of a contract.

Wafāt: (الوفاة) The death of a person.

Wahy: (الوحي) It refers to Revelation that consists of communicating God’s Messages to a Prophet or Messenger of God. The highest form of revelation is the Qur’ân of which even the words are from God.

Wahy Ghayr Matlû: (الوحي غير المتلو) Revelation unrecited.

Wahy Matlû: (الوحي المتلو) Revelation recited.

Wayhaka: (ويحكك) May Allâh be merciful to you.

Waylaka: (ويلك) ‘Woe upon you!’

Wâjib: (الواجب) (pl. Wâjibât) Compulsory or obligatory. An act that must be performed. In Islamic jurisprudence, it refers to that act which has not been established by an absolute proof. Leaving out a Wâjib without any valid reason makes one a Fâsiq and entails punishment. Imâm Abû Hanifah makes Wâjib a separate category between the Fard and the Mubâh.
Al-Wakâlatul Mutlaqah: Resale of goods with a discount on the original stated cost.

Wakil: A person who is an authorized representative or proxy. Also can mean lawyer in Urdu.

Walâ': A kind of relationship, i.e., loyalty (between the master who freed a slave and the freed slave) about the right of inheritance.

Walî: (pl. Awliyâ’) legal guardian. A friend, protector, ruler, officer, supporter, caretaker, helper etc. Someone who is supposed to look out for your interest.

Walîmah: A marriage banquet, wedding feast, or the reception after the wedding. A traditional dinner feast provided to wedding guests by the groom’s family after a marriage is consummated. Providing a Walîmah was highly recommended by the Prophet ﷺ, whether it be a grand or humble affair. Friends, relatives, and neighbors are invited in it.

Waqf: Endowment. Term designating the giving of material property by will or by gift for pious works or for the public good. A charitable trust in the Name of Allah, usually in perpetuity, and usually for the purposes of establishing the religion of Islam, teaching useful knowledge, feeding the poor or treating the sick. Properties with Waqf status, such as schools or hospitals, remain so perpetually, providing endless benefit to the community and endless heavenly blessings to the donor.

Wars: A kind of perfume. It is said to be Memecyclon Tinctorium, a plant of Yemen used as a liniment and yellow dye.

Warsiyyah: A cloth dyed with Wars.

Wasâyâ: Wills or testaments.

Wâshimât: The women who do the job of tattoo marking.

Al-Wâsîl: One who keeps good relations with his kith and kin.

Wasilah: The women who affixes hair extensions.

Wasilah: (الوسيلة) A she-camel set free for idols because it had given birth to a she-camel at its first delivery and then again gave birth to a she-camel at its second delivery.

Wasmah: A plant used for dyeing hair (Katam).

Wasq: (plural Awsâq or Awsuq) A volume measure equal to 60 Sâ’s = 135 kg. approx. It may be less or more. [One Wasq of Hijâz is equal to 180 kilos (Ibn Bâz) and 629.856 kilograms (Shaykh Fâruq As-
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ghar Sâram Pakistani) and according to modern measures, one Iraqi Wasq is equal to 189 kilograms.]

Wisâl: (الوصال) Fasting for more than one day continuously.

Witr: (الوتر) Odd number. Witr Rak’ahs are odd number of Rak’ahs such as 1, 3, 5, etc. - usually 1 or 3 - that are offered after the last prayer at night.

Wudû`: (الوضوء) Literally means ‘purity or cleanliness.’ It refers to the ablution made before performing the prescribed prayers. It requires washing (1) the face from the top of the forehead to the chin and as far as each ear; (2) the hands and arms up to the elbow; (3) wiping with wet hands a part of the head; and (4) washing the feet to the ankle. Wudû` serves as an act of physical cleansing as a well as a precursor to the mental and spiritual cleansing necessary when in the worship of God. If clean water is unavailable, a ritual purification known as Tayyamum, which involves symbolically touching clean earth, may be substituted.

Yâjjûw wa Mâjûj: (ياجوج ومادةجح) (Gog and Magog) Two evil empires. They are mentioned in the Qur’ân and Ahadith when mentioning some of the scenes just before the Final Hour. According to Bible, Gog was a chief prince of Meshech and Tubal who came from Magog. While Magog a people descended from Japheth (son of Noah). Gog and Magog will be two nations led by Satan in a climactic battle at Armageddon against the kingdom of God. [See Qur’ân, Al-Anbiyâ’ (21:96), Sahîh Muslim, Kitâbul-Fitan wa Ashrât us-Sâ‘ah]

Yakhsûfân: (يخصفان) Eclipse.

Yalamlam: (يالملم) The Miqât of the people of Yemen.

Yamâmah: (الممامة) A place in Saudi Arabia towards Najd.

Yaqîn: (اليقين) Perfect absolute Faith.

Ya’qûb: (يعقوب) A Prophet of Allâh, mentioned in the Qur’ân and the Old Testament.

Yarmûk: (البرموك) A place in Sham.

Yathrib: (يثرب) See Al-Madînah.

Yawmud-Dâr: (يوم الدار) The Day of the House, this refers to the day when the rebels besieged ‘Uthmân in his house and murdered him.

Yawmud-Dîn: (يوم الدين) Literally ‘Day of Faith,’ one of several Arabic terms for Judgment Day. See Day of Judgment.

Yawmul-Qiyâmah: (يوم القيامة) (Day of Judgment) Belief in the Day of
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Judgment is a basic article of faith in Islam. After God ends the present world and order of creation, a day will follow on which He will judge every person according to his or her intentions, deeds, and circumstances. Judgment by God is followed by punishment in Hell or eternal reward in Paradise.

Yawmun-Nafr: (يوم النفر) The day of Nafr. The 12th and 13th of Dhul-Hijjah when the pilgrims leave Mina after performing all the ceremonies of Hajj at ‘Arafat, Al-Muzdalifah and Mina. See Nafr.

Yawmun-Nahr: (يوم النحر) The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijjah.

Yawmur-Ru’âs: (يوم الرؤوس) Meaning ‘day of heads’. It is the name of the day following the ‘Eid day (‘Eidul-Adhâ).

Yawmut-Tarwiyah: (التروية) The eighth day of the month of Dhul-Hijjah, when the pilgrims leave Makkah for Mina.

Yûsuf: ( يوسف) A Prophet of Allâh, mentioned in the Qur’ân and the Old Testament.

Zabûr: (الزبور) Arabic name for the holy scripture revealed to Prophet David (Dâwud ﷺ) thousands of years ago. For Muslims, the Zabur, analogous to the Christian Psalms (the Old Testament), was a scriptural precursor to the Qur’ân, just as David was a predecessor of Muhammâd ﷺ in the history of Divinely revealed monotheism.

Zahw: (الزهر) Unripe dates that have begun to ripen.

Zakariyyâ: (زرایاء) (Zacharia) A Prophet of God and father of John the Baptist.

Zakât: (الزکاة) One of the five pillars of Islam is Zakât, which means purification and increment of one’s wealth. A Muslim who has money beyond a certain quantity is to pay the Zakât. It is also called the alms due or poor due. It is to be used in eight categories for welfare of the society that are mentioned in the Qur’ân, namely: the poor, the needy, the sympathizers, the captives, the debtors, the wayfarers, in the cause of Allâh, and for those who are to collect it. The Zakât is compulsory on all Muslims who have saved (at least) the equivalent of 85g of 24 carat gold at the time when the annual Zakât payment is due. The amount to be collected is 2.5%, 5%, or 10%, depending on the assets and the method used to produce it. For example, it is 2.5% of the assets that have been owned over a year, 5% of the wheat when irrigated by the farmer, and 10% of the wheat that is irrigated by the rain. [See Sahih Al-Bukhârî, Vol. 2, Book of Zakât (24)]
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Zakâtul-Hubûb: (زكاة الحبوب) Zakât of grain/corn.

Zakâtul-Ma'din: (زكاة المعدن) Zakât of minerals.

Zakâtur-Rikâz: (زكاة الركاز) Zakât of treasure or precious stones.

Zâliin: (الظالم) The wrongdoer, he who exceeds the limits of right, the unjust.

Zamzam: (زمزم) The sacred well inside Al-Masjid Al-Harâm near Ka'bah in Makkah. The water that comes out from this well is called Zamzam water.

Zanâdiqah: (الزنادقة) Atheists.

Zanjabil: (الزنجبيل) A special mixture that will be in one of the drinks of the people of Paradise. See the Qur'ân, Al-Insân (76:17).

Zaqqâm: (الزقاق) An extremely bitter and thorny tree that grows at the bottom of the Hell-fire. See the Qur'ân, Al-Isrâ' (17:60), for example.

Zarnab: (زرناب) A kind of good smelling grass.

Zihâr: (الظهار) It is a condition similar to divorce that was common in pre-Islamic Arabia, but was made unlawful by Islam. It was a way when the husband wanted to divorce his wife he would selfishly say to her, “You are like my mother.” This way she would have not conjugal rights, but at the same time, she would still be bound to him like a slave. See Qur'ân, Al-Ahzâb (33:4), Al-Mujâdilah (58:1-5).

Zina: (الزنا) Illegal sexual intercourse and embraces both fornication and adultery.

Zindîq: (الزنيدي) One who goes so far into innovated and deviant beliefs and philosophizing, etc., without sticking to the truth found in the Qur'ân and the Sunnah to such an extreme extent that they actually leave Islam altogether.

Ziyârah: (الزيارة) To visit or to recite special salutations for the Prophet Muhammad and his household.

Zuhr: (الظهر) The noon or the mid-day prayer, that is performed right after the sun moves away from it’s zenith. The second obligatory prayer of the day.

Zulm: (الظلم) Zulm literally means placing a thing where it does not belong. Technically, it refers to exceeding the right and hence committing wrong or injustice.